The Noble Life of The Prophet

Peace be upon him

Vol.1

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CONTENTS

INTRODUCTION

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢﴾

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in the state of Islam (as Muslims) (with complete submission to Allah)." (Qur'an 3: 102)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١﴾

"O mankind be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you." (Qur'an 4:1)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ٧١﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good

deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise)." (Qur'an 33: 70, 71)

Male or female, adult or child, scholar or commoner, businessman or laborer - all Muslims need to study the biography of the Messenger of Allah ﷺ. In fact, the fulfillment of many of our Islamic duties hinges upon our knowledge of the Prophet's life. For example, every Muslim should love the Prophet ﷺ; yet how can one love him without knowing him. We were not alive when the Prophet ﷺ was preaching the message of Islam to the Quraish, so the only way we have left to become intimately acquainted with the Prophet ﷺ, and consequently to love him, is to study his sayings and deeds, which give us partial glimpses of his life, or to study his biography, which fits the pieces of his life together, so that we can have an overall view of his ideal character. And how are we to follow the Prophet ﷺ if we do not know his sayings and deeds, or - which is more relevant to his biography - the context in which his sayings and deeds occurred. Thus we are all in dire need of acquainting ourselves with the life of the Prophet ﷺ.

Through the study of the *Seerah* (the Prophet's biography), we are able to appreciate how the Prophet ﷺ was an ideal husband, ideal father, ideal leader, ideal ruler, ideal educator, ideal judge, and so on. So regardless of our situation and who we are, we benefit from studying the Prophet's life. If one has dedicated at least some part of his life to inviting others to Islam (which makes him a *Daa'ee* - a word I will henceforward use - one who invites others to the teachings of Islam), then the Prophet's biography is for him an indispensable guidebook. Through studying the Prophet's *Seerah,* the *Daa'ee* learns about the Prophet's methodology for inviting others to Islam; furthermore, he learns about how the Prophet ﷺ dealt with those who refused to embrace Islam and how he ﷺ was patient when he was made to suffer at their hands, not to mention the countless other lessons and morals he learns from the *Seerah.*

If one is an educator – of children at home or school, or of adults at a community level – one learns how the best educator mankind has ever known raised a generation of true Muslims, who went on to develop the most wonderful civilization that mankind has ever known. The early converts to Islam were educated in the world's finest institution of higher learning – the House of Al-Arqam (the house wherein Muslims secretly met in the early days of Islam) – where the Prophet ﷺ taught them the Qur'an, Islamic beliefs, the manners of Islam, and so on. His students graduated with flying colours, becoming leaders and educators of the following generation of Muslims.

If one is a leader, one learns true qualities of leadership from the Prophet's *Seerah*, in terms of how the Prophet ﷺ was just; how he united the Muslims; how he ﷺ dealt with subversive elements of society, namely the hypocrites, who were headed by 'Abdullah ibn Ubai ibn Salool; and how he ﷺ constantly strove for the betterment of the Muslim nation.

If one is a scholar, one relies on the *Seerah* to understand the Qur'an, for the Prophet's actions represent a practical application of the teachings of the Qur'an. Furthermore, the revelation of many Verses was prompted by actual events that took place during the Prophet's lifetime; a scholar can only understand such Verses if he understands the events for which they were revealed. And in fact (as we will *In Sha Allah* see throughout this book) knowledge of all Islamic sciences – such as *'Aqeedah* (beliefs), jurisprudence, and *Tafseer* – hinges frequently upon knowledge of some aspect of the Prophet's *Seerah*.

If a Muslim inclines towards *Zuhd* (to abstain from worldly pleasures for the sake of Allah ﷻ), he can learn, through the study of the *Seerah*, the difference between true *Zuhd* and extremism, for the correct way to live is the balanced life that the Prophet ﷺ and his Companions ﷽ led. If a Muslim is afflicted by calamity, he can find consolation in the *Seerah*, for no one was afflicted with as much hardship as was the Messenger of Allah ﷺ; beyond consolation, the afflicted person becomes encouraged to follow

the example of the Prophet ﷺ and patiently await for his reward from Allah ﷻ. In short, there are valuable lessons to be found in the *Seerah* for every single Muslim.

Not just the Muslim individual, but also the Muslim nation as a whole needs to benefit from the lessons that are available in the Prophet's *Seerah*. Nations rise and fall not through coincidence or through a set of arbitrary occurrences, but through universal laws that have been set in place by Allah ﷻ. At least once in our history, Muslims have succeeded in building a wonderful and stable civilization, and that was during the lifetime of the Prophet ﷺ and his rightly guided Caliphs; and even if Muslims prospered in later centuries, they never prospered as much as they did in the early golden years of Islam. Now we come back to the universal laws I mentioned above: The Prophet ﷺ and his Companions رضي الله عنهم established a stable and prosperous nation not by chance, but by living in harmony with the said universal laws. What this means is that there is a pattern: If we want to now repeat the success that was achieved by the Muslims during the lifetime of the Prophet ﷺ, we need to be in harmony with the same set of laws, and in doing so, we have an ideal blueprint to follow – the lives of the Prophet ﷺ and his noble Companions رضي الله عنهم.

Allah ﷻ said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾﴾

"Say: 'Obey Allah and obey the Messenger, but if you turn away, he (the Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e., to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e., to preach in a plain way).'" (Qur'an 24: 54)

This Verse clearly indicates that success lies in following the way of the Prophet ﷺ; the following two Verses discuss some of the conditions that Muslims must fulfill if they hope to achieve

prosperity and stability as a nation:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾﴾

> *"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allah). And perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah)."* (Qur'an 24: 55, 56)

We do not have the right to say that it was due to the fact that they were supported by miracles that the Prophet ﷺ and his Companions ﵃ were successful in establishing a Muslim country. We do not have that right for the very fact that the first generation of Muslims struggled and suffered and strove and sacrificed – and thus earned their success. They fulfilled the conditions that are discussed in the above-mentioned Verses; or in other words, they lived in harmony with those universal laws that apply to the rise and fall of nations. Consider the Prophet's migration to Al-Madeenah. Allah ﷻ could have made the journey a miraculous one-night journey, as He ﷻ had previously done regarding the Prophet's night journey to Jerusalem and then to the heavens. But He ﷻ didn't, and the Prophet ﷺ subsequently faced all of the hardships that came with his remarkable

migration to Al-Madeenah, thus showing us that victory comes with sacrifice and struggle.

The Prophet ﷺ and his Companions ﵃ realized *Eemaan* (faith) both in terms of belief and action. They strove day and night to perform good deeds; they made each and every part of their lives an act of worship; they fought against all forms of polytheism. At an individual and societal level, they took all of the material steps that are needed to form a country. Then, they actually did form their own country in Al-Madeenah, and from there, they spread Allah's religion to the farthest corners of the earth.

That we as a nation are behind today is a logical consequence of our not doing what the first generation of Muslims did to achieve success. Unwilling to change, to struggle, to reform, and to sacrifice, we think that we can achieve success and prosperity as a nation; but since that is contrary to the universal laws outlined above, we shouldn't hold our breaths, expecting some sudden change from the outside. The change must begin from within.

Weakness of faith, lack of spirituality, incorrect thinking, inner confusion and anxiety - these are the results of the great gap that exists between us as a nation and between the Noble Qur'ān, the guidance of the Prophet ﷺ, and the piety of Muslims during the era of the rightly guided Caliphs.

That gap is nowhere as palpable as it is in regards to those who, though they are as far away as possible from the teachings of the Qur'an, the guidance of the Prophet ﷺ, and the way of the rightly guided Caliphs, claim that they are the representatives of Islam. They speak for hours on end, but show no understanding of Allah's universal laws that apply to the rise and fall of nations. They will speak interminably about the sayings of philosophers, politicians and others of their ilk, but they hardly bother to refer to revealed sources - the Qur'an and *Sunnah*. I do not say that one should not benefit from the experiences and knowledge of others, for wisdom is the goal of the believer: wherever he finds it, he is most worthy of it. But I do most vehemently oppose those who are enamored by the words of intellectuals, but do not heed the

words of Allah ﷻ and His Messenger ﷺ; do not contemplate the history of our own nation, especially the part of it when its civilization reached its zenith during the first generation of Islam; and then aspire for positions of leadership among the Muslim nation, so that when they do become leaders, they lead according to their whims and desires, and not according to the teachings of the Qur'an and *Sunnah*.

The events that took place during the Prophet's lifetime did not occur in a vacuum; they occurred in the real world, which means that we need to study the methodology of the Prophet's *Da'wah* if we are to repeat, at least to some degree, the success achieved by the first generation of Islam. Allah ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Qur'ān 33: 21)

What did the Prophet ﷺ and his Companions ‎ do that we need to repeat? The answer to this question would require a very long list of details, but let us at least consider a few examples. First, the Prophet ﷺ followed an ideal methodology for educating his Companions ‎ and for establishing the foundations of a stable country. He ﷺ did not call for an instant revolution, but instead strove for gradual change. He ﷺ began with what is most important: instilling correct beliefs into the hearts of his Companions. That a movement, if it is to achieve success and stability, needs to advance forward with studied gradual steps; that, before achieving stability, the members of a given movement need to first patiently endure hardships; that, first and foremost, correct beliefs must be cemented into the hearts of Muslims: these are just a few examples of Allah's universal laws that the Prophet ﷺ submitted to, was in harmony with, and applied. His

Companions ﷺ did their part as well, trying their utmost to learn from him ﷺ and follow his instructions to the letter, so much so that if one of them was unable to spend a given day with the Messenger of Allah ﷺ, he would send someone in his stead, and then later ask him what he learned that day. And some people - such as is related about 'Umar ibn Al-Khattaab ﷺ and his companion ﷺ - would take turns going to the Prophet ﷺ; one would spend the day with the Prophet ﷺ, and the other would take care of both of their businesses. In every small and great matter, the Companions ﷺ followed the example of the Prophet ﷺ; it is no surprise, therefore, that they were able to spread the message of Islam to the far corners of the earth.

In this book, I discuss the events of the Prophet's life, from the day he ﷺ was born - and even before that day for background information - until the day he ﷺ died. Beyond enumerating the events of the Prophet's life, I have endeavoured to draw lessons and morals from those events, by pointing out to the reader, among other things, the significance of an event, the wisdom behind one of the Prophet's actions or deeds, the Islamic ruling that is derived from a particular incident, and the impact that a given event should have on our character or choice of deeds.

Furthermore, I have attempted to remedy the problem of how the *Seerah* has been reduced to a limited subject of study in certain schools and among many students of knowledge. This problem resulted from a misuse and misunderstanding of valuable *Seerah* books, books that have been written in recent decades and that have gained widespread acceptance among the reading public - such as *Ar-Raheeq Al-Makhtoom,* by Safee-ur-Rahmaan Al-Mubarakpooree; *Fiqh-us-Seerah,* by Al-Ghazaalee; *Fiqh-us-Seerah An-Nabawiyyah* by Al-Bootee; and *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadwee. Some of these books summarize the events of the Prophet's life; others either deal with certain aspects of his life or with some of the lessons that can be derived from his life; the point is that none of the above-mentioned authors claims that he has written a comprehensive book on the Prophet's life.

Some universities use the above-mentioned books as textbooks, and many students have, as a result, come under the impression that those books are comprehensive works on the Prophet' biography. This notion, which is of course dangerous and false, has even gained acceptance among some Imams and leaders of Islamic movements. As a result of this widespread misunderstanding, many people have a very limited and defective understanding of the Prophet's biography. At the end of his book, *Fiqh-us-Seerah*, Shaikh Muhammad Al-Ghazaalee warned about this very notion, saying, "You might think that you have studied the life of Muhammad ﷺ if you have followed the events of his life from his birth until his death. This is a grave mistake, for you will not gain a true understanding of the *Seerah* unless you have studied the Noble Qur'ān and the pure *Sunnah* (of the Prophet ﷺ)"

I spent a number of years of my life studying the Noble Qur'an and the Prophet's biography. Those years consisted of some of the best days of my life; deeply immersed in study, I forgot about the pains associated with being away from home. Pearls of wisdom I came across, lessons I learned, and valuable insights I was blessed to perceive – these enjoyments sustained me. It was during that period of my life that I gathered, organized, and composed the contents of this book.

Throughout my research, I noticed how each author of a *Seerah* book mentioned lessons and benefits that other authors did not mention. It sometimes occurred that Ibn Hishaam mentioned a relevant point that Adh-Dhahabee did not mention, or that Ibn Katheer, a more recent scholar, mentioned what the compilers of the "Six Books" did not mention. As for present day authors, As-Sibaa'ee might have appreciated a point that Al-Ghazaalee was not aware of – or at least did not write about; the examples of this phenomenon are endless. The point is that Allah ﷻ honoured me with the opportunity to gather and combine the findings of past and present authors; the result of that effort is this book.

In bringing this work to fruition, many people from various

countries - Libya, Yemen, Iraq, Egypt, Sudan, Saudi Arabia, United Arab Emirates, and Syria - have made valuable contributions, through discussions, correspondences, and meetings at seminars. Some provided me with rare manuscripts; others provided valuable advice on what themes I should stress; and yet others made various contributions, each in his unique way.

To be sure, I do not claim to have surpassed my predecessors. The stature of the Prophet ﷺ is great indeed; to comprehensively discuss just some aspects of his wonderful character and life requires a researcher with more time, stronger faith, a deeper understanding, and a greater intelligence than I possess. Nor do I claim infallibility, for Allah's protection from error is specific to the Messengers ﷺ and Prophets ﷺ. Whoever thinks that he has all knowledge, even of a particular subject of study, is ignorant of his own self. Allah ﷻ said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit); Say: "The Rooh (the spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Qur'an 17: 85)

Knowledge is an ocean that has no shore. Ath-Tha'aalabee said, "Whenever anyone writes a book, he wishes on every day other than the day on which he completed it, to add to it, or to delete from it. That is the effect that one night has; then how about a number of years!" Conveying a similar sentiment, Al-'Imaad Al-Asbahaanee said, "I noticed that whenever someone finishes writing a book, he says on the day after he completed it, 'Had this been changed, it (the book) would have been better. Had this been added, that would have been a welcome (change). Had this been brought forward, it (the book) would have been better. Had this been left off, it would have been more beautiful.' This

(phenomenon) is one of the greatest of lessons (for mankind), for it proves that imperfection has a strong hold over human beings."

I hope from Allah ﷻ that I have done this work sincerely for His Countenance. I ask Him ﷻ to make this book beneficial to His slaves, to reward me for every letter that I wrote, to place this effort in my scale of good deeds, and to reward my brothers who untiringly helped me to finish this book.

> *"How perfect You are O Allah, and I praise You. I bear witness that none has the right to be worshipped except you. I seek Your forgiveness and turn to You in repentance."*

One who is in dire need of his Lord's forgiveness and Good Pleasure.

'Alee Muhammad As-Sallaabee

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From, Some Important Historical Events Before The Advent Of Islam, Until, The Beginning Of Revelation

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1

The Dominant Empires Of The World Prior To The Advent Of Islam

The Roman Empire

The eastern part of the Roman Empire was known as the Byzantine Empire, which ruled over, among other lands: Asia, Syria, Palestine, Egypt, and Northern Africa; and its capital was Constantinople. It was a wicked Empire that subjected its citizens to oppression and wrongdoing. As is almost always the case when an occupying foreign force rules over the native inhabitants of a land, violent tactics were employed to bring the population under control. The empire showed no mercy to the populations they ruled. So desperate did the economic situation become for Syria's inhabitants that people would sell their children and use the proceeds of the sale to pay off their debts.

The Byzantines lived lives that were replete with contradictions. On the one hand, religion was deeply ingrained in people's minds and monasticism was widespread. In fact, it was not uncommon for a common man to enter into deeply arcane religious research. But on the other hand, the population had become engrossed in frivolous, and often outright evil, forms of entertainment. Stadiums that could accommodate 80,000 spectators were built. The main sporting events that took place in them consisted of gladiators fighting one another to the death, and at times gladiators were even pitted against predatory animals. While

such sport was the entertainment of the common man, and while unspeakably cruel punishment was his lot if he committed an offence, the rulers and higher classes lived lives of opulence and decadence.

The Persian Empire

The Persian Empire was greater and stronger than the Byzantine Empire. False religions, such as Zoroastrianism and Mithraism, dominated the lands of Persia. The kings of Persia - the crown would pass from father to son - were extremely corrupt; they acted with impunity because they believed themselves to have been descended from their gods. Anything that was produced in Persia became the property of the kings, who would spend what came to them with almost unimaginable extravagance.

Many farmers left their lands and sought refuge in places of worship, fleeing either from exorbitant taxes or forced entry into the army. For the people of Persia were used as mere pawns in the wars that would intermittently be waged between the Persian Empire and the Byzantine Empire; and of course, the citizens had nothing to benefit from such wars; it was only the kings who stood to gain profit.

India

Before the advent of Islam, at around the beginning of the sixth century of the Christian calendar, India was immersed in ignorance. Obscene acts, which were considered holy by India's inhabitants, were perpetrated in houses of worship. Women were considered to be of no value. That many women would burn themselves to death upon the death of their husbands clearly indicated their standing in society. And if a woman did live on after her husband's death, it was forbidden for her to remarry. India was isolated from the world, which of course led to widespread ignorance. Its inhabitants forced upon themselves absurdly strict dietary rules. And those who were considered outcasts in society were forced to live outside the boundaries of the city.

Supported by political and religious law, the caste system made a clear distinction between the various classes of society. At the top of the hierarchy were the Brahmans - priests and scholars; then the Kshatriyas - warriors and rulers; the Vaisyas - merchants, traders, and farmers; and lastly the Sudras - artisans, laborers, servants, and slaves. The law gave the Brahmans the right to act with impunity; as for the Sudras, they didn't have the right to own property, to sit alongside Brahmans, or to read religious books. There was another caste whose members were ranked beneath the Sudras; they were called the 'untouchables,' and they were forced to do hard, menial, and highly unpleasant labor.

A Synopsis Of The Dominant Religions Of The World Prior To The Advent Of Islam

Before the advent of Islam, human beings were living through one of the worst periods of human history. The line of Prophets from the descendants of Ishaaq عليه السلام had come to an end with the ascension of Jesus عليه السلام to the heavens. In the centuries that followed, belief in the trinity gained more and more acceptance among Christians, until, around the beginning of the sixth century, only a handful of people still believed in the Islamically Monotheistic teachings of Jesus عليه السلام.

The entire world was engulfed in darkness. Describing the period prior to his Prophethood, the Messenger of Allah ﷺ said, "Verily, Allah looked at the inhabitants of the world and despised them, both the Arabs and foreigners among them, except for some remnants from the People of the Book (i.e., those among them who still believed in pure Islamic Monotheism)." Polytheism and idol worship had become widespread. Some people apostatized from their religion; others didn't follow any religion at all, other than ritualistic acts of worship they performed to idols; and others believed in a distorted form of a divinely revealed religion. In short, almost all of the inhabitants of earth were living in a state of darkness and ignorance.

As for the Jews, their religion had become a soulless set of rituals; and they had become greatly influenced by neighbouring nations or by nations that had subjugated them. And so the Jews took from them many of their polytheistic beliefs and practices. As one Jewish scholar put it, "That the Prophets were constantly furious about idol worship proves that the concepts of idol worship and polytheism had crept their way into the souls of the Children of Israel. They were a people who entertained superstitious and polytheistic beliefs. And the Talmud attests to the fact that the Jews were strongly attracted to the idea of idol worship." Judaism had reached its nadir just prior to the Prophethood of Muhammad ﷺ. The revealed scriptures that Jews had with them had become greatly distorted and, as a result, contained many false notions about Allah ﷻ.

As for Christianity, distortions and false interpretations corrupted its pristine teachings, so that it no longer remained a religion of pure Monotheism. Many polytheistic practices, with the concept of trinity of course at the forefront, became established Christian doctrine. Jesus ﷺ came to invite people to the worship of Allah ﷻ alone, but polytheism was deeply ingrained in the souls of the people to whom he ﷺ was sent, so that soon after his time various polytheistic beliefs were being disseminated, all in the name of Christianity. If a Christian man was martyred, others attributed divine qualities to him and built little statue of him. People began to worship saints and martyrs. Holding a status not very different from the idols of the Quraish, saints were considered to be intermediaries between Christians and God. It was in the fourth century that the trinity became the official doctrine of the church; but it is only recently - in the latter half of the nineteenth century - that the process through which trinity became doctrine was made public.

Magianism was also widespread at the beginning of the sixth century. Magians were known to have worshipped the elements - mainly fire. Houses of fire worship had been built in various places. Inside those houses, people would pray and follow a strict

set of guidelines and etiquettes; outside, they were free to do as they pleased, so that, in essence, there was no real difference between Magians and people who did not adhere to any religion.

The duties of Magian priests involved worshipping the sun four times a day; they also worshipped the moon, fire, and water. As priests, they followed a strict code of hygiene; it was their task to make sure that the fires in houses of worship never became extinguished and never came in contact with water.

The Magians of Iran turned towards fire when they prayed. And the last of their kings, Yazdgard, once swore by the sun and said, "I swear by the sun, which is the greatest god." Although Magianism is clouded by a great deal of mystery, it seems that one unifying belief among Magians of all centuries is belief in two gods, one being the god of light or goodness, and the other being the god of darkness or evil.

Buddhism was practiced in India and middle Asia. Adherents of Buddhism carried idols wherever they went, and they were known for having built many temples. Anywhere that Buddha traveled, statues were erected in his honour. The original religion of India was Brahmanism, which was an ancient form of Hinduism. Without a doubt, both Hinduism and Buddhism were, and are, polytheistic religions.

Around the time when the Prophet ﷺ was about to be sent to mankind as a warner and bearer of glad tidings, the people of the world were drowning in the mires of polytheism. It was as if members of each religion - Christians, Jews, Buddhists, and Brahmans - were competing with one another to see who could best glorify false deities.

The Prophet ﷺ alluded to that widespread state of ignorance during one of his sermons:

"Lo, verily, my Lord commanded me to teach you what you are ignorant of, from that which He has taught me on this day of mine: 'All of the wealth that I have bestowed upon a slave (of Mine) is lawful. And I have indeed created My slaves *Hunafaa*

(i.e., as Muslims, as people who are inherently inclined towards *Tawheed* and away from polytheism). Devils indeed came to them; have taken them away from their religion, and have made forbidden upon them that which I have made lawful for them; and have ordered them to associate as partner to Me that with which I have not sent down any authority.' And indeed, Allah looked at the inhabitants of earth and despised them, both the Arabs and foreigners among them, except for some remnants from the People of the Book (i.e., those who still believed in Islamic Monotheism)."[1]

[1] *Saheeh Muslim,* "The Book of Paradise," chapter, "The Qualities by which the People of Paradise and the People of the Hellfire are Distinguished in this World." *Hadeeth* Number: 2865.

2

The Early Arabs And Their Civilizations

The Early Arabs

Based on the different descendants of today's Arabs, historians have classified early Arabs into three categories:

1) The *Al-Baaidah* Arabs

They are from the tribes of 'Aad, Thamood, Al-'Amaaliqah, Tasm, Jadees, Umaim, Jurhum, Hadramoot, and those that are closely linked with them. Prior to the advent of Islam, the *Al-Baaidah* Arabs were wiped off of the face of the earth, leaving no descendents behind. But while they did roam the earth, they had kings whose dominions extended to Ash-Sham (Syria and surrounding regions) and Egypt.

2) The *Al-'Aaribah* Arabs

These are the Arabs who are descended from the line of Ya'rob ibn Yashjub ibn Qahtaan; they are called the *Al-Qahtaaniyyah* Arabs, and they are also known as the Southern Arabs. The kings of Yemen were *Al-'Aaribah* Arabs, as were the people from the kingdoms of Ma'een, Saba, and Himyar.

3) The *'Adnaaniyyah* Arabs

They are called the *'Adnaaniyyah* because they are descended from

'Adnaan, who in turn was descended from the line of Ismaa'eel ibn Ibraaheem ﷺ. They are known as the Arabized Arabs, which alludes to the fact that non-Arab blood entered into their lineage. When that first happened, Arabic became the language of the new racial mix.

The *'Adnaaniyyah* Arabs are the Arabs of the north. Their original homeland was Makkah, and they are descended from Ismaa'eel ﷺ, his children, and the Jurhum tribe, for after Ibraaheem ﷺ left Haajar ﷺ and Ismaa'eel ﷺ in Makkah, Isma'eel ﷺ was raised among the Jurhum, learned Arabic from them, and married one of their women. Thus his children were raised as Arabs.

The most noteworthy of Ismaa'eel's early descendants was 'Adnaan, who was a direct forebear of the Prophet ﷺ. It is to 'Adnaan that the major Arab tribes and subtribes ascribe themselves. After 'Adnaan came his son Ma'ad, and then Nizaar, and then his two children, Mudar and Rabee'ah.

As for Rabee'ah, the son of Nizaar, his descendants settled in the east: 'Abdul-Qais settled in Bahrain; Haneefah, in Yamaamah; the children of Bakr ibn Waail, somewhere between Bahrain and Yamaamah; Tameem, in the Baadiyah of Basrah; and Taghlab, in the land of the (Arabian) Peninsula, between the Dijlah and the Euphrates, after having first crossed the latter river.

And as for the descendants of Mudar, Saleem settled near Al-Madeenah; Thaqeef, in Taaif; the rest of the Hawaazin, east of Makkah; (the children of) Asad, from Eastern Taimaa until Western Kufah; (the children of) Dhubyaan and 'Abs, from Taimaa until Hawaraan. Most genealogists and other scholars classify Arabs into two categories: *Qahtaaniyyah* and *'Adnaaniyyah;* however, there are some scholars who maintain that all Arabs are *'Adnaaniyyah,* for the *Qahtaaniyyah,* they say, are also from the descendants of Ismaa'eel ﷺ. Al-Bukhaaree titled a chapter of his *Saheeh* based on this latter opinion: "Chapter: The Relation Of (The People Of) Yemen (i.e., the *Qahtaaniyyah*) To Ismaa'eel ﷺ." In that chapter, he related a

Hadeeth from Salamah ﷺ, who said, "The Messenger of Allah ﷺ went to a people who, at the time, were competing against one another in archery. The Prophet ﷺ said, 'Fire (your arrows), O children of Ismaa'eel; and I am with the children of - such and such person.' One of the two groups restrained their hands (i.e., they didn't fire any arrows). The Prophet ﷺ said, 'What is the matter with you?' They said, 'How can we fire, when you are with the children of - such and such person.' The Prophet ﷺ said, "Fire (your arrows), for I am with you all.'"[1] And according to some of the narrations of this *Hadeeth*, the Prophet ﷺ said, "Fire (your arrows), O children of Ismaa'eel, for your father was an archer."

Bukhaaree said, "Aslam ibn Afsaa ibn Haarithah ibn 'Amr ibn 'Aamir was from the Khuzaa'ah." What this means is that the Khuzaa'ah is one of the groups who was separated from the tribes of Saba when Allah ﷻ sent upon them the flood of Al-'Arim.

The Messenger of Allah ﷺ is from the descendants of Mudar. Bukhaaree related that Kaleeb ibn Waail once asked Zainab bint Abu Salamah ﷺ, "Do you think that the Prophet ﷺ was from (the descendants of) Mudar?" She answered, "Who was he from if not from Mudar (i.e., he ﷺ was definitely descended from Mudar)? (He was) from the children of An-Nadr ibn Kinaanah."[2]

The Quraish were the descendants of Kinaanah, through one of his great-grandsons, Faihr ibn (son of) Maalik ibn An-Nadr ibn Kinaanah. The Quraish tribe was divided into various subtribes, the most famous of them being as follows: Jumh, Sahm, 'Adee (so for example, the members of this sub-tribe were called Banu 'Adee, the children of 'Adee), Makhzoom, Taim, and Zuhrah; and more importantly, there were the subtribes of Qusai ibn Kilaab: 'Abdud-Daar ibn Qusai, Asad ibn 'Abdul-'Uzzah ibn Qusai, and 'Abd-Manaaf ibn Qusai. 'Abd-Manaaf was then divided into four subgroups, which were respectively ascribed to 'Abd-Shams,

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[1] *Saheeh Bukhaaree*, "The Book of Virtues"; chapter, "Yemen Being Ascribed to Ismaa'eel ﷺ." *Hadeeth* number: 3507

[2] *Saheeh Bukhaaree*, "The Book of Virtues." *Hadeeth* number: 3491.

Naufal, Al-Muttalib, and Haashim. It was from the household of Al-Muttalib that Allah ﷻ chose our beloved Prophet, Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim. The Prophet ﷺ said, "Indeed, Allah chose Kinaanah from the children of Ismaa'eel; He chose Quraish from Kinaanah; He chose the children of Haashim from Quraish; and He chose me from the children of Haashim."[1]

The Civilizations Of The Early Arabs

1) The civilization of Saba (Sheeba) in Yemen

It was in Yemen that the people of this civilization lived and prospered, benefiting greatly from the copious rainfall that Allah ﷻ blessed them with. Using great engineering skill, they built dams, the most famous of them being the Ma'rib dam. They used the water that was held up to irrigate their fields; they had gardens in which grew all kinds of trees, vegetation, and luscious fruits. But they were ungrateful to Allah ﷻ, Who then punished them with a great flood. Allah ﷻ said:

﴿لَقَدۡ كَانَ لِسَبَإٖ فِي مَسۡكَنِهِمۡ ءَايَةٞۖ جَنَّتَانِ عَن يَمِينٖ وَشِمَالٖۖ كُلُواْ مِن رِّزۡقِ رَبِّكُمۡ وَٱشۡكُرُواْ لَهُۥۚ بَلۡدَةٞ طَيِّبَةٞ وَرَبٌّ غَفُورٞ ١٥ فَأَعۡرَضُواْ فَأَرۡسَلۡنَا عَلَيۡهِمۡ سَيۡلَ ٱلۡعَرِمِ وَبَدَّلۡنَٰهُم بِجَنَّتَيۡهِمۡ جَنَّتَيۡنِ ذَوَاتَيۡ أُكُلٍ خَمۡطٖ وَأَثۡلٖ وَشَيۡءٖ مِّن سِدۡرٖ قَلِيلٖ ١٦ ذَٰلِكَ جَزَيۡنَٰهُم بِمَا كَفَرُواْۖ وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ ١٧﴾

"Indeed there was for Saba' (Sheba) a sign in their dwelling-place, – two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord. But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and

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[1] *Saheeh Muslim,* "The Book of Virtues"; chapter, "The Superiority of the Prophet's Lineage." *Hadeeth* number: 2276.

tamarisks, and some few lote trees. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers)." (Qur'an 34: 15-17)

It is indicated in the Qur'an that, in past times, there were a series of inhabited cities or villages that extended from Yemen to the lands of Al-Hijaaz (Makkah, Al-Madeenah, Taa'if, etc.), and then continued further northwards to the lands of Ash-Sham (Syria and surrounding regions). Consequently, trading caravans that traveled from Yemen to the lands of Ash-Sham always had plentiful supplies of shade, water, and food along the way. Allah ﷻ said:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾﴾

"And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day." But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person)." (Qur'an 34: 18, 19)

2) The civilization of 'Ad

The people of 'Ad lived in the northern part of Hadramoont. They lived in lofty buildings, were skilled in various trades, and were blessed with springs, fields, and gardens. And it was to them that Allah ﷻ sent Prophet Hood ﷺ. Allah ﷻ said:

﴿كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

"'Ad (people) denied the Messengers. When their brother Hood said to them: "Will you not fear Allah and obey Him? Verily! I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns, and all that exists). Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever.? And when you seize, seize you as tyrants? So fear Allah, keep your duty to Him, and obey me. And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. He has aided you with cattle and children. And gardens and springs." (Qur'an 26: 123-134)

3) The Civilization of Thamood

The Qur'an referred to the people of Thamood, who lived in the lands of Al-Hijr and were endowed with the ability to carve houses for themselves high up on mountains. Like the people of 'Ad, the people of Thamood were blessed with many springs, fields, and copious gardens. Allah ﷻ said:

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾﴾

"Thamood (people) denied the Messengers. When their brother Saalih (Saaleh) said to them: "Will you not fear Allah and obey Him? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns, and all that exists). Will you be left secure in that which you have here? In gardens and springs. And green crops (fields, etc.) and date palms with soft spadix. And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me." (Qur'an 26: 141-150)

And He ﷻ said in another Verse:

﴿وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾﴾

"And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth." (Qur'an 7: 74)

The peoples of 'Ad and Thamood were destroyed long ago. Only mounds and rubble and vestiges of their structures remain. Their trees dwindled away, and their springs dried up. What were once beautiful gardens and fields exist no more; all that remains now is barren land.

3

Politics, Religion, Economics, And The Overall Con ition Of Arabs Prior o Islam

Religion

Overall, the world status of Arabs prior to Islam was nothing to boast about; at best, they deserved a mention only in the footnotes section of a historical study of the era. The political and legal structure of Arab societies was in chaos; the belief system was absurd. At the best of times, they were no better than underlings of either the Persian or Roman Empire.

Arabs glorified and blindly followed the religion of their fathers and grandfathers, no matter how misguided and superstitious their beliefs were. And so they faithfully worshipped idols. Every tribe had its own idol: Hudhail ibn Mudrikah worshipped Suwaa'; the tribe of Kalb worshipped Wadd; Mudhaj worshipped Yahghooth; Khayawaan worshipped Ya'ooq; and Himyar worshipped Nasr. Both the Khuzaa'ah and Quraish tribes worshipped Isaaf and Naailah. The idol Manaat was situated on the seashore, and was glorified by all Arabs in general, and by the Aus and Khazraj tribes in particular. The idol Al-Laat was in Thaqeef, and Al-'Uzzaa was situated above Dhaat 'Ariq; these latter two idols were considered by the Quraish to be the greatest of idols.

Other than these main idols, Arabs worshipped a countless number of lesser idols – idols that individuals could take along on journeys

and that were small enough to be carried around or placed in homes. In his *Saheeh Bukhaaree* related that Abu Rajaa Al-Utaaridee said, "We used to worship a stone. If we found a better stone, we would shoot the first one away and take the second one (as an idol). And if we could find no stone, we would gather a mound of earth; then we would bring a sheep and milk it over (the mound). And then we would walk around it (as an act of worship)."[1]

Such polytheistic practices prevented Arabs from knowing Allah ﷻ, glorifying Him, and having faith in Him ﷻ. They claimed that the idols were only intermediaries between them and Allah ﷻ, but that was of course an unacceptable excuse, if they even meant it is an excuse. Their idols and the practice of idol worship controlled their hearts, deeds, and all aspects of their lives, thus leaving little room in their hearts for the glorification of Allah ﷻ. Allah ﷻ said:

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾﴾

"It is only those who listen (to the Message of Prophet Muhammad ﷺ), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense)." (Qur'an 6: 36)

Only remnants of the religion of Ibraaheem ﷺ - which had reigned supreme in the early days of Makkah - remained, and even those remnants were subject to distortion. True, Arabs performed pilgrimage to Makkah; but they came to worship idols, and the pilgrimage season was a time not of piety, but of mutual boasting over worldly glories. As for the purely Monotheistic beliefs of Ibraaheem ﷺ, Arabs added superstition and falsehood to them, thus making it very hard to see in the new beliefs the original teachings of Islamic Monotheism. And as such, Arabs had cut off all religious ties to Ibraaheem ﷺ; in fact, they were closest in their beliefs and practices not to the People of the Book, but to the polytheistic Brahmans and Buddhists of India.

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[1] *Saheeh Bukhaaree*, "The Book of Battles"; chapter, "The Delegates of Banu Haneefah, and the *Hadeeth* of Thumaamah ibn Uthaal." *Hadeeth* number: 4376.

Despite widespread ignorance and polytheism, there were some individuals, albeit very few in number, who refused to worship idols, and instead worshipped Allah ﷻ alone. They are now known as the *Hunafaa,* which is the plural of the word *Haneef,* a person who is a pure Islamic Monotheist. They are called *Hunafaa* because they were following the religion of Ibraaheem ﷺ, whom Allah ﷻ referred to in the Qur'an as being *Haneef.* Allah ﷻ said:

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾﴾

> *"Ibraaheem (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifaa (Islamic Monotheism – to worship none but Allah Alone) and he was not of the Al-Mushrikun."* (Qur'an 3: 67)

One such *Haneef* was Zaid ibn 'Amr ibn Nufail – may Allah have mercy on him – who refused to worship idols and to eat Islamically unlawful food, such as blood, an animal that is slaughtered by other than Allah's Name, or an animal that is not slaughtered but dies of natural causes.

Another example of a Haneef – a pure Monotheist who followed the religion of Ibraaheem ﷺ and Ismaa'eel ﷺ – was Qiss ibn Saa'idah Al-Iyaadee. Qiss worshipped Allah alone, without associating any partner with Him in worship; and he was known for his intelligence, wisdom, insight, and noble character. He believed in resurrection after death, and would, prior to the advent of Islam, give glad tidings about the coming of Prophet Muhammad ﷺ. In *Dalaail An-Nubuwwah,* Abu Nu'aim related that Ibn 'Abbaas ﷺ said, "Verily, Qiss ibn Saa'idah would preach to his people in the marketplace ('Ukaadh); he said in one of his sermons, 'The truth shall become known from this direction,' and he pointed with his hands towards Makkah. They (i.e., the people gathered around him) said, 'And what is this truth (or who is the bearer of this truth)?' He said, 'A man from

the children of Luai ibn Ghaalib will invite you to the Word of Sincerity (the phrase of *Tawheed*), to the eternal life, and to bliss and happiness that never ends. So when he invites you, answer him (by accepting his message). Were I to know that I will live until the time he is sent, I (would consequently know that I) will be the first who will hasten to him (in order to become a follower).'" Qiss did end up being a contemporary of the Prophet ﷺ, but he died before the Prophet ﷺ received revelation for the first time.

Some Arabs became Christians; others became Jews; but neither Christianity nor Judaism had a substantial number of followers in the Arabian Peninsula. For that matter, even planet worship and Magianism caught on to a very limited degree among Arabs. Despite the presence of minority religious groups in the Arabian Peninsula, the vast majority of Arabs were - until the advent of Islam - die - hard idol worshippers.

The Political Situation Of The Arabian Peninsula

The inhabitants of the Arabian Peninsula were of two kinds: the nomadic desert dweller (Bedouin) and the city dweller. Tribal laws and customs prevailed all over Arabia, even among the more civilized kingdoms of that region, such as the kingdom of Yemen in the south, the kingdom of Al-Heerah in the northeast, and the kingdom of Al-Ghasaasinah in the northwest.

A tribe was a group of people who were linked to one another through blood relation. It was the laws and customs of each tribe that dictated the relation between the individual and the group as well as the rights that were due to and obligatory upon - depending on the case - each member of the tribe. For example, the chief of a tribe had many rights over his people, but they too had rights over him. There were a number of factors that made a tribe member suitable for the position of chief - his status, generosity, character, bravery, and so on. The chief of a given tribe had the right to be honoured and obeyed by his people; if there was a dispute, his judgment was final. He had monetary rights as

well: one-quarter of the spoils of war belonged to him; before the distribution of the spoils of war, he had the right to choose specific items for himself; whatever was taken from an enemy before battle belonged to him; whatever form of wealth (from the spoils of war) could not be distributed, belonged to him. These rights did not come without a price; the chief had many duties that he had to fulfill, some of which effectively nullified the benefits of the aforementioned monetary rights. During times of peace, he was expected to be very generous to his fellow tribesmen. And in war, he was expected to fight in the frontlines; also, it was his duty and right to enact peace agreements when doing so was for the benefit of the tribe.

Living under tribal laws and customs, the average tribesman lived a life of freedom, having to answer to no one, as long as he harmed no one. And as such, it became a part of the nature of Arabs to love freedom, and to hate injustice and subservience. Every individual member of a given tribe fought for all of the other members; more honour for the tribe meant more honour for the individual tribesman. On the downside of this arrangement, one automatically supported his fellow tribesmen, regardless of whether they were in the right or in the wrong. Thus in some regards, the individual tribesman was considered more as a member of the tribe than as an individual.

Each individual tribe had its own status and political reality, and depending on its situation, it waged war against or formed alliances with other tribes. War was a constant reality among Arabs; among the most famous of wars in their history was the War of Fijaar. But other than major wars, minor skirmishes or attacks were commonplaces. A member of one tribe might attack a member of another tribe for personal motives, such as revenge; or one tribe might attack another tribe for profit; the livelihood of some tribes actually depended upon the practice of attacking other tribes and taking all of their possessions by force. After such ruthless attacks took place, homes and entire villages were left empty, as if no one had lived there the day before.

The Economic Situation Of The Arabian Peninsula

Since most of the Arabian Peninsula consists of vast desert land, its inhabitants did not work in agriculture, except in the extreme borders of the Peninsula - particularly in Yemen, to the south, and Syria, to the north - and in the odd scattered oases found in central Arabia. Without much vegetation in Arabia, it was sheep and camels that made for the livelihood of both desert and city dwellers. Tribes would go from place to place with their herds, looking for pastureland.

As for industry and manufacturing, Arabs were far, far behind other nations; they practically refused to work in those fields, instead allowing foreigners and slaves to do their work for them. Even when they wanted to rebuild the Ka'bah, they sought the help of an Egyptian, who had survived the sinking of his sea vessel in Jeddah, and who then settled in Makkah.

It is true that, without farming and manufacturing, Arabs were, compared to other peoples, at an economic disadvantage; but they did compensate in another regard: They were an advanced trading nation, by dint of their strategically sound location between Africa and eastern Asia.

It was primarily the city dwellers of the Arabian Peninsula who engaged in trade, and most successful among them were the people of the Quraish. The Quraish differed from other tribes in that they were the inhabitants of Makkah, which was considered to be holy by all Arabs; as such, they were able to travel in safety all over Arabia, for no tribe dared to attack the dwellers of the inviolable city of Makkah. Other tribes did not fare as well; their trading caravans were constantly being subjected to highway robbery by individuals and others tribes that made a living through attacking and robbing passing caravans. Allah ﷻ reminded the Quraish of this particular blessing in the Noble Qur'an:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾﴾

"Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood - polytheism, idols, and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?" (Qur'an 29: 67)

The Quraish dispatched two very large trading caravans on a yearly basis; one went in the winter to Yemen, and the other went in the summer to Ash-Sham (Syria and surrounding regions). They went in safety, while other tribes were constantly being attacked and robbed. Throughout every year, the Quraish sent many lesser caravans to the various marketplaces of Arabia (and perhaps even elsewhere). Allah ﷻ said:

﴿لِإِيلَٰفِ قُرَيْشٍ ① إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ② فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ③ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ④﴾

"(It is a great Grace and Protection from Allah), for the taming of the Quraish, (and with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear), So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear." (Qur'an 106: 1-4)

The caravans carried all kinds of merchandise that was available in the Arabian Peninsula - such as perfume, incense, spices, dates, ivory, beads, skins, silk garments, and weapons. Some merchandise was produced in the Peninsula, but some was imported from abroad. The trading caravans would carry such items to Ash-Sham and elsewhere, and would then return with full loads of wheat, grains, raisins, oils, and clothing.

The Yemenis were also known for trading, for their economic activities were conducted on land and by sea; they traveled to the shores of Africa, India, Indonesia, Sumatra, and the islands of the Arabian Peninsula. Once the inhabitants of Yemen became Muslims, they used their previous travel experience and

knowledge to help spread Islam to the above-mentioned lands.

Prior to the advent of Islam, usury was practiced on a widespread scale, perhaps having come to the Arabs from the Jews. In some cases, interest rates reached as high as one-hundred percent.

'Ukaadh, Majinnah, and Dhul-Majaaz were the names of the most famous marketplaces of the Arabian Peninsula. Some historians relate that Arabs would congregate at 'Ukaadh at the beginning of Dhil-Qai'dah; after twenty days passed, they would go to Majinnah. And when they saw the birth of the new moon for Dhil-Hijjah, they would go to Dhul-Majaaz, where they would stay for 8 days. Then they would go to 'Arafah for the pilgrimage. And neither in 'Arafah nor during the days of Minah did they conduct any business - not until the advent of Islam, for Allah ﷻ permitted them to do business during those days:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ١٩٨﴾

"There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e., prayers and invocations, etc.) at the Mash'ar-il-Haraam. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray." (Qur'an 2: 198)

These centers of trade remained open during the early days of Islam, but eventually closed down. During their heyday, 'Ukaadh, Majinnah, and Dhul-Majaaz were not merely marketplaces; they were also centers of poetry and public speaking. Great poets and speakers gathered and competed against one another in their respective arts; thus they were centers that greatly served the advancement of poetry and the Arabic language.

Arab Society

Like most primitive cultures, customs and traditions passed down through the generations dictated the social norms of Arabs, the social status of individual tribesman, the relations between fellow tribesmen, and the relations between one tribe and another. The following are some of the basic realities of Arab society prior to the advent of Islam:

1) There was no limit to the degree to which the nobility felt proud about their ancestry and ranking in society

Arabs were obsessed with the idea of preserving their pure blood, and so they would not intermarry with other races. Islam brought an end to that, making it clear to Arabs that the only factors that make one person superior to the next are piety and good deeds.

2) Arabs were also obsessed with eloquent speech and purity of language

Perhaps the reason why poetry had a strong hold on the hearts and minds of Arabs is that it was the most beautiful way of expressing and recording for posterity - when a poem was especially good - facts about their noble lineages. It is not surprising, therefore, that Arab societies produced so many wonderful poets and public speakers. A single line of poetry had the potential of raising or lowering the status of a tribe. So just as a modern day country becomes thrilled when its favourite sporting team performs at a world-class level, an Arab tribe would become overjoyed if one of its members became a skilled poet.

3) Women were treated like merchandise

At least among most tribes, women were on an equal par with merchandise, in a very literal sense, for they were passed down through inheritance. If a man died, his wife was passed down to his eldest son - provided, of course, that she was not his actual mother. He then had the right to marry her, or even to prevent her

from remarrying. This practice continued until Islam expressly forbade a man from marrying the wife of his father. Allah ﷻ said:

﴿وَلَا تَنكِحُواْ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾﴾

"And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way." (Qur'an 4: 22)

Despite their deviant sexual practices, Arabs did forbid at least some forms of incestuous marriage, such as marriage with one's mother, daughter, grandmother, sister, and aunt.

Women were oppressed in other ways as well; for example, women - as well as children - were not allowed to inherit wealth, for the entire estate of the deceased went only to those who could fight and help protect the tribe. It was not a written law that women couldn't inherit wealth, but it was a practice recognized through established custom, and custom often had more force than legislated law. In this regard, the situation of women changed with the advent of Islam, with the death of Aus ibn Thaabit ﷺ. Aus ﷺ left behind two unsightly daughters and one very young son. His two nephews came and seized his entire estate, which they would have had the right to do (according to pre-Islamic customs) had they done so during the pre-Islamic days of ignorance. Aus's wife pleaded with them, suggesting that they marry Aus's two daughters, who could have then benefited at least in some way from their father's wealth. But the two nephews refused, primarily because of the unsightliness of the two daughters. Aus's wife then went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, Aus has died, and has left behind a young son and two daughters. His two nephews, Suwaid and 'Arfatah, came and seized his entire estate. I said to them, 'Marry his two daughters,' but they refused." The Messenger of Allah ﷺ commanded the two nephews, saying, "Do not move (or spend or use) anything at all from the

estate."[1] And the following Verse was then revealed:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ۝٧﴾

"There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share." (Qur'an 4: 7)

Worse than the ill-treatment adult women received was what some Arabs did to their daughters. In the mind of the average Arab, a daughter was of no use and posed many potential problems. A daughter couldn't fight and defend her clan and tribe; she couldn't earn nearly as much money as men could; and if she was taken captive during war, her captors took her as a slave and used her to satisfy their sexual desires. Some females were even forced to work as prostitutes; like pimps do today, their masters would take from them all of the money they made. Society actually sanctioned such practices. Fearing shame and the above-mentioned eventualities, a man would become very sad and upset if his wife gave birth to a daughter. Describing this reality, Allah ﷻ said:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝٥٨ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ۝٥٩﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision." (Qur'an 16: 58, 59)

Many fathers would choose to bury their shame, by literally burying their daughters alive. Allah ﷻ said:

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨ بِأَىِّ ذَنۢبٍ قُتِلَتْ ۝٩﴾

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[1] *Tafseer Al-Qurtubee* (5/45).

"And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?" (Qur'an 81: 8, 9)

Some parents buried their child alive because they were poor and feared that they didn't have enough wealth to raise a child; others did so not because they were poor, but because they feared becoming poor in the future. Islam of course forbade all of these evil practices. Allah ﷻ said:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

"Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand." (Qur'an 6: 151)

And Allah ﷻ also said:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾﴾

"And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin." (Qur'an 17: 31)

To be sure, these practices were not uncommon; but there were some tribes that did not sanction infanticide. Even among the Quraish, there were individuals who despised the practice of

burying children alive. Zaid ibn 'Amr ibn Nufail - may Allah have mercy on him - was a noteworthy example; Zaid would even go to fathers who contemplated killing their daughters and offered to raise their daughters for them.

Some Arab tribes honoured women and even consulted with them about marriage. In some regards, women rose above their circumstances; they were brave and would accompany their husbands to the battlefield, and if need arose, would even participate in the fighting. The Bedouin woman would help her husband and take care of their livestock; she would also help out by spinning wool and knitting clothing.

4) Marriage took on many strange forms.

Marriage as we know it today was just one form of marriage recognized by Arabs; there were other forms as well, all agreed upon by custom. If an individual engaged in one of the accepted forms, no one else had the legal right to reproach him. I use the word legal, but the forms of marriage were not set down in writing in a constitution or charter of laws; rather, like most other laws that were collectively agreed upon by Arabs, custom alone dictated the actions of society's members.

'Aishah ﷺ related to us four forms of marriage that were practiced by Arabs during the days of ignorance:

"Marriage, during the days of ignorance (pre-Islamic days), was upon four forms; one of those forms is the marriage that people engage in today, which involves a man going to another man and proposing to have his dependant (ward, charge) or daughter's hand in marriage; he would then give her dowry to her, and marry her. Another form of marriage involved a man saying to his wife just after she became purified from menstruation, "Send for such and such man, and ask him to have intercourse (so that he can get you pregnant)."The husband would stay away from her and categorically avoid touching her, until it became clear whether she got pregnant from the other man whom she asked to have sex with her. When the issue of her pregnancy became

clear (i.e., at the time of her next period), her husband would, if he so desired, have (sexual) relations with her. He would only do that (i.e., he would only have another man have sex with his wife) out of a desire to have a child of noble descent. This form of marriage is (called) the Marriage of *Istibdaa'*. In another form of marriage, a group of men, fewer than ten in number, would enter upon a woman, and each one of them would have her (i.e., would have sex with her). After she became pregnant, gave birth, and a number of nights passed after she gave birth, she would summon the men to come to her. None of the men could refuse, and so all of them would gather by her side. She would say to them, "You indeed know what you did, and I have given birth. And so he is your son, O so-and-so," and she would mention the name of the man whom she loved (to have as her child's father). Her child would be ascribed to that man, and he could not refuse (to be the father). As for the fourth form of marriage, many people would enter upon a woman (and engage in sexual intercourse with her), and she would not refuse anyone who came to her. They were the fallen women who would install banners over their doors; whoever wanted them, would enter upon them (and have sex with them). If one such woman became pregnant and then delivered a child, they (i.e., the men who had sex with her) would be gathered for her, and *Kaafahs* (people who were recognized for their expertise in being able to discern relatives through physical attributes) would be sent for them. Then, the *Kaafaahs* would ascribe the child to the one they thought (was the father); the child would then be ascribed to him, and would be called his son. And he wouldn't refuse [to accept him as his son (such were the rules of the game that everyone followed according to custom). Then when Muhammad ﷺ was sent with the truth, he destroyed the marriage of ignorance (i.e., the latter three of the four forms), and kept legislated the marriage that people engage in today."[1]

[1] *Saheeh Bukhaaree*, "The Book of Marriage"; chapter, "Those Who Say: Without (the Involvement of) a Guardian (in the Marriage Agreement). There is no Marriage." *Hadeeth* number: 5127.

Some scholars mentioned forms of marriage that 'Aishah ﷺ didn't mention; one was the taking of boyfriends and girlfriends, which was in fact fornication and not marriage. Allah ﷻ mentioned this practice in the following Verse:

﴿وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾

"Nor taking boyfriends." (Qur'an 4: 25)

Then there was the *Mut'ah* marriage, which remained lawful during the early days of Islam, but was eventually prohibited. *Mut'ah* marriage is a temporary marriage that ends after a predetermined period of time elapses - one month, two months, one year, whatever is agreed upon by the two contracting parties. Another form of marriage involved a trade: During the pre-Islamic days of ignorance, one man would say to another, "Give up your wife to me, and I will give up my wife to you, and I will give you more."[1] And yet another form of false marriage was called *Nikaah Ash-Shigaar*: By way of formal agreement, one man would marry his daughter off to another man, on the condition that that man married his daughter off to him; and in this transaction, no dowry would be given to either of the two daughters.

During the pre-Islamic days of ignorance, Arabs considered it lawful for a man to be married to two sisters at the same time; they also deemed it lawful for a man to have as many wives as he wanted. Countless Arab men of course took advantage of the situation, so that some men had ten or more wives. With the advent of Islam, any man who embraced Islam had to divorce any additional wife so that he was left with four wives; and even the remaining four he kept only if he knew that he was able to spend on them and treat them with justice. If he feared that he wouldn't able to do justice between two wives or more, he would remain content with one wife. Prior to Islam, men would certainly not treat their wives with justice; rather the opposite took place: they would treat

[1] *Fathul-Baaree* (9/150).

them harshly and usurp all of their rights. Islam then came and did justice to women; they gained rights that they never could have previously dreamt of, and their husbands were instructed to treat them well and with kindness.

5) A man was always allowed to take back his wife, no matter how many times he had previously divorced her

The concept of divorce was recognized among Arabs, but men were given an unlimited amount of freedom in terms of being able to take back their wives after first divorcing them. A man could divorce his wife and then take her back; he could divorce her again and then take her back again; and he could continue this process endlessly, always having the right to take back his wife. In the early days of Islam, this practice was sanctioned, but then was finally limited in scope with the revelation of the following Verse:

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩﴾

"The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Kuhl' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zaalimoon (wrong-doers, etc.)." (Qur'an 2: 229)

Still giving a man the opportunity to make amends with his wife after divorce and to take back a hastily spoken word (i.e., "I divorce you"), Islam limited the number of times a man could divorce his wife and yet still take her back.

In Islam, after a man divorces his wife for the first time, he has a period during which he can take her back. If he does take her back and then divorces her for a second time, he has another period during which he can take her back. But if he takes her back for a second time and then divorces her for a third time, the divorce is final, and he may not take her back. The only way he can get back together with her is if she marries another man and then divorces him; and even still, he may not orchestrate a false marriage between her and another man in order to get her back. Her marrying another man and then divorcing him must occur naturally, without advanced planning. Allah ﷻ said:

﴿فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ ۗ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾﴾

"And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the Limits of Allah, which He makes plain for the people who have knowledge." (Qur'an 2: 230)

In regard to divorce, Islam also forbade a practice known as *Zihaar*, which involves a man saying to his wife, "You are like the back of my mother (which means that, as with one's mother, one will certainly not have sex with his wife, so it is a kind of vow)." Describing *Zihaar* as "an ill word and a lie," Allah ﷻ gives a man who says the words of *Zihaar* a way out of his predicament through the legislation of atonement. Allah ﷻ said:

﴿ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ

إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

"Those among you who make their wives unlawful (Az-Zihaar) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them (their wives) (by Az-Zihaar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of the Miskin (poor). That is in order that you may have perfect faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment." (Qur'an 58: 2-4)

6) War was a constant reality

Arabs didn't need an important reason to go to war and to shed blood; to the contrary, they would start wars for the most trifling of reasons. It didn't matter that the tribal ways that they were fighting to uphold were senseless and trivial; they would fight nonetheless. In pre-Islamic times, Arabs were warlike people, which they became probably through environment and upbringing.

Consider two examples that illustrate the warlike nature of pre-Islamic Arabs and the way in which they started wars for insignificant reasons. In the first example, the Taghlib and Bakr tribes waged a bitter and long war against each other. How did the war start? A man named Jarmee from the Bakr tribe owned a she-camel; his neighbour was Basoos bint Manqadh, who was the

aunt of Jassaas ibn Murrah. The leader of the Taghlib tribe, Kaleeb, sheltered his camels in a special location. One day, Jarmee's she-camel wandered away and ended up among Kaleeb's flock. Upon seeing the strange camel, Kaleeb fired an arrow at it and killed it. Jarmee was furious, and so was his neighbour, Basoos. When Basoos's nephew, Jassaas, learned of what had happened, he didn't think that he should go to Kaleeb and discuss the matter with him, perhaps telling him that he should pay for the she-camel. Instead, he went and killed Kaleeb. And again, no one from the Kaleeb tribe thought about resolving the matter through non-violent means. They simply attacked the Bakr tribe; what ensued was a bitter war that lasted for 40 years and that began with the simple killing of a she-camel.

In the second example, it was the 'Abas and Dhubyaan tribes that fought one another. Their war began with the day that is remembered as the "Day of Daahis and Al-Ghabraa." On that day, Daahis and Ghabraa, which were the names of two horses that belonged to the two aforementioned tribes, were set to race against each other. Qais ibn Zaheer owned Daahis, and Hudhaifah ibn Badr owned Al-Ghabraa. The latter of the two men instructed someone to wait in the valley and to intervene somehow if he saw that Daahis was in the lead. Since Daahis was in fact in the lead upon entering the valley, Hudhaifah's henchman struck the horse as it raced by, and it fell into a stream. Al-Ghabraa of course ended up winning the race, but when it was established that foul play had been at work, fighting took place. Some people died during the fighting, and a cycle of violence erupted, which soon escalated into a full-fledged war, all of which began with a simple horserace.

Some of the wars that had a direct impact on Islamic history were the ones that took place between the Aus and Khazraj tribes of Al-Madeenah; for it was the Aus and Khazraj tribes that eventually became known as the *Ansaar*, once they embraced Islam and welcomed their migrating brothers from Makkah with open arms and hearts.

The Aus and Khazraj tribes were actually related through blood, for the members of both tribes were descended from the line of Haarithah ibn Tha'labah Al-Azdee. These tribes came to and settled in Yathrib, which later became known as Al-Madeenah, after they, among many other others, were displaced because of the great Flood of 'Arim. Some Jewish tribes also came to and settled in Yathrib; the primary reason why they settled there was that they were fleeing from oppression at the hands of the Romans.

At first, the Aus, the Khajraj, and the Jewish tribes of Yathrib lived together in relative harmony and peace. But then fighting took place among them, and wars continued intermittently until the advent of Islam. Sometimes, the Aus were fighting the Khazraj; at other times, the Khazraj were fighting the Jewish tribes; alliances constantly shifted. Very often, the Jewish tribes would switch alliances and sow dissension between the Aus and the Khazraj, their goal being to remain the dominant force in Yathrib. In the latter days of their wars, the Jews of Yathrib were allied to the Aus tribe, and the Aus tribe ended up with the upper hand over the Khazraj. The two tribes agreed to live in peace and under one king, 'Abdullah ibn Ubai ibn Salool, who was about to be crowned around the time that the Aus and Khazraj tribes pledged to believe in, obey, and defend the Prophet ﷺ. 'Abdullah ibn Ubai never forgot about the crown he never got to wear; his bitterness prompted him to fight Islam from within the ranks of Muslims: Outwardly, he claimed to be a Muslim, but inwardly he disbelieved in Islam. History remembers him as being the chief of the hypocrites.

Other than wars that were waged for honour or revenge, some tribes made a living out of attacking other tribes; they would attack a tribe, steal its wealth, and enslave its free men. Some famous Companions ﷺ became enslaved in this or a similar manner; two noteworthy examples are Zaid ibn Haarithah ﷺ, who was a free Arab, and Salmaan Al-Faarisee ﷺ, who was a free Persian. Islam brought an end to such vile and violent practices, to

the extent that a man and woman could travel from San'aa to Hadramoot, without having to fear harm at the hands of any human being; during their journey, they would fear no one save Allah, as well as wolves upon their herd of sheep.

7) Arabs were at a near 100% illiteracy level

Unlike their contemporaries from the People of the Book – Jews and Christians – Arabs were an illiterate people; in short, they were ignorant, and they intransigently held on to the beliefs of their forebears, regardless of whether those beliefs were true or false. Very few people among them could read or write. They had some people among them who became skilled in the art of tracking, and some who practiced medicine, such as Al-Haarith ibn Kildah. It must be noted in their favour that the medicine they practiced was based not on superstitious beliefs, but on the experience they collectively gained through generations of practice.

Despite being illiterate and ignorant, they showed great potential for learning, being endowed with a natural intelligence. Once true knowledge came to them by way of the Messenger of Allah ﷺ, many among them became eminent scholars and skilled jurists; they went from a near 100% illiteracy level to a near 100% literacy level.

The Manners And Morals Of Arabs

In many ways, Arabs of pre-Islamic times were loathsome in their manners and morals: They consumed great quantities of alcohol, and they gambled frequently; they would shed bled for the most inconsequential of reasons; they would usurp the wealth of orphans, steal, deal in usury, and fornicate. It must be noted, however, that it was only female slaves and fallen women who fornicated; very rarely were free women guilty of that crime. After the conquest of Makkah, when the Prophet ﷺ was taking pledges of allegiance from women, he mentioned that they must not associate any partner with Allah ﷻ, and that they must neither steal nor fornicate. Upon hearing this, Hind bint 'Utbah (may Allah be pleased with her), wife of Abu Sufyaan (may Allah be pleased with him), said in surprise, "And does a free woman fornicate?"

Not all Arabs practiced the aforementioned evils. Many among them didn't fornicate; some didn't drink alcohol or needlessly shed blood; some would not even contemplate the idea of dealing in usury or stealing the wealth of an orphan. And to be fair, Arabs had many good qualities as well, which made them well-prepared for the duty of carrying the banner of Islam. Here are some of those good qualities:

1) A Natural Intelligence

This natural intelligence took on different forms. First, they had very powerful memories. Consider the vastness of their language. In Arabic, there are 80 words that mean "honey"; 90, that mean "fox"; 500, that mean "lion"; 1000, that mean "camel," and 1000 that mean "sword." To be sure, to be able to memorize all of these words, Arabs had to have very strong memories.

Arabs were illiterate, yet they loved poetry as much as, or more than, any other literate and civilized people. But in order to preserve poetry, and in order to pass it down to posterity, they had to rely on verbal communication and on powerful memories to retain long poems. Their love of language, and lack of distractions, such as the mind-numbing television screen, further promoted the development of powerful memories.

Once they became Muslims, Arabs used this quality for the service of Islam. One should not be surprised, therefore, to learn that many of the Prophet's Companions ﷺ memorized the Qur'an, and that some individuals among them memorized hundreds, or in some cases thousands, of *Hadeeth* narrations and then conveyed them to the following generation of Muslims.

A second quality that Arabs possessed was an innocence that can be described as ignorance of falsehood. Arcane and convoluted philosophy, superstitions, legends, and complicated beliefs were far from the minds of Arabs. Their disbelief was not built upon a complicated system of false notions and premises, as was the case regarding the Romans, Greeks, and Persians. For truth to establish itself firmly in the mind of a person, falsehood must first be

eradicated. As for a Greek philosopher, for example, his falsehood was based on thousands of false premises, since his philosophy was so complicated and detailed. All of those false premises had to be destroyed in his mind before the truth could enter it. As for the average Arab, he had no complicated system of beliefs, and he even believed in Allah ﷻ. The few false notions he had about idol worship were easily refuted. Thus Arabs were naturally prepared to receive the truth – the message of Islam.

2) Generosity

The quality of generosity was deeply rooted among Arabs. If an Arab owned nothing save a camel, and if a guest came to visit him, he would, without giving the matter a second thought, slaughter the camel and feed its meat to his guest. Of all Arabs, it was perhaps Al-Haatim At-Taaee who was most widely renowned for his generosity; stories of his generous acts were spoken of and lauded in gatherings all over Arabia.

3) Bravery

Arabs would praise a man for having died on the battlefield, and would disparage and satirize a man who died peacefully on his bed. One Arab commented upon hearing about the death of his brother, "If he has been killed, his father, brother, and uncle before him have also been killed. By Allah, we do not die of natural causes."

Nothing meant more to Arabs than individual honour and the honour of one's clan and tribe. If anyone dared to attack their honour, they would defend it with their very lives. Although some Arabs fought for inconsequential reasons, and others fought for evil ends, many Arabs fought to uphold justice, very often not for themselves but for the weak, the old, and the helpless. They would consider it a blemish on their character if they didn't help the oppressed or ill-treated person who came to them seeking their help and protection.

4) Love of freedom, and hatred of subjugation and humiliation

For the most part, the major empires of the time – the Roman Empire and the Persian Empire – did not interfere in the lives of Arabs. The wide desert of the Peninsula was the home of the Arab, who loved freedom and was not under the direct control of any king or ruler. His honour meant more to him than his very life. If anyone dared to humiliate him, he wouldn't think twice about killing him.

The following is an example, albeit an extreme one, of that love of honour and freedom in action. 'Amr ibn Hind was the king of Al-Heerah, and he once arrogantly said to his companions, "Do you know of any Arab whose mother would refuse to serve my mother?" They said, "Yes, the mother of 'Amr ibn Khulthoom, the poor poet."

The king invited 'Amr ibn Kulthoom to visit him, and ibn Khultoom's mother to visit his mother. The king instructed his mother to ask the guest, upon the completion of their meal, to hand her a serving tray. The king's mother did as she was told, and 'Amr ibn Kulthoom's mother answered, "Let the one who needs something get it herself!" The king's mother repeated her request and insisted that the guest serve her, but instead of doing as she asked, 'Amr ibn Kulthoom's mother yelled out, "What humiliation! O Taghlib (Taghlib was the name of her tribe)." Her son heard her screaming. Feeling enraged at this affront to his honour and the honour of his mother, 'Amr ibn Kulthoom took hold of a sword that was hanging nearby and killed the king with a single lethal blow to the head.

5) Truthfulness, keeping promises, and honesty

In general, Arabs avoided lying. This reality is perhaps best highlighted by a story involving Abu Sufyaan. When he was still a polytheist and a bitter foe of Islam, Abu Sufyaan traveled abroad and met Haraql, the leader of a foreign empire. Haraql

began to ask questions about the Prophet ﷺ and about the new religion in Makkah. Abu Sufyaan could have best served his purposes by lying about the Prophet ﷺ, for to speak truthfully about him involved praising him for his good character, noble lineage, and truthful speech. And it was not politically wise to praise the Prophet ﷺ in front of a foreign leader, who had the potential of embracing Islam and of wreaking havoc upon the Quraish. Nonetheless, Abu Sufyaan did speak truthfully about the Prophet ﷺ; he later said, "Had it not been for (me being) shy of them ascribing a lie to me, I would have lied against him (i.e., against the Prophet ﷺ)."[1]

Faithfulness was a quality that was deeply ingrained in the souls of Arabs; however, they often took faithfulness to an extreme, acting in an incorrect and needlessly violent manner. Islam directed their faithfulness in the right direction. No matter how faithful one of them was to his relative or friend, Islam forbade him from supporting him if he was a wrongdoer. The Prophet ﷺ said, "Allah curses someone who supports (shelters, helps) a *Muhdith* (one who perpetrates vile deeds or introduces something new into the religion)."[2]

The following story, which is set in pre-Islamic times, exemplifies how, no matter what the cost, an honourable Arab would remain true to his word. Al-Haarith ibn 'Ibaad led an army that consisted of the various subtribes of the Bakr tribe; the goal of the expedition was to attack the Taghlib tribe, but Al-Haarith had a more personal goal in mind: To find and kill the leader of the Taghlib tribe, Al-Muhalhal, who had killed his son in a previous incident. Al-Haarith came across Al-Muhalhal and took him captive, but there was only one problem: He had never before seen Muhalhal, and so he didn't recognize him. Al-Haarith said to his prisoner, "Tell me where Muhalhal ibn Rabee'ah is, and I will free you." The prisoner said, "I have your promise (to free me) if I guide you to him." Al-Haarith said, "Yes." The prisoner said,

[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 7.

[2] *Saheeh Muslim*, "The Book of Sacrifices." *Hadeeth* number: 1978.

"Then I am him." Without harming Muhalhal, Al-Haarith simply let him go, showing a wonderful display of faithfulness that truly deserves admiration.

Another example involves An-No'maan ibn Al-Mundhir, who feared for his life after he refused to give his daughter's hand in marriage to the emperor Kisra. Having first placed his family and weapons in the safekeeping of Haani ibn Mas'ood Ash-Shaibaanee, An-No'maan traveled to Kisra, who treated him very harshly. Kisra sent a message to Haani, demanding that he hand over all that An-No'maan had entrusted him with, but Haani refused. And so Kisra sent an army to fight Haani and his tribe.

Haani gathered his fellow tribesmen and delivered the following sermon: "O people of Bakr, one who is killed yet has an excuse is better than one who is safe yet has fled (from the battlefield). Indeed, caution does not protect one from preordainment. And indeed, patience is one of the causes of victory. I say yes to death, but no to humiliation and baseness. To head towards death is better than to turn away from it, and to be stabbed in the upper part of the chest is better than to be stabbed in the back (i.e., while fleeing). O people of Bakr, fight, for death must come to us all."[1] In choosing between living and fulfilling his promise, Haani chose the latter, yet as happens so frequently in life, he sought out death but was granted life (the opposite happens just as frequently: those who seek out comfort and life are often met by death in a most unexpected manner). In the Battle of Dhee Qaar, the Bakr tribe fought valiantly and triumphed over their Persian foes.

6) Patience in hard times and contentment with the bare necessities

Arabs consumed food in moderate quantities. They looked down upon the person who ate too much, and when they would finish eating a meal, it was not uncommon for them to say, "Gluttony does away with intelligence." Arabs had an uncanny ability to

[1] *Taareekh At-Tabaree* (2/207).

endure hardship, a quality that they probably developed through living in the harsh desert for many generations. Low supplies of food and water, tortuous and rocky mountain pathways, the extreme heat of the desert - nothing seemed to perturb them. Once they embraced Islam, they had to be more patient than ever before; in harsh times, one of them would go days with only a small number of dates and some drops of water.

7) Showing mercy when revenge was within one's grasp

Arabs did not back down from fighting their enemies, but it frequently occurred that, at the very moment when one of them had the upper hand against his enemy, and had the ability to pounce on him, he forgave him and left him alone. Arabs were also known to show mercy on the battlefield, in that they wouldn't kill their wounded opponents.

These are just some of the good qualities that Arabs possessed during the days of ignorance. Islam then came and developed those qualities, channeling them in the right direction. With their inherent goodness being strengthened by *Eemaan* and piety, they conquered countries and the hearts of people, filling the earth with faith, after it had become replete with disbelief; with justice, after it had become overrun by oppression and wrongdoing; and with goodness, after it had become overwhelmed by falsehood and evil.

What better can be said about Arabs than that among them was the Messenger of Allah ﷺ? The Persians, the Romans, the Indians, and the Greeks - none of these were chosen to have among them the Messenger of Allah ﷺ, despite the vast knowledge of the Persians, the philosophy of the Indians, the skilled arts of the Romans, and the genius of the Greeks. In spite of their more advanced civilizations, the above-mentioned peoples were not chosen to have the Messenger of Allah ﷺ in their midst. As primitive and uncivilized as they were in some regards, Arabs possessed, more so than others, a sound inherent nature and an overall preparedness to receive, embrace, and then disseminate the message of Islam.

4

Some I portant Events That Took Place Bef re The Birth Of The Prophet ﷺ

Before delving into the study of the Prophet's birth and early years, we discuss in this section those events that had a direct bearing on Islam, that represented the dark days of pre-Islamic ignorance, or that signaled the great change that was about to take place in Arabia and in the entire world. True, the earth was immersed in darkness; but it is from Allah's *Sunan* (ways; *Sunan* is plural of *Sunnah*) regarding the universe that relief comes after hardship, that light comes after darkness, and that ease comes after difficulty.

'Abdul-Muttalib Digs The Well Of *Zamzam*

In his highly beneficial book, *Saheeh As-Seerah An-Nabawiyyah*, Shaikh Ibraaheem Al-'Alee mentioned an authentic narration that describes how 'Abdul-Muttalib found and dug the well of *Zamzam*. Of course, it was Haajar who first found the well of *Zamzam*, but history books record that, because of the wickedness of later generations, the *Zamzam* well became buried and, if not forgotten, then at least lost – until the time of 'Abdul-Muttalib. 'Alee ibn Abee Taalib ﷺ related that Abdul-Muttalib said, "While I was sleeping in Al-Hijr (a part of the Ka'bah that is on its northern side), someone came to me and said, 'Dig *Taibah* (*Taibah* comes from the word *Tayyib*, which means goodness).' 'And what is *Taibah*?' I asked, but he then left me. On the following day, I returned to my place of sleep (in Al-Hijr). When I fell asleep there, he came to me (again) and said,

'Dig *Barrah* (*Barrah* comes from the word *Birr*, which means goodness and purity).' 'And what is *Barrah*?' I asked, but he (again) left me. On the following day, I returned to my place of sleep. And when I fell asleep there, he came to me and said, 'Dig *Al-Madnoonah*.' 'And what is *Al-Madnoonah*?' I asked, but he left (again without answering me). On the following day, I returned to my place of sleep. After I fell asleep there, he came to me and said, 'Dig *Zamzam*.' 'And what is *Zamzam*?' I asked. He said, 'It (is a well that) never runs dry, and it is not dispraised (i.e., it is fresh and good). It is drink for the greater pilgrims (i.e., those who come for *Hajj*). And it is situated (so go and find it there) between excrement and blood, at the eyehole of the Al-'Asim crow (i.e., the crow that has whiteness in its legs), at the village of the ants.'"

After he was made aware of the significance and location of the *Zamzam* well, 'Abdul-Muttalib went out (to search for it) with an axe. He took along with him Al-Haarith ibn 'Abdul-Muttalib, who was, at the time, 'Abdul-Muttalib's only son. When 'Abdul-Muttalib saw the edge of the well, he magnified Allah ﷻ, by exclaiming, "*Allahuakbar* (Allah is the Greatest)!" By the sound of his voice, the Quraish knew that he found what he had been looking for, and so they went to him. They said, "O 'Abdul-Muttalib, this indeed is the well of our father, Ismaa'eel, and we have a right over it, so make us a partner to you in it (i.e., in its ownership)." He said, "I will not do so; this is a matter for which I, and not you, have been specifically chosen, and which I have been given from among you." They said, "Then do us justice, for we will not leave you alone, but will instead dispute with you over it." He said, "Then appoint whomsoever you wish, and we will take the matter to him for judgment." They said, "(We choose) the soothsayer of Banu Sa'd ibn Hudhaim." He said, "Yes (agreed)." The man they had chosen lived in the border regions of Ash-Sham (the area of Ash-Sham consists of Syria and neighbouring lands).

With a group of companions from his subtribe – the children of 'Abd-Manaaf – 'Abdul-Muttalib set out for the journey to Ash-Sham. Joining them on the journey was a group of people from

every subtribe of the Quraish. Between them and their destination was a vast desert land, void of any villages or townships; so the journey was not going to be an easy one. And it proved difficult indeed, for, at some point during the journey, 'Abdul-Muttalib and his companions ran out of water. They then remained thirsty for so long that they were sure that death was imminent. The other subtribes, however, did have water, but when the children of 'Abd-Manaaf asked them for some, they refused, saying, "We are in the desert, and we fear that what happened to you will happen to us (if we are too free with our water)." 'Abdul-Muttalib said to his companions, "I think that each man among you should now bury his own grave, using the strength he still has with him. Whenever a man among you dies, the others can push him into his hole and then bury him, until there remains one man, since it is better for one man to be lost (without a burial) than for the entire caravan to be lost." They said, "Good indeed is the command you have given us."

Each man among them dug his grave and then sat down, waiting for his death. But then 'Abdul-Muttalib said to them, "By Allah, for us to kill ourselves in this manner will not make us deserving of (praise) on earth, and we should not be weak like this. Perhaps Allah will provide us with water in some land (ahead of us), so prepare to move on." They were getting ready to leave, when 'Abdul-Muttalib made his camel stand up, and gushing forth from underneath its hooves was a spring of fresh water. 'Abdul-Muttalib and his companions exclaimed, "*Allahuakbar* (Allah is the Greatest)." They all drank water and filled their containers. They then invited the other subtribes of the Quraish, who, all the while, had been watching their every move. 'Abdul-Muttalib said, "Come to this water, for Allah has indeed provided us with drink." They came, drank, and filled their containers with water. They then said, "By Allah, we will never again enter into a dispute with you regarding *Zamzam*, for the One Who has given you this water to drink in this barren land, is indeed the One Who gave you *Zamzam* to drink. So return to your water rightly-guided." There being no point to go to the soothsayer of

Banu Sa'd, they all returned to Makkah, and no one thereafter argued about 'Abdul-Muttalib's right to have complete control over the *Zamzam* well.

After he related this narration, Ibn Ishaaq wrote, "This is what has reached me from 'Alee ibn Abee Taalib ﷺ regarding *Zamzam*."[1] Many other narrations are related in regard to the superiority and virtues of *Zamzam* water. An example is a narration that is related in *Saheeh Muslim*; in it, the Messenger of Allah ﷺ said, "Indeed, it (*Zamzam* water) is blessed; indeed, it is *Ta'aam To'om* (i.e., just as food fills a person, *Zamzam* water fills a person who drinks it)."[2]

Ad-Daaraqutnee and Al-Haakim related from Ibn 'Abbaas ﷺ that the Prophet ﷺ said, "*Zamzam* water achieves the purpose for which it is consumed: If you drink it to seek a cure, Allah will cure you; if you drink it to make you full, Allah will make you full; if you drink it to cut off your thirst, Allah will (cut off your thirst). It is the *Hazma* of Jibreel (i.e., the effect of his striking the ground with his ankle or wing), and the drink Allah provided to Ismaa'eel." Al-Haakim declared this *Hadeeth* to be authentic. Shaikh Muhammad Abu Shohbah, may Allah have mercy on him, said, "Whatever the case may be, Al-Haafiz Ad-Dimyaatee – one of the later eminent Huffaaz– ruled that the *Hadeeth*, '*Zamzam* water achieves the purpose for which it is consumed,' is authentic. And Al-Haafiz Al-'Iraaqee concurred with him on that ruling.[3]

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[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/142-155); also, *As-Siyyar Wal-Maghaazee* by Ibn Ishaaq (pgs. 24, 25); and *Ad-Dalaail* by Al-Baihaqee (1/93-95). Ibn Ishaaq explicitly mentioned that he heard the narration (from the next narrator), and so the chain of the narration is authentic. Also, it is corroborated by a *Mursal* narration from Az-Zuhree. The *Hadeeth* is authentic by way of Al-Baihaqee and Ibn Hishaam.

[2] *Saheeh Muslim*, "The Virtues of the Companions"; chapter, "Some of the Virtues of Abu Dharr ﷺ." *Hadeeth* number: 2473.

[3] *Muqaddimah ibn As-Salaah*, and its Explanation by Al-Haafiz Al-'Iraaqee (pg. 13).

he People Of The Elephant

Their story is established both in the Qur'an and in the *Sunnah,* and its details are related in various history books. As for the Qur'an, Allah ﷻ said:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ۝٥﴾

> *"Have you (O Muhammad ﷺ) not seen how your Lord dealt with the owners of the elephant? (The elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the Ka'bah at Makkah). Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)."* (Qur'an 105: 1-5)

And as for the *Sunnah,* it is related in *Saheeh Bukhaaree* that, when the Prophet ﷺ set out during the time of Al-Hudaibiyyah, he continued until he reached Ath-Thaniyyah - the mountain upon which is the road that descends onto the people of Makkah - but his camel knelt down, ostensibly refusing to proceed forward. The people said, *Hal! Hal! Hal,* is what one would say to a camel when it stopped in its tracks. But it remained firmly where it was. The people said, "Al-Qaswaa (the riding camel of the Prophet ﷺ) has refused to move forward!" The Prophet ﷺ said, "Al-Qaswaa has not refused, for that is not one of its characteristics. But rather He Who restrained the elephant (of Abraha) has restrained it (i.e., just as Allah ﷻ prevented the elephant of Abraha from proceeding forward, He ﷻ was preventing Al-Qaswaa from doing the same)."[1]

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[1] *Saheeh Bukhaaree,* "The Book of Conditions"; chapter, "The Conditions of Performing *Jihaad* and Making Treaties with the People of War." *Hadeeth* number: 2731.

In *As-Seerah An-Nabawiyyah,* Abu Haatim related the story of the People of the Elephant in some detail; the following is his account (in abridged form). A king in Yemen captured and tamed the elephant that is significant to this story; that king was originally from Abysinia, and his name was Abraha. He built a church in Sinai, and called it Al-Qulais, claiming that he would be able to make Arab pilgrims congregate at Al-Qulais instead of at the Ka'bah, in Makkah. But he felt that he first needed to do away with his competition, which meant destroying the Ka'bah, so he made an oath to go to the Ka'bah and fulfill his goal of destroying it.

One of the kings of Himyar, Duh Nafar, came out to fight Abraha; the latter defeated the former and took him as a prisoner. Upon being taken to Abraha, Dhu Nafar said, "O king, do not kill me, for keeping me alive (to help you) is better for you than killing me." Abraha spared him, though he made sure to tie him up. He then set out with his army, clearly intending to go to the Ka'bah. Along the way, when he reached the lands of Kath'am, he faced resistance from An-Nufail ibn Habeeb Al-Kath'amee and some Yemeni tribes that supported him. Abraha's army was victorious, and An-Nufail was taken captive. An-Nufail said, "O king, I am very knowledgeable about the lands of the Arabs, so don't kill me. Here are my two hands, which I use to pledge to you complete obedience from my people." Abraha spared him, and he became Abraha's new guide. When the army reached Taaif, now ever closer to Makkah, Mas'ood ibn Mu'attib and some men from the Taqheef tribe came out to meet Abraha. Mas'ood said, "O king, we are your slaves. You have no dispute with us, and what you want is not with us. What you want is nothing other than the House that is in Makkah. We will send with you one who will guide you to it." They sent one of their slaves, whose name was Abu Rughaal; but Abu Rughaal ended up being of no use to Abraha, for he died along the way at Al-Maghmas. His grave is known, and has long been a place where people go in order to pelt it with stones.

From Al-Maghmas, Abraha sent a man named Al-Aswad ibn

Maqsood to the forefront of his army. Al-Aswad and those with him were met by the dwellers of Makkah, and were able to seize 200 camels that belonged to 'Abdul-Muttalib.

Then Abraha sent Hunaatah Al-Humairee to the people of Makkah, giving him the following instructions, "Ask for the most honourable one among them; then inform him that I have not come to fight, but only to destroy this House (i.e., the Ka'bah)." After Hunaatah entered Makkah, he met 'Abdul-Muttalib ibn Haashim and said, "Verily, the king has sent me to you, to inform you that he has not come to fight, unless you fight him; rather, he comes only to destroy this House. As soon as he accomplishes his mission, he will leave you."

'Abdul-Muttalib said, "We will not fight him; we will free up all that lies between him and the house (i.e., we will not stand in his way, but will instead depart Makkah for a while). If Allah puts nothing in his way to stop him from reaching it, then, by Allah, we have no strength against him."

'Abdul-Muttalib accompanied Hunaatah back to the encampment of Abraha's army. Dhu Nafar was a friend of Abdul-Muttalib, so when the latter reached the front of the army's encampment, Dhu Nafar visited him.

"O Dhu Nafar," began 'Abdul-Muttalib, "Is there anything you can do to help us in this (affliction) that has descended upon us?"

"What help can a prisoner offer when he is not safe from being killed at any time during the morning or evening?" said Dhu Nafar. "But I will send for Anees, the stableman of the elephant. I will order him to do what he can for you with the king, and to elevate your ranking with him." Anees was then sent for and when he arrived, Dhu Nafar said to him, "This is the chief of the Quraish, the owner of Makkah's caravan, which feeds people in the plains and beasts in the mountains. The king has taken 200 of his camels. If you are able to benefit him, then do so, for he is a friend of mine."

Anees then entered upon Abraha and said, "O king! This is the

chief of the Quraish and the owner of Makkah's caravan, which feeds people in the plains and beasts in the mountains. He asks permission to enter upon you, and I hope that you permit him, for he comes showing you neither hostility nor opposition." Abraha granted permission for him to enter.

'Abdul-Muttalib was a huge, muscular, and handsome man; so when Abraha saw him, he welcomed and honoured him. Disliking both for 'Abdul-Muttalib to sit with him on his bed, and for 'Abdul-Muttalib to sit beneath him, Abraha descended to the carpet beneath the bed and sat down beside 'Abdul-Muttalib.

"O king," said 'Abdul-Muttalib, "You have taken a great deal of wealth from me, so return it to me."

"You indeed impressed me when I saw you, but I withdraw (that admiration) from you."

"And why?" asked 'Abdul-Muttalib.

"I have come to the House that is your religion and the religion of your fathers and that is your sanctuary and protection – for the purpose of destroying it. You do not speak to me about that, yet you speak to me about (a meager) 200 camels that belong to you!"

"I am the lord of these camels," said 'Abdul-Muttalib. "This House has a Lord Who will defend it."

"He would not defend it from me," said Abraha.

"Then that is your affair," said 'Abdul-Muttalib. Abraha issued a command, upon which 'Abdul-Muttalib's camels were promptly returned to him. 'Abdul-Muttalib returned to the Quraish, informed them of what was happening, and ordered them to seek shelter in the mountain passes of Makkah. From Al-Maghmas, Abraha was poised to enter Makkah. He ordered his army to reload their supplies. His elephant was brought to him, and he had it loaded with supplies while it was standing on all fours.

When they were ready to proceed towards Makkah, the elephant was prodded into marching forward, but it stood still. It almost bundled itself up and knelt to the ground. They struck it with a

pickaxe in the head, but it still refused to move even an inch forward. They tried again to make it move, but it stood there, motionless. They directed it back towards Yemen, and it raced in that direction; but no sooner did they make it face Makkah again than it stopped. The elephant then made its way to one of the mountains in that area.

As for the army, Allah ﷻ sent from the sea birds like *Balasaan* (starling birds). With each bird were three stones, two in its legs and one in its beak. The stones they carried were like chickpeas or lentils. When they flew over the army, they hurled the stones down upon them. If any person in the army was hit with a stone, he died, but not all of the people in the army were hit. Allah ﷻ said:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۞ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۞ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۞ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۞ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ۞﴾

"Have you (O Muhammad ﷺ) not seen how your Lord dealt with the owners of the elephant? (The elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the Ka'bah at Makkah). Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil (back clay). And made them like an empty field of stalks (of which the corn has been eaten up by cattle)." (Qur'an 105: 1-5)

And Allah ﷻ sent upon Abraha a disease in his body. His soldiers fled back towards Yemen, and (their body parts) were falling off in every land (they passed through). Abraha's fingertips began to fall off. After each fingertip fell off, it was followed by a discharge of pus and blood. When he reached Yemen, he was like a young bird among those who remained from his companions (perhaps this refers to how few they were in number). And then he died.[1]

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[1] *As-Seerah An-Nabawiyyah* by Abu Haatim As-Subtee (pgs. 34-39); also refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (1/pgs. 30-37).

Both Ibn Ishaaq and Ibn Hishaam - may Allah have mercy on them both - related that while Abraha was marching with his army towards Makkah, 'Abdul-Muttalib went to the *Masjid* and took hold of the ring on the door of the Ka'bah. Then, he and a group of men from the Quraish supplicated to Allah ﷻ, asking for His help against Abraha and his army. Then 'Abdul-Muttalib let go of the ring, and headed off with his fellow tribesmen to the peaks of nearby mountains, where they intended to be on the lookout, waiting to see what Abraha was going to do once he entered Makkah. The narrator of this story then described the way in which Abraha and his army were destroyed.[1]

Lessons and Morals taken from the Story of The Elephant

1) A sense of the inviolability of the Ka'bah is one of the most important of things that one should take away from this story. Even Arab polytheists from pre-Islamic times honoured and sanctified the Ka'bah. The significance that the Ka'bah had in their minds is one of the remnants of Ibraaheem's religion that remained in Makkah even throughout the dark years of its history when polytheism was the dominant religion of its inhabitants.

2) To save what is sanctified and holy, one often needs to make sacrifices, which is exactly what many Arab tribes did when the Ka'bah's sanctity, and very existence, was at stake. First, one of the kings of Himyar fought against Abraha, but was then taken captive. And then An-Nufail ibn Habeeb Al-Khath'amee, along with other tribes from Yemen, fought Abraha, though they were of course no challenge against his huge army. They knew they were no challenge, but the point is that they still fought to preserve what they valued.

3) The traitors of a nation ultimately bring disgrace upon themselves. Some Arabs volunteered to be Abraha's spies;

[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam, along with the commentary of Abu Dharr Al-Khushanee (1/pg. 84-91).

others agreed to guide him to the Ka'bah, so that he could then destroy it. Such people are cursed in this life and in the Hereafter. Consider the example of Abu Rughaal, whose grave has become a symbol of treachery. Throughout the centuries, people have felt hatred for him in their hearts. And whenever someone passes by his grave, he pelts it with stones.

4) 'Abdul-Muttalib said, "We will not fight him; we will free up all that lies between him and the house (i.e., we will not stand in his way, but will instead depart Makkah for a while). If Allah puts nothing in his way to stop him from reaching it, then, by Allah, we have no strength against him." This venerable sage from pre-Islamic times provided clear insight into the reality of the war that takes place between Allah ﷻ and His enemies. No matter how strong and numerous those enemies are, they cannot withstand, not even for the smallest, minutest fraction of a nanosecond, the Might and Power of Allah ﷻ. It is He ﷻ Who grants life, and He can take it away at any moment He pleases. Al-Qaasimee (may Allah have mercy on him) related that Al-Qaashaanee (may Allah have mercy on him) said, "The story of the People of the Elephant is famously known, and it took place near the era of the Messenger ﷺ. Their story is one of the signs of Allah's power and of the effects of His wrath upon those who are brazen enough to violate what He has made sanctified."

5) It is important to understand that Arabs honoured Allah's Inviolable House – the Ka'bah – which Allah ﷻ has taken upon Himself to preserve and protect from the harm of evildoers; furthermore, and this is very significant to understand the history of those times, they honoured the Quraish. They would say about the Quraish, "They are the people of Allah. May Allah fight on their behalf and be sufficient for them against their enemies." That veneration and honour was a sign from Allah ﷻ, and a prelude to the sending of a Prophet ﷺ to Makkah, one who would come and purify the Ka'bah from idols, and return to it its high ranking and significance.

6) Many scholars - such as Al-Maawardee and Ibn Taymiyyah, may Allah have mercy on them both - maintain that the story of the elephant is one of the signs of the Prophethood of Muhammad ﷺ. The events of the story point to the advent of Muhammad ﷺ, who was in his mother's womb when they occurred; he ﷺ was born 50 days later.

   As the Prophet's birth approached, many signs occurred that affirmed his Prophethood and blessedness; one of the greatest of those signs was what happened to Abraha and his army. How so? First, had the Quraish fought Abraha and lost the battle, they would have been taken as slaves and prisoners. But Allah ﷻ destroyed Abraha, thus protecting the Prophet ﷺ from being born a slave. Second, based on their beliefs and practices, the Quraish did not deserve to be protected from the army of the elephant; they weren't from the People of the Book; rather, they were idol worshippers who were far astray from the truth. When it came to protecting Makkah, what was important was honouring the Ka'bah and paving the way for the Prophet ﷺ.

   When Arabs learned of what Allah ﷻ did with the Army of the Elephant, they felt awe and veneration for Makkah, and they treated the Quraish with greater honour than ever before.

   Ibn Taymiyyah - may Allah have mercy on him - said, "(The events that took place during Abraha's attempted attack on Makkah) occurred in the year during which the Prophet ﷺ was born. Those who lived beside the House (i.e., the Ka'bah) were polytheists - they worshipped idols. The religion of the Christians (which was the religion of Abraha) was better than their religion; therefore, this sign (the miraculous destruction of Abraha's army) did not take place for the sake of those who lived beside the Ka'bah at that time, but instead for the sake of the House itself, or for the sake of the Prophet ﷺ, who was born that year beside the House, or for both the House and the Prophet ﷺ. Whatever the case, it was from the signs of his

Prophethood."[1]

And while he was discussing the story of the elephant, Ibn Katheer - may Allah have mercy on him - said, "This was a sign and a prelude to the sending of the Messenger of Allah ﷺ, for he - according to the most famous of accounts - was born in that year. It was as if it was being said to the Quraish: 'O people of the Quraish, Allah did not help you against the people of Abysinia because you are better than them; rather, He ﷻ (destroyed Abraha's army) to preserve the Ancient House (i.e., the Ka'bah), which He ﷻ will honour with the sending of the illiterate Prophet, Muhammad - O Allah, send prayers and salutations upon him - who is the Seal of the Prophets."[2]

7) Allah ﷻ did not permit the People of the Book - Abraha and his fellow Christians - to destroy the Ka'bah and take control of the holy city of Makkah, even though its sanctity was being defiled by polytheism. According to Allah's Decree, Makkah was intended to be free from the rule of a tyrant, so that new and correct beliefs could develop and thrive in an atmosphere of relative freedom. Such was Allah's planning for His House and religion, even before anyone knew that the Messenger of Allah ﷺ was going to be born in that same year.

   In remembering the story of Abraha, we should feel consolation and hope when we see the imperial designs of those who greedily look at our lands - and especially our holy lands - with hopes of conquest. Allah ﷻ protected His House from the People of the Book when Makkah was inhabited by polytheists; now both Makkah and Al-Madeenah are inhabited by Muslims, and so He certainly will - *In Sha Allah* - defend and protect both holy lands from evildoers.

8) News of Abraha's miraculous demise spread all over Arabia;

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[1] *Al-Jawaab As-Saheeh* (4/122).

[2] *Tafseer Ibn Katheer* (4/548, 549).

Arabs considered the event to be so important that they dated their calendar based on it. They would say, "Such and such happened in the Year of the Elephant," or, "Such and such happened 8 years after the Year of the Elephant." The Year of the Elephant corresponds to the year 570 of the Christian calendar. Of course, "the Year of the Elephant" did not last very long as the standard upon which Arabs based their calendar; with the advent of Islam, the new standard became the migration of the Prophet ﷺ to Al-Madeenah.

5

From The Birth Of The Noble Prophet ﷺ Until The *Fudool* Confederacy

The Lineage Of The Prophet ﷺ

Just as he ﷺ is the most complete of people in terms of character, the Prophet ﷺ is superior to all other human beings in terms of his noble lineage. The Prophet ﷺ said, "Verily, Allah - *'Azza wa-Jall* (the Possessor of might and majesty) - chose Ismaa'eel from the children of Ibraaheem; Kinaanah from the children of Ismaa'eel; Quraish from Kinaanah; the children of Haashim from Quraish; and me from the children of Haashim."[1]

Imam Bukhaaree, may Allah have mercy on him - mentioned the lineage of the Prophet ﷺ (keep in mind that 'ibn' means, 'son of'): "He is Abul-Qaasim Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf ibn Qusai ibn Kilaab ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghaalib ibn Faihr ibn Maalik ibn An-Nadar ibn Kinaanah ibn Khuzaimah ibn Mudrikah ibn Ilyaas ibn Mudar ibn Nizaar ibn Ma'ad ibn 'Adnaan."[2]

In *Sharhus-Sunnah*, Al-Bagawee mentioned the Prophet's lineage up until 'Adnaan, and then said, "Beyond 'Adnaan, his lineage is

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[1] *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Superiority of the Prophet's Lineage." *Hadeeth* number: 2776.

[2] *Saheeh Bukhaaree*, "The Virtues of the *Ansaar*"; chapter, "The Sending of the Prophet ﷺ." *Hadeeth* number: 3851.

not correctly memorized."[1] 'Urwah ibn Az-Zubair said, "The people we have found who say that they know who is beyond 'Adnaan, are only guessing."[2]

Ibn Al-Qayyim mentioned the Prophet's lineage until 'Adnaan and then said, "(The Prophet's) lineage until here is known to be correct and is agreed upon by genealogists, so there is no disagreement whatsoever. As for what is beyond 'Adnaan, there is difference of opinion. Yet they (genealogists) unanimously agree that 'Adnaan is from the direct line of Ismaa'eel."[3] And Ibn Sa'd wrote in his *Tabaqaat*: "We refrain (from claiming any knowledge about the lineage of the Prophet) between 'Adnaan and Ismaa'eel." Adh-Dhahabee said, "Adnaan is from the children (i.e., from the direct line) of Ismaa'eel ibn Ibraaheem, and this is unanimously agreed upon by the people (i.e., by historians and genealogists), but they differ about those grandfathers (of the Prophet) that are between 'Adnaan and Ismaa'eel."[4]

Men with noble lineages have throughout history been accorded with special honour. Generally speaking, a person with noble lineage is not denied the right to lead and to have authority, but people question the right of a person of low lineage to be a leader - a king, a president, an emperor, etc. Since the Prophet was being prepared for Prophethood, Allah blessed him with a noble lineage, thus making it easier for people to accept and follow him.

The Prophet indeed possesses a most wonderful lineage. He is from the direct line of both Ismaaeel and Ibraaheem. Furthermore, he is the answer to Ibraaheem's supplication; he said about himself, "I am the supplication of my father Ibraaheem (i.e., the answer to his supplication), and the glad

[1] *Sharhus-Sunnah* (13/193).

[2] *Ibn Sa'd* (1/58).

[3] *Zaad Al-Ma'ad* (1/71).

[4] *As-Seerah An-Nabawiyyah* by Adh-Dhahabee (pg. 1).

tidings of my brother 'Eesa (Jesus)."[1] It is most often the case that people who are blessed with noble lineages aspire for higher goals and aims, and turn away from base desires; and of course, this was especially true of Prophets عليهم السلام and Messengers عليهم السلام.

The first narration mentioned in this section, as well as other similar narrations, points to the fact that Allah ﷻ favoured Arabs above all other peoples, and the Quraish in particular above all other tribes. If one loves the Prophet ﷺ, then one should, by extension, love the people to whom he was sent and the tribe among whom he was born. That love should be felt not because of their race, but because of a simple reality: Every *Qurashee* (a member of the Quraish) Arab was blessed by being related to the Messenger of Allah ﷺ. This does not mean that we should love all individuals among the Quraish, nor does it run contrary to the reality that many members of the Quraish and many Arabs disbelieved in Islam. For as soon as one of them deviated from the truth and disbelieved in Allah ﷻ, the true relation between him and the Messenger of Allah ﷺ became destroyed and any blood relation between them was taken out of consideration - and the same of course applies to present-day Arabs and descendants of the Quraish.

'Abdullah Ibn 'A dul- uttalib's Marriage To Aaminah Bint Wa b, And Aaminah's Dream

'Abdullah was one of 'Abdul-Muttalib's most beloved sons. 'Abdullah was about to be slaughtered at one point during his youth (the history of which is not mentioned in this work), but he was spared and his father paid 100 camels for his ransom. 'Abdullah got married to Aaminah bint Wahb ibn 'Abd-Manaaf ibn Zuhrah ibn Kilaab, whose lineage was very noble indeed.

Either before the Prophet's birth or shortly afterwards (historical accounts differ in this regard), 'Abdullah died and was buried in Al-Madeenah, alongside his uncles from the Banu 'Adee ibn An-

[1] *Al-Haakim* (2/600).

Najjaar clan. He had gone to Ash-Sham (Syria and surrounding regions) for a business trip, and death overtook him in Al-Madeenah, during his return journey; but he had already impregnated his wife. And so it was as if it was being said to him: "Your mission in life is complete; as for this pure child you leave behind, Allah will, with His Wisdom and Mercy, take care of him and prepare him for the task of taking mankind out of darkness and bringing them into the light."

The marriage of 'Abdullah to Aaminah was not the beginning of the Prophet's affair. When the Prophet ﷺ was once asked about the beginning of his affair, he ﷺ said, "I am the supplication of my father Ibraaheem (i.e., the answer to his supplication) and the glad tidings of my brother 'Eesa. And my mother saw (in a dream) that light came out of her, light that illuminated the castles of Ash-Sham (Ash-Sham refers to the region of Syria and neighbouring lands)."[1]

The supplication of Ibraaheem ﵇ is related in this Verse of the Qur'an:

﴿رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾﴾

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Qur'an 2: 129)

And the glad tidings of 'Eesa ﵇ are mentioned in this Verse:

[1] *Ahmad* (5/262), *Al-Haakim* (2/600), and *Mujma' Az-Zawaaid* (8/222). Imam Ahmad's chain of this narration is *Hasan* (acceptable), and other corroborating narrations strengthen (its grading). Al-Haakim said, "Its chain is authentic, thought neither of them (i.e., Bukhaaree and Muslim) related it (in their *Saheeh* compilations)"; Adh-Dhahabee concurred with his grading of the *Hadeeth*.

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ
مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿٦﴾﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said : "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad, i.e., Muhammad ﷺ) came to them with clear proofs, they said : "This is plain magic." (Qur'an 61: 6)

In the above-mentioned *Hadeeth,* the Prophet ﷺ said, "And my mother saw (in a dream) that light came out of her, light that illuminated the castles of Ash-Sham (Ash-Sham refers to the region of Syria and neighbouring lands)." Commenting on these words, Ibn Rajab said, "The coming out of this light at the time of his birth is an indication of the light that he ﷺ was to come with, that the people of earth were to be guided by, and that was going to remove the darkness of *Shirk* (polytheism, to associate partners with Allah in worship)." Allah ﷻ said:

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا
كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم
مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ
رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and passing over (i.e., leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'an). Wherewith Allah guides all those who

> *seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).*" (Qur'an 5: 15, 16)

Ibn Katheer said, "The specific mention of Ash-Sham as being the place where his light shall appear points to how Islam will have a stable and firm footing in the lands of Ash-Sham. In the end times (i.e., just before the end of this world), Ash-Sham will be a stronghold of Islam and its adherents, and it is there that 'Eesa (Jesus) ibn Maryam عليه السلام will descend – in Damascus, at the white minaret on its eastern side. It is related both in *Saheeh Bukhaaree* and *Saheeh Muslim* that the Prophet ﷺ said, "A group from my nation will continue to remain successful upon the truth; they will not be harmed by those who forsake them, nor by those who oppose them; (they will remain upon that state) until Allah's command comes (i.e., a gentle, good wind that will take the souls of all believers), and they will still be upon that state." In *Saheeh Bukhaaree*, the following is included in the narration: "And they are in Ash-Sham."[1]

The Birth Of The Prophet ﷺ

Scholars agree that the Prophet ﷺ was born on a Monday, and most scholars maintain that he was born after 12 nights had passed from the month of Rabee'ul-Awwal. Furthermore, scholars agree that he was born during the Year of the Elephant. As for the location of his birth, the Prophet ﷺ was born in the house of Abu Taalib, in the mountain pass of Banu Haashim.

His Wet Nurses

The wet nurse of the Prophet ﷺ was Umm Aiman Barakah Al-Habashiyyah, who was the female slave of his father, 'Abdullah. The first woman to breast-feed the Prophet ﷺ was Thuwaibah, the female slave of Abu Lahab. Zainab bint Abu Salamah رضي الله عنها

[1] Refer to *Tafseer Ibn Katheer* (1/184). Bukhaaree related this *Hadeeth* in his *Saheeh*, in "The Book of Virtues." *Hadeeth* numbers: 3640 and 3641. Bukhaaree also related in another book of his *Saheeh*: Adhering to the Qur'an and *Sunnah*. *Hadeeth* number: 7311.

related that Umm Habeebah ﷺ informed her that she once said to the Prophet ﷺ, "O Messenger of Allah, marry my sister, the daughter of Abu Sufyaan." Surprised that she would want him to have another wife - since that ran contrary to the nature of women - the Prophet ﷺ said, "And would you love for that (to happen)?" She ﷺ said, "Yes, I am not alone [as things stand (i.e., as things stand now, I still have to share you with other wives)], but the person I would love most to share with me in goodness is my sister." The Prophet ﷺ said, "Verily, that is not permissible for me," referring to the fact that it is not permissible for a man to be married to two sisters at the same time. She ﷺ said, "Verily, we are told that you want to marry the daughter of Abu Salamah." The Prophet ﷺ asked, "The daughter of Umm Salamah?" She said, "Yes." The Prophet ﷺ said, "Had she not been my *Rabeebah* (the daughter of my wife - one that is born from another man) in my household, she would (still) not be lawful to me (so there are two reasons why it was not lawful for him ﷺ to marry her). She is the daughter of my brother through breastfeeding, for Thuwaibah breast-fed both Abu Salamah and me."[1]

As for Umm Aiman, she was a maid who belonged to 'Abdullah ibn 'Abdul-Muttalib, and she was from Abyssinia. When the Prophet ﷺ was born, and after his father had died, Umm Aiman nursed the Prophet ﷺ. Then, when the Messenger of Allah ﷺ grew older, he ﷺ freed her and married her off to Zaid ibn Haarithah ﷺ. The Prophet ﷺ died first, and then Umm Aiman ﷺ died five months later.[2]

Haleemah As-Sa'diyyah ﷺ

'Abdullah ibn Ja'far ﷺ said, "When the Messenger of Allah ﷺ was born, Haleemah bint Al-Haarith came among a group of

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[1] *Saheeh Bukhaaree*, "The Book of Marriage"; chapter, "And Your Mothers From Breast-feeding." *Hadeeth* number: 5101.

[2] *Saheeh Muslim*, "The Book of *Jihaad*"; chapter, 'The *Muhaajiroon* Return Gifts, such as Trees and Fruits, to the *Ansaar*, Once They no Longer Needed Them (i.e., Those Gifts)." *Hadeeth* number: 1771.

women from (the tribe of) Banu Sa'd ibn Bakr, all of whom were looking for infants in Makkah." It was common during those times for women who lived in the city to give up their infants for a while to women who lived in the desert. Those women were wetnurses; they would rear and breastfeed the infants for a number of months or years, depending on the child. The theory behind this practice was that children who were raised in the desert were at a safe distance from the diseases that commonly afflicted city-dwelling people; furthermore, in the desert, a child would grow up independent and strong, both physically and mentally; and he would learn pure, grammatically correct Arabic, and avoid picking up the slang that was often spoken in the city. Haleemah ﷺ herself related the rest of the narration:

"I left among the first group of women, riding a female donkey - which was *Qamraa* (a colour that is close to either green or white and that contains some mixture of brownness or dullness in it) - that belonged to me. With me was my husband, Al-Haarith ibn 'Abdul-'Uzzah, one of the children of Sa'd ibn Bakr, who became a part of the Banu Naadirah clan. Our female donkey had become afflicted with bloody wounds (because of the length of the journey). I also brought along an old camel, but by Allah, it would not give forth even a drop of milk. It was a year of drought: people went hungry, to the point that they became very weak and emaciated. Also with me was my son, who, by Allah, did not sleep at night (due to hunger). And I did not even have anything in my hand with which I could distract him. Yet I hoped for rain (and relief). We had sheep, and so we wanted rain. After we arrived in Makkah, the Messenger of Allah ﷺ was presented to each one of us, and each one of us disliked (taking) him. We said, 'He is an orphan, and it is the father who is kind and generous to the wet nurse. (In the case of this orphan) what can we expect his mother, uncle, or grandfather to do for us?' Each one of my female companions took an infant (except for me). When I found no other child, I returned to him (the Prophet ﷺ) and took him. By Allah, the only reason I took him was that I could find no other infant. I said to my companion (husband), 'By Allah, I will indeed take this

orphan who is from the children of 'Abdul-Muttalib; perhaps Allah will benefit us through him, and I will not return with my female companions without having taken anything.' He said, 'You are correct (in your decision).'

And so I took him, and returned with him to the place where we had made camp. By Allah, during the very same evening that I brought him with me to the campsite, my breasts gave forth milk, so that I was able to quench his thirst, as well as the thirst of his brother (i.e., her son, and his brother from breast-feeding). His father (again, his father from breast-feeding, and not his blood father) stood up beside the old camel we came with, and he touched it. It was full with milk! And so he milked it. He gave me milk, (and I drank) until my thirst became quenched, and then he drank until his thirst became quenched. He then said, 'O Haleemah, you do realize, by Allah, that we have taken a blessed soul. Allah has given us through that soul what we could not have hoped for.' All of us being full, we spent a good and blessed night. Previously, we could not sleep at night with our own child.

Then my companions and I set out for the return journey to our lands. I mounted my *Al-Qamraa* female donkey, and I carried him (the Prophet ﷺ) with me. By the One Who has the soul of Haleemah in His Hand, I raced past the rest of the caravan; the women exclaimed, 'Hold on for us! Is this the female donkey that you set out with (at the beginning of our journey)?' I said, 'Yes.' They said, 'But it had bloody wounds (on its legs) when we arrived, so what happened to it (to cause this change)?' I said, 'By Allah, I am carrying upon it a blessed boy.'

So we continued our journey, and with the passing of every day Allah ﷻ increased us in goodness. When we arrived (home), the lands were afflicted with drought. Our flocks would go out for grazing, and would then return. The sheep of (the) Banu Sa'd (tribe) returned hungry; meanwhile, my sheep returned with their stomachs full and with plenty of milk in them. We would milk (our sheep) and (then) drink. They (the rest of the tribe) would

say, 'What is it with the sheep of Al-Haarith ibn 'Abdul-'Uzzah, and the sheep of Haleemah: they come back full and with plenty of milk in them. Woe upon you (they would say to one another)! Go out to pasture where the sheep of their flock go out to pasture.' They would do so, but as would happen before, their flocks would return hungry; meanwhile, my flock would also return as before (full and with plentiful milk).

And the way in which the Prophet ﷺ grew was very different from the way in which all other children grow: "He grew in a single day the normal growth of an entire year. When he was fully two years old, both his father (i.e., his father from breast-feeding) and I took him to Makkah. We said, 'By Allah, as long as we are able to keep him, we will never part from him.' When we met with his mother, we said, 'By Allah, we have never seen a boy who is more blessed than he is, and we fear upon him the plague and diseases that are rampant in Makkah (Aaminah herself was sick at the time), so let us take him back with us, at least until you are cured from your sickness.' We continued to persist until she finally gave her permission. We took him back with us and stayed (in our homeland) for 3 or 4 months. While he and his brother (i.e., her son, and his brother from breast-feeding) were playing behind the houses (in the area) among a group of small goats and sheep that belonged to us, his brother suddenly (left him and) came racing back to us, and said, 'Verily, (something has happened to) my brother from the Quraish! Two men, both wearing white garments, came to him, took him, and made him lie down. Then, they split open his stomach.'

His father and I went racing outside, and when we reached him, we found him to be standing up; the colour of his face had completely changed. When he saw us, he raced towards us, crying. Both his father and I embraced him, and tightly held him close to us. (One of us said,) 'What is the matter with you, may my mother and father be sacrificed for you?' He said, 'Two men came to me and made me lie down; they split open my stomach, put something with (or in) it, and then returned it as it was before.'

His father said, 'By Allah, I am sure that my son has become afflicted (with madness or something similar); let us return to his family, and give him back to them, before something we really fear happens to him.' And so we took him back to his mother, who, upon seeing us, reproached us for what we were doing and said, 'What made you bring him back before I asked you to do so? Before, you were indeed bent upon restraining him among yourselves.' We said, 'Nothing is the matter. Allah has decreed an end to his breast-feeding, and we are happy with what we see (in terms of his health, etc.).' She said, 'Something has happened with you, so tell me about it?' She did not leave us alone until we told her what had happened. She then said, 'No! By Allah, Allah would not do that with him. Indeed, my son has a great purpose ahead of him. Shall I not inform you about him? I carried him (in my womb), and by Allah, I never carried a load that was lighter and easier upon me than he was. Then, when I carried him, I was made to see light come out of me, light that illuminated the necks of camels in Basra (or she said, 'illuminated the castles of Basra'). Then I delivered him and by Allah, he did not come out as other children do; he came out, supporting himself with his hands on the ground; and his head was raised towards the sky.' She took him, and we departed."[1]

Lessons and Benefits from This Story

1) The student of *Seerah* sees signs and manifestations of the Prophet's blessedness throughout his life; during the Prophet's infancy, Haleemah ﷺ greatly benefited from his blessedness. Once she took the Prophet ﷺ into her life, she began to produce a great deal of milk, though previously her

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[1] Abu Ya'laa, in *Mujma' Az-Zawaaid* (8/221), and *As-Seerah An-Nabawiyyah,* with the Explanation of Al-Khushanee (1/214), by way of Ibn Ishaaq. In the narration of *As-Seerah,* Ibn Ishaaq explicitly said that he heard the narration (from another narrator). Commenting on this *Hadeeeth,* Adh-Dhahabee said in *As-Seerah An-Nabawiyyah* (pg. 8), "This *Hadeeth* has a good chain, and there are corroborating narrations that strengthen (its grading); therefore, based on those corroborating narrations, the *Hadeeth* is *Hasan* (acceptable)."

breasts did not have enough milk in them for even a single child – her son. Haleemah's child would cry a lot, thus preventing his mother from sleeping at night, a situation that changed after Haleeman رضي الله عنها took custody of the Prophet ﷺ. Having plentiful milk to drink, both son and mother began to spend comfortable and relaxed nights. The Prophet's blessedness also became manifested in the sheep that belonged to Haleemah رضي الله عنها and Haarith رضي الله عنه, for they began to flow with plentiful milk, though previously their udders would remain dry and empty.

2) What Allah ﷻ chooses for his obedient slaves is best for them. Allah ﷻ chose an orphan for Haleemah رضي الله عنها, though she did not want to take the infant, and did so in the end only because she could find no other. And, of course, Allah's choice was supremely best for her. On the very day she took the Prophet ﷺ with her, she experienced the positive results of that choice. In this there is a lesson for every Muslim: Not knowing what is in one's best interest in the long run, one should be content in his heart with what Allah ﷻ decrees for him; and one should not regret what passes one by in this world; or in other words, one should not regret missing out on what Allah ﷻ did not decree for one to have.

3) To maintain the natural purity that a child is born upon, to promote correct development of both mind and body, city-dwelling Arabs would send their children to be raised, in the first few critical years of their life, in the desert. Commenting on this practice, Shaikh Muhammad Al-Ghazaalee – may Allah have mercy on him – said, "It is a wretched thing indeed that our children live in constricted apartments, within closely attached and crowded buildings – as if each building contains boxes to confine and enclose those that are within them. Such a life prevents them from experiencing the wonderful joy of breathing good and fresh air. To be sure, the nervousness and stress that have accompanied the development of modern civilizations have partly to do with people being far away from

natural settings, and being immersed in artificiality. We should certainly admire the attitude that the people of Makkah took towards the desert, in terms of making its spacious land the first playground of their children. Many specialists in education feel that a natural environment should be the first classroom setting for infants, so that their perceptions of the world become in harmony with the realities of the universe in which they live. It appears, however, that (given our present-day circumstances and mind-sets) achieving that would be most difficult indeed."

In the desert land of the Banu Sa'd tribe, the Prophet ﷺ learned fluent, pure Arabic; later on in his life, he ﷺ became the most eloquent speaker of the language. Once, Abu Bakr ؓ said to him, "O Messenger of Allah, I have not seen anyone who is more eloquent than you are." The Prophet ﷺ replied, "And what would prevent me (from being so), for I am from the Quraish, and I was nursed (and raised) among (the) Banu Sa'd (tribe)."

4) The incident of the splitting of the Prophet's chest certainly deserves more than a passing mention or thought. What happened on that day was from the signs of Prophethood, and was a clear proof that Allah ﷻ chose Muhammad ﷺ for a very important mission in life.

Imam Muslim related in his *Saheeh* the story of the Prophet's chest being split open. In Imam Muslim's narration, Anas ibn Maalik ؓ said, "While the Messenger of Allah ﷺ was playing with some other boys, Jibreel ؑ came to him, took him, forced him to the ground, and split him open, revealing his heart. Jibreel extracted his heart, removed from it a blood clot, and said, 'This is the portion of *Shaitaan* (the Devil) in you.' He then washed the heart with *Zamzam* water in a basin made of gold. He then joined the heart together, and returned it to its place. The children hurried off to his mother - i.e., his mother from breast-feeding. They said to her, 'Verily, Muhammad has been killed.' They went to him and found that his colour had changed (though he was otherwise

fine)." Anas ﷺ said, "I used to see the marks of that stitching on his chest."[1]

Without a doubt, purification from *Shaitaan's* influence was more than an early sign of Prophethood; it was also preparation for protecting the Prophet ﷺ from evil and from worshipping other than Allah ﷻ. Only pure Islamic Monotheism was to remain in his heart. The above-mentioned incident served its purpose, for even prior to receiving revelation, the Prophet ﷺ never bowed down to an idol or perpetrated a major sin, even though polytheism and evil deeds were practiced on a widespread scale among the Quraish.

While discussing the incident during which the Prophet's chest was split open, Dr. Al-Bootee pointed out that, "It appears that the wisdom behind it was both to announce the importance of the Prophet ﷺ and to prepare him at a very early age for *Al-'Ismah* (protection from major sins, from making a mistake when conveying the message of Islam, and so on) and revelation. Physical means were employed (for that preparation) to make it easier for people to have faith in him and to believe his message. Therefore, the incident involved spiritual purification, but was manifested in a physical, tangible manner" The removal of the blood clot purified the Prophet ﷺ from the immaturity, foolishness, and recklessness of youth. The incident also shows us the degree to which Allah ﷻ protected the Prophet ﷺ and prevented *Shaitaan* from having any influence over him whatsoever.

The Death Of His Mother, And Then His Living Under The Care Of His Grandfather And Uncle

Aaminah died when the Prophet ﷺ was six years old, and like her husband before her, she died during a journey. She had traveled to see her uncles from the Banu 'Adee ibn Najjaar tribe, and the purpose of her visit was to show them her son. She died on the way back in a place called Al-Abwaa, which is situated somewhere

[1] *Saheeh Muslim*, "The Book of *Eemaan* (faith)"; chapter, "The Night Journey of the Messenger of Allah ﷺ to the Heavens." *Hadeeth* number: 162.

between Makkah and Al-Madeenah, and she was buried there as well.

Once she died, it was 'Abdul-Muttalib who became guardian and caretaker of the Prophet ﷺ. 'Abdul-Muttalib loved the Prophet ﷺ a great deal and preferred him to even his own sons - who were the uncles of the Prophet ﷺ. Being in awe of their father, the Prophet's uncles did not dare sit on his carpet; in fact, no one dared to sit with him on his carpet. Yet the Prophet ﷺ would do so, though his uncles would try to make him sit somewhere else. Abdul-Muttalib took the Prophet's side in the matter; in fact, he encouraged the Prophet ﷺ to sit alongside him, seeing goodness in him and sensing that he was going to grow up to do great things. When 'Abdul-Muttalib would send the Prophet ﷺ on an errand, he would perform it and then return in a short while; but one day, 'Abdul-Muttalib sent him to search out for stray camels, and he ﷺ was delayed during the performance of that task. When the Prophet's absence became prolonged, 'Abdul-Muttalib began to worry a great deal, and even felt very sad, for he loved his grandson a great deal. As soon as the Prophet ﷺ returned with the camels, 'Abdul-Muttalib said to him, "O my son, just as a woman does, I have become sad on your account - with sadness (that is so extreme) that (it) will never leave me."[1]

After two years of his guardianship had passed, 'Abdul-Muttalib was bidding farewell to the world, and, upon learning of his imminent death, ordered that his son, 'Abu Taalib, should be the new guardian of the Prophet ﷺ. So at the age of 8, the Prophet ﷺ yet again had a new guardian, one that loved him as much, or almost as much, as did his previous one.

Allah ﷻ decreed that His Messenger ﷺ should be raised as an orphan. Thus, as a child, the Prophet ﷺ did not have parents who spoiled him or riches that made for a soft and easy upbringing. The Prophet ﷺ faced many calamities even as a child; in addition to not having ever met his father, he first lost his mother and then

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[1] Related by At-Tabaraanee in *Al-Kabeer* (5524). In *Saheeh As-Seerah An-Nabawiyyah* (pg. 56), Ibraaheem Al-'Alee ruled that the *Hadeeth* is authentic.

his grandfather. Such hardships helped make him sensitive to the pains of others, for sadness purifies the soul from hardness and arrogance and increases it in softness and humbleness.

His parents died in their twenties not because they were weak in their physical makeup, but rather because Allah ﷻ caused them to die once they had fulfilled the task for which they were created, so that every orphan can find comfort and consolation in the early history of the Prophet ﷺ. For despite being an orphan, the Prophet ﷺ had lofty manners and characteristics. As an orphan, the Prophet ﷺ developed a high level of determination, so that he depended upon no human being in his affairs. That his parents could have no influence on his mission and that no human being could interfere in his training and development are some of the reasons why the Prophet ﷺ was born an orphan. Since it was Allah ﷻ Alone Who took care of the Prophet's training and upbringing, the Prophet ﷺ was not influenced in the least by the beliefs and traditions of pre-Islamic ignorance. Allah ﷻ provided the Prophet ﷺ with the care of his grandfather and uncle to facilitate his material welfare; but as for his spiritual welfare and his moral training, it was Allah ﷻ Who was taking care of him.

Working As A Shepherd

Being of noble lineage does not guarantee financial stability, a fact that Abu Taalib knew all too well. When the Prophet ﷺ was still young, Abu Taalib was going through a financial crisis; he had many mouths to feed, and business wasn't going so well. To help his uncle get through those hard times, the Prophet ﷺ worked as a shepherd. In an authentic *Hadeeth*, the Messenger of Allah ﷺ said, "Every Prophet that Allah sent herded sheep (at one time or another during his life)." The Companions ﷺ said, "And even you?" He ﷺ said, "Yes, I herded them upon Qaraareet (Ibn Hajar said that scholars mention two possible meanings of Qaraareet: it is either a place in Makkah, or it is a portion of a dinaar or dirham, in which case the Prophet ﷺ was mentioning his wages) for the

people of Makkah."[1]

Working as a shepherd allowed the Prophet ﷺ to work in peace and quiet, to enjoy the beauty of the desert, and to contemplate the wonders and beauty of Allah's creation. Through his work, a shepherd picks up and develops many wonderful qualities, qualities that the Prophet ﷺ needed to lead his nation. Here are some of those qualities:

1) Patience: A shepherd is busy taking care of his flock from the rising of the sun until nightfall. Since sheep take so long to graze, a shepherd needs to be very patient in dealing with his flock. Likewise, a leader also has to be patient with his people, albeit for different reasons.

   Castle life, comfort, and luxury – a shepherd knows none of these things. All day long, he is outside in very hot weather, and extremely hot weather if he is working in the Arabian Peninsula. He therefore needs plentiful water to quench his constant thirst, and all that he is able to find is coarse food. In short, the shepherd's life is a hard life, and so he must be very patient in coping with his daily hardships.

2) Humbleness: The very nature of a shepherd's work requires him to be humble. Serving sheep, supervising the delivery of a baby sheep, guarding sheep from predators, and sleeping in close proximity to the flock – these are the day-to-day duties of a shepherd. Being in close contact with his flock throughout the day, a shepherd might sometimes be sprayed with urine or come into contact with dung. But none of this perturbs the shepherd, and so as each day of labor passes, pride and arrogance are driven further away from his heart, and humbleness becomes more and more his defining characteristic. It is related in *Saheeh Muslim* that the Messenger of Allah ﷺ said, "He who has an atom's weight (or the weight of a small ant) of pride in his heart does not enter

[1] *Saheeh Bukhaaree*, "The Book of Hiring Out"; chapter, "Herding Sheep for Qaraareet." *Hadeeth* number: 2262.

Paradise." A man said, "Verily, a man loves for his clothing to be nice, and for his shoes to be nice (so is that pride?)." The Prophet ﷺ said, "Verily, Allah is beautiful and loves beauty. Pride is denying (and turning away from) the truth, and looking down upon people (deeming oneself to be superior to them)."[1]

3) Bravery: Because of a shepherd's job description, his natural enemies are all predatory animals. To stave off the attacks of wild animals upon his flock, a shepherd certainly has to be very brave.

4) Mercy and compassion: Like human beings, sheep are prone to sickness, disease, and accidents. And it is their shepherd who must act as their caretaker and doctor while they are convalescing. If one is merciful to animals - as is a shepherd - then it is more than likely that he will be even more merciful towards other human beings, particularly so if he is a Messenger ﷺ sent by Allah ﷻ to teach mankind, guide them, and save them from the Hellfire.

5) The love of earning one's living through lawful work: Indeed, Allah ﷻ most certainly could have provided the Prophet ﷺ with wealth and comfort, so that he would not have had to work as a shepherd. But instead, he was being trained, and his nation was being taught a lesson: The most honourable way to live is to eat from what one earns through lawful work. One who invites others to Islam must especially avoid taking from what is in the hands of others; he must be independent of all human beings. A self-sufficient man is dignified in the eyes of others; whatever good he does, he does for Allah ﷻ. That every Prophet ﷺ worked - as is mentioned in the above-mentioned *Hadeeth* - is one of many proofs that refute the accusation that polytheists leveled against Prophets ﷺ. Allah ﷻ said:

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[1] *Saheeh Muslim*, "The Book of Faith"; chapter, "The Prohibition of Pride and an Explanation (of this Ruling)." *Hadeeth* number: 91.

﴿قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾

"They said: "Have you come to us to turn us away from that (faith) we found our fathers following, – and that you two may have greatness in the land? We are not going to believe you two!" (Qur'an 10: 78)

Fir'aun thought the same about Moosa ﷺ. Because love of the world and its pleasures fully dominates their thoughts, motives, and actions, disbelievers think that others are the same, that the purpose behind any movement is the achievement of some worldly end, which is why the Prophets ﷺ clarified to their peoples that they wanted no worldly treasures from them:

﴿وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾﴾

"And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant." (Qur'an 11: 29)

Bukhaaree related from Al-Miqdaam ﷺ that the Messenger of Allah ﷺ said, "No one has ever eaten better food than that which he eats from what he works at with his hand. And verily, the Prophet of Allah, Daawood ﷺ, would eat from the work of his hand."[1]

When one is self-sufficient, depending upon no one but Allah ﷻ, one gains the freedom of being able to speak the truth. Because they are dependant upon the generosity of others, many people bow their heads low before evildoers, remaining silent about their wrongdoing because they fear losing their jobs and their livelihood.

[1] *Saheeh Bukhaaree,* "The Book of Business Transactions"; chapter, "A Man's Earnings, and the Work He Does with his Hand." *Hadeeth* number: 2072.

All of the above-mentioned characteristics were being developed in the Prophet ﷺ, regardless of whether he realized that that was the case at the time – it is possible he didn't realize the significance of what was happening to him, since he ﷺ didn't know that he ﷺ was soon to be charged with the duties of Prophethood.

The Prophet ﷺ was faithful, caring, and sensitive to the needs of others. His uncle took care of him with all of his energy and soul, showing him the love and compassion of a father. How did the Prophet ﷺ respond to that love? No sooner did he feel in himself the ability to earn money than he went out to work and toil, so that he could contribute to pay for his uncle's household expenses.

We also gain from the Prophet's early employment an idea of the life that Allah ﷻ wants his obedient slaves to lead in this world. It was certainly easy upon Allah ﷻ to provide a comfortable and easy existence for the Prophet ﷺ, so that he would have no pressing reason to work all day in the heat of the desert, serving his flock. But Allah's Wisdom dictated that the Prophet ﷺ – and all Muslims – instead learn an important lesson: the best wealth a person gains is the wealth he earns through hard work, through providing valuable services to society and mankind. And the worst wealth a man receives is the wealth he is given while he is lying down on his back, the wealth he does not work to gain, the wealth that is given to him not as payment for valuable services provided to society and mankind.

How Allah ﷻ Protected The Prophet ﷺ During The Early Years Of His Life

Even during the pre-Islamic days of ignorance, Allah ﷻ protected the Prophet ﷺ from idol worship and from all forms of polytheism. 'Urwah related that Khadeejah's neighbour – during pre-Islamic times – informed him that he once heard the Prophet ﷺ say to Khadeejah ؓ, "O Khadeejah, by Allah, I will never worship Al-Laat and Al-'Uzzaa."[1] These were the names

[1] *Al-Musnad, Hadeeth* number: 17947, and its chain is authentic.

of idols that the Quraish would worship. Also, both the Prophet ﷺ and Zaid ibn 'Amr ibn Nufail (may Allah have mercy on him) would abstain from eating the meat of animals that were slaughtered by other than the Name of Allah ﷻ.

To be sure, Allah ﷻ protected the Prophet ﷺ from the vile deeds that result from the recklessness of youth; but He ﷻ also protected the Prophet ﷺ from lesser sins as well, since many minor foibles are not compatible with the dignity of one whose mission it is in life to save others from the Hellfire. 'Alee ibn Abee Taalib ؓ reported that he heard the Messenger of Allah ﷺ say, "I never resolved to do any of bad things that the people of ignorance would resolve to do, except on two occasions in life; and on both occasions, Allah protected me from perpetrating those bad things. One night, I was north of Makkah in the company of a young man from the Quraish; we were with his family's sheep, which he was herding, when I said to him, 'Watch over my sheep, so that I can while away this evening with conversation and entertainment in Makkah, just as other youth while away their evenings with conversation and entertainment.' He said, 'Yes,' and so I set out (for Makkah). When I reached the nearest house from the houses of Makkah, I heard singing, the striking of Dufoof (drum-like instruments), and (the sound of) pipes. I asked, 'What is this?' They (people nearby perhaps) said, 'Such and such man married such and such woman.' It was a man from the Quraish who had married a woman from the Quraish. And so I amused myself with that singing and with those sounds until sleep overcame me (right there where I was), and then the only thing that woke me up was the heat of the sun, and so I returned. He (i.e., the other shepherd) asked, 'What did you do?' I informed him (about what had happened). Then I made a similar request to him on another night, and he agreed. I set out (towards Makkah), and I heard sounds that were similar (to the sounds of the earlier night), and words similar to what was spoken to me (on the earlier night) were spoken to me (again). I amused myself with what I heard, until sleep overcame my eyes. And it was only the touching of the sun that awoke me. Then I returned to my companion, who said,

'What did you do?' I said, 'I didn't do anything.' By Allah, after that, I never again resolved to perpetrate the evil that the people of ignorance would perpetrate. I continued upon that (protected state) until Allah ﷻ honoured me by making me His Prophet.''[1]

This *Hadeeth* clarifies two important realities:

1) The Prophet ﷺ possessed the main characteristics that are common to all human beings. He felt the same inward inclinations and desires that all young people feel, and he understood what it meant to while away the hours of the night with conversation and entertainment. He ﷺ knew that evenings spent in such a manner were enjoyable, and within himself his soul was saying to him, "Would that you enjoyed some of the things that other people enjoy."

2) Despite the above-mentioned natural inclinations and desires, Allah ﷻ protected the Prophet ﷺ from all forms of evil and from anything that was not in harmony with the message for which he ﷺ was being prepared.

Buhairah The Monk Meets With The Messenger Of Allah ﷺ

Abu Taalib would often travel to Ash-Sham (Syria and surrounding regions) and elsewhere for business purposes. On one such journey, he took the Prophet ﷺ along with him; also accompanying them were Makkah's chieftains. When their caravan overlooked the monastery of the monk Buhairah, they made camp and began to unload some of their supplies. Meanwhile, to their surprise, Buhairah was coming out to meet them. What was so surprising was that, though they had frequently stopped beside his monastery on previous business trips, he would never come out to meet them or even pay any attention to them at all.

As they were removing some of their things, Buhairah began to

[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pg. 57).

walk among them, until he reached the Messenger of Allah ﷺ, when he stopped, took the Messenger ﷺ by the hand, and exclaimed, "This is the chief of *'Alaameen* (i.e., mankind, jinns, etc.). This is the Messenger of the Lord of all that exists. Allah will send him as a (form of) mercy to all that exists." The chieftains of the Quraish said, "And what makes you know this?" He said, "When you overlooked (this place), as you were arriving from 'Aqaba, every single tree and stone (in the area) fell down in prostration, and they do not perform prostration for anyone save a Prophet. And indeed, I know him from the seal of Prophethood that resembles an apple (in shape) and that is located below his shoulder blade."

He returned to his monastery for a while in order to prepare food for them. When he returned with the food, the Messenger of Allah ﷺ was busy watching over their camels. Buhairah requested that they call him to join them in their meal. He came to them, and there was a cloud above him giving him shade. When he arrived, he found that everyone else had beaten him to the shade of the tree; nonetheless, when he sat down, the shade moved towards him and covered him. Seeing this, Buhairah said, "Look! The shade of the tree has moved to cover him."

Buhairah told Abu Taalib and the other chieftains that they should return with the Prophet ﷺ to their homeland; he particularly pleaded with them not to take him to the lands of the Romans, for if the Romans were to know about him and were to see the signs of his Prophethood, they would certainly kill him. As he was explaining this to them, he turned around and saw seven Romans approaching. He went to them and asked them what they wanted. They said, "News has reached us that the (awaited) Prophet is coming out during this month. Every road has been blocked with guards, and we were sent to watch over this road." Buhairah said to them, "Suppose Allah wants a matter to be fulfilled; can any person prevent that from happening?" They said, "No." He said, "Then pledge allegiance to him." They then joined the chieftains of the Quraish and did no harm to the

Prophet ﷺ. But by this point, Buhairah was becoming very worried; he had managed to convince these guards to leave the Prophet ﷺ alone, but there was no telling whether more guards were on the way or whether the Prophet ﷺ would be identified at a Roman checkpoint. And so he said to the chieftains of the Quraish, "I insist that you tell me who his guardian is." They said, "Abu Taalib is his guardian." Buhairah then continued to plead with Abu Taalib until the latter finally took his advice to heart and sent the Prophet ﷺ back home to Makkah.[1]

The story of Buhairah provides us with many insights into the life of the Prophet ﷺ.

First, we learn that not all priests and rabbis distorted their revealed books. There were some among them, albeit very few in number, who were sincere and truthful, and who openly acknowledged that Muhammad ﷺ was indeed a Messenger to all of mankind; they knew this from the signs and descriptions that they found in their revealed books.

Second, by the command of Allah ﷻ, inanimate objects would honour the Prophet ﷺ, a fact that is established in various narrations. Some narrations describe how a particular stone would greet the Prophet ﷺ; one particular narration describes how a tree wept when the Prophet ﷺ stopped delivering sermons beside it; and the above-mentioned narration describes how trees and stones performed prostration to the Prophet ﷺ as a way of honouring him.

Third, as precocious as he was by inherent nature, the Prophet ﷺ also benefited from accompanying his uncle on business trips, particularly when Quraish's chieftains also accompanied them. During such journeys, the Prophet ﷺ benefited from the experiences and knowledge of wise men from both the Quraish and foreign tribes.

Fourth, Buhairah knew that if the Romans found out about the Prophet ﷺ, they would kill him. This was significant because, at

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pgs. 58, 59).

the time, the Roman Empire extended into the lands of the Arabs, particularly Ash-Sham (Syria and surroundings regions). And so the Romans knew that the awaited Messenger, who was to come from the Arabs, would bring an end to their imperial control over the region. Since the Prophet ﷺ was a threat to the interests of their empire, Romans both feared him and ardently desired to first find him and then kill him.

The *Fijaar* War

The *Fijaar* war pitted the Quraish, along with their allies from the Kinaanah tribe, against the Hawaazin tribe. Like most Arab wars that were fought during the pre Islamic days of ignorance, the Fijaar War began with a trifling dispute and escalated into an all out war. A man named Urwah Ar-Rahhaal ibn 'Utbah ibn Hawaazin granted his protection to No'maan ibn Al-Mundhir and his trading caravan, which was travelling to the marketplace of Ukaadh. Al-Barraadh ibn Qais ibn Kinaanah said to Urwah, "Will you protect him against the Kinaanah tribe?" Urwah said, "Yes, and for that matter, I will protect him against all of mankind." When Urwah set out with No'maan and his trading caravan, Al-Barraadh followed close behind, waiting for an opportune moment to ambush Urwah and kill him by surprise. Al-Barraadh's tribe, the Kinaanah, found out about what was happening, and so they too followed in close pursuit, hoping to take their stronger adversaries from the Hawaazin tribe by surprise. When Urwah and the Hawaazin found out that they were being followed, they turned around and headed towards the Kinaanah tribe, now becoming the hunters instead of the hunted. They overtook the Kinaanah tribe before they were able to enter the inviolable city of Makkah, and the two tribes fought until nightfall, at which time the members of the Kinaanah tribe were able to enter Makkah. Since Arabs considered Makkah to be holy, the Hawaazin tribe did not pursue their enemy. But on the following day, the fighting began anew, except that this time around, the Quraish entered into the fray, lending their support to

the Kinaanah tribe. In the battles that ensued, the Messenger of Allah ﷺ participated alongside the Quraish, albeit playing a very minor role. The word *Fijaar* means wickedness. The reason why the war was given this name is that the inviolability of Makkah was being defiled, and Arabs considered any defilement of Makkah's sanctity to be a wicked and heinous crime. When he mentioned the war later on his life, the Prophet said, "I used to hand arrows to my uncles." What this means is that the Prophet ﷺ would pick up stray arrows fired by the enemies and hand them to his uncles.[1] At the time, the Prophet ﷺ was either fourteen or fifteen years old; however, it has been said that he was twenty years old. That the Prophet ﷺ only handed arrows to his uncles without fighting strengthens the former view - that he was fourteen or fifteen years old. For had he ﷺ been twenty years old, he ﷺ probably would have been required to fully participate in the battle, and not play the minor, secondary role that he had in fact played.

The *Fudool* Alliance

The *Fudool* Alliance was formed after the Quraish returned from the *Fijaar* War. It began when a man from Zubaid - a region in Yemen - went to Makkah with some merchandise. Al-'Aas ibn Waail purchased the merchandise from him, took possession of the merchandise, but refused to pay for it. The man from Zubaid pleaded with Quraish's chieftains to help him, but they refused, simply because, like them, Al-'Aas was a nobleman and a chieftain and was therefore not to be opposed. The Zubaidi man didn't give up hope; instead, he stood beside the Kaaba and called out, asking for help from the descendants of Faihr (the Quraish) and reproaching them for their refusal to help him against the man who had wronged him. Zubair ibn 'Abdul-Muttalib, one of the Prophet's uncles, stood up and exclaimed, "Will no one help him!" As a result of Zubair's display of anger, a meeting was

[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/221-224), and *As-Seerah Al-Halabiyyah* (1/127-129).

convened at the house of Abdullah ibn Jud'aan; present at the meeting were the clans of Banu Haashim, Zuhrah, and Banu Taim ibn Murrah. The meeting occurred in Dhul-Qai'dah, one of the four inviolable months, and those who were present pledged and swore by Allah that they would be as one hand in their support of any victim against his wrongdoer. They then went together to Al-'Aas ibn Waail, seized from him the merchandise he had wrongfully taken, and returned it to it's rightful owner. The Quraish referred to what happened in the house of Ibn Jud'aan as the *Fudool* Alliance. *Fudool* was an appropriate name for the alliance since *Fudool* comes from the word *Fadl*, which means nobility, superiority, and virtue. The Prophet ﷺ, who was present at the above-mentioned meeting, said later on in his life, "When I was a boy, I attended the *Al-Muteebeen* Alliance (i.e., the *Fudool* Alliance) with my uncles. I would not love to have even red camels as a recompense for me breaking (the terms) of that alliance."[1] The owner of red camels during those times would today be equivalent to a millionaire. The Prophet ﷺ said in another *Hadeeth*, " I was present in the house of Abdullah ibn Jud'aan when an alliance (i.e., the *Fudool* Alliance) was formed, and I would not love to have in place of that alliance red camels. And if I were invited by it in Islam, I would answer it."[2]

Morals and Lessons

1) The Messenger of Allah ﷺ felt honoured for being able to participate in an alliance that was formed on the basis of establishing justice, which shows that justice has an absolute and not a relative value; or in other words, no matter who it is that is carrying out justice, the act itself deserves to be praised.

2) The *Fudool* Alliance was like an oasis within the darkness of pre-Islamic ignorance. That the *Fudool* alliance was formed

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[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pg. 59), and Al-Albaanee, may Allah have mercy on him, ruled it to be authentic.

[2] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/134), and *Fiqh-us-Seerah* by Al-Ghadbaan (pg. 102).

proves that, just because evil pervades a given society, it does not mean that that society is completely void of virtuous acts and deeds. Makkan society was an ignorant society; within it, all of the following evils were rampant: the worship of idols, base manners, wrongdoing, fornication, and usury. Nonetheless, within the ranks of Makkan society were some men of noble breeding and character, men who despised evil and wrongdoing. This reality should provide an important lesson for *Du'aat* (callers to Islam) who live in societies wherein Islam is not applied or is being fought against.

3) No matter what form it takes, wrongdoing is unacceptable. It doesn't matter whether the person being wronged is a Muslim or a non-Muslim, a pious man or a sinner, a rich man or a poor man; whoever he is, others in society must come to his help.

4) It is permissible to form an alliance with non-Muslims if justice is being served in the process; in fact, doing so is a part of enjoining good and forbidding evil. Allah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ۝٢﴾

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for the sacrifice, nor the garlanded people of animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the Bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haraam (at Makkah) lead you to

transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." (Qur'an 5: 2)

5) It is permissible for Muslims to form alliances that are similar in intent and content to the *Fudool* Alliance because they establish a goal that is recognized by and encouraged in the *Shariah*; however, in doing so, Muslims must take into consideration what is best for Islam and for Muslims in the short term and in the long run. The Prophet ﷺ said, "And were I to be invited by it in Islam, I would answer it," which means that even after the advent of Islam, the Prophet ﷺ was prepared to participate in the *Fudool* Alliance or one that had similar aims and objectives.

6) A Muslim must strive to have a positive effect on society, to be a person who is remembered for the positive influence he has on the events that take place during his lifetime. Even prior to receiving revelation for the first time, the Prophet ﷺ was known for his many positive contributions to society, to the degree that everyone in the Quraish called him by the name, 'Al Ameen' – "The Trustworthy One." People's hearts were attracted to him when he was still at a very young age, and that attraction, in addition to love, continued to grow throughout his entire life, but especially during the years of his Prophethood.

6

The Prophet's ﷺ Marriage To Khadeejah ؓ, And Some Important Events That Took lace Prior To Prophethood

The Prophet's Marriage To Khadeejah ؓ

Both her previous husbands having died, Khadeejah bint Khuwailid ؓ was a widow. She was known for her noble character, and the people of the Quraish would call her, "The Pure and Chaste One." She ؓ was also very wealthy; she would engage men to do business on her behalf. After she heard about the truthfulness and trustworthiness of Muhammad ﷺ, she proposed that he do business for her in Ash-Sham, promising to give him more than she gave to any other man who did business for her. He ﷺ agreed and left Makkah in the company of Maisarah, Khadijah's servant. When Muhammad ﷺ reached Ash-Sham, he sold the merchandise he had with him, and with the proceeds purchased other merchandise. When all was said and done, he had made a lot of profit for Khadeejah ؓ; and she felt that her wealth was blessed then more so than ever before.

Other than the commission he earned, the Prophet ﷺ benefited greatly from the journey. Since he was headed northwards, he passed by Al-Madeenah, the city to which he would later migrate and make the stronghold of his nation. He also passed by many lands throughout which Islam was soon to spread; therefore, the

knowledge he gained from the journey was certainly of some value to him later on in his life. Also, his trip led to his marriage to Khadijah ﷺ. Throughout the trip, Maisarah witnessed the wonderful character, nobility, and truthfulness of the Prophet ﷺ; in addition to that, Khadijah ﷺ experienced hitherto unparalleled blessings in her wealth. Based upon these reasons, she had a heart to heart discussion with her close friend Nafeesah bint Munabbah, telling her about the positive feelings she was having about the Prophet ﷺ. Nafeesah went to the Prophet ﷺ and proposed to him on behalf of Khadeejah ﷺ. The Prophet ﷺ was pleased with the proposal, but he nonetheless first went to his uncles to seek their advice; they all agreed that he should marry her. And why shouldn't he marry her, for she was the noblest woman among the Quraish; after her last husband had died, almost every Makkan chieftain proposed to her, and she refused them all. And so shortly thereafter the Messenger of Allah ﷺ married her. She ﷺ was the first woman that the Messenger of Allah ﷺ married, and he didn't marry any other woman until she died. She gave birth to two of the Prophet's sons and four daughters. The two sons were Al-Qaasim and 'Abdullah – the latter of the two was also known by the names of At-Taahir and At-Tayyibb.

Around the age that he was able to mount a riding animal, Al-Qasim died. As for Abdullah, he died as a child, prior to the beginning of his father's Prophethood. The Prophet's daughters were Zainab ﷺ, Ruqayyah ﷺ, Umm Khultoom ﷺ, and Fatimah ﷺ. They all embraced Islam, married, and migrated to Al-Madeenah. When the Prophet ﷺ married Khadeejah ﷺ, he was twenty-five years old and she was forty.

Morals and Lessons

1) Trustworthiness and truthfulness are the two most important qualities of a successful businessman. They were the very two qualities that prompted Khadeejah ﷺ to ask the Prophet ﷺ to do business on her behalf. Consequently, Allah ﷻ opened many doors of goodness for her.

2) Business was one of the means through which Allah ﷻ provided sustenance for the Messenger of Allah ﷺ prior to his Prophethood. Later on his life, the Prophet ﷺ said that, if a Muslim businessman is both trustworthy and truthful, then he will be resurrected among the Prophets, the truthful ones, and the martyrs. Business is an ideal occupation for a Muslim, for a businessman is not a slave to others; he does not always have to succumb to the whims and desires of an employer. And it is not he who needs people, but it is people who need him.

3) Allah ﷻ decreed for the Prophet ﷺ to marry the ideal wife, Khadeejah رضي الله عنها, a wife that was both a suitable companion and a trusted counselor and helper. Khadeejah رضي الله عنها helped the Prophet ﷺ during difficult times, and participated alongside him in spreading the message of Islam.

   One who invites others to the teachings of Islam is especially in need of a pious and good wife. Outside of the home, his days are filled with struggle, and he faces constant opposition from the enemies of Islam. He therefore is in dire need, within the home, of a partner who will comfort him and provide him with the strength and encouragement he needs to fulfill his religious duties.

4) The Prophet ﷺ tasted the bitterness of losing his sons, just as previously in life, he ﷺ tasted the bitterness of losing his parents. It was from the wisdom of Allah ﷻ that none of his sons lived past their childhood. With the death of the Prophet's sons, no one could then be tempted because of them, in terms of loving them to an extreme level and claiming Prophethood for them. Furthermore, the early deaths of the Prophet's children should serve as a comfort for those who aren't blessed with sons, and for those who are blessed with sons but lose them at a very early age.

   The death of the Prophet's children was a form of tribulation, and as the Prophet ﷺ made it clear, no one is tested more severely than the Prophets عليهم السلام. It was as if Allah ﷻ wanted for

sadness and sensitivity to be part of the Prophet's existence, for men who become leaders of nations turn to tyranny when their hearts are made hard through a selfish and comfortable lifestyle. As for a leader who has experienced hardships and tests in life, and endures them with patience and forbearance, he is likely to then show compassion and sympathy to others who are afflicted with hardships.

5) The story of the Prophet's marriage to Khadeejah ﷺ should make it clear to a Muslim that the Prophet ﷺ was not concerned with achieving the maximum level of physical pleasures that men commonly strive for. Had he ﷺ been preoccupied with that, he ﷺ would have, as other young men do, sought the hand of a woman who was younger than Khadeejah ﷺ or at least one who was not older than him. In choosing Khadeejah ﷺ as a wife, the Prophet ﷺ showed that he ﷺ was primarily concerned with her nobility and character; after all, she was known in pre-Islamic days as "The Pure and Chaste One."

6) The Prophet's married life with Khadeejah ﷺ refutes the claims of those of Islam's enemies who think that the topic of the Prophet's marriages provides them with a lethal weapon with which they can attack Islam. When they talk about the Prophet ﷺ, they paint the picture of a man who was obsessed with satisfying his lusts and desires. But in reality, nothing was further from the truth. Up until the age of 25, the Prophet ﷺ lived a chaste life not within the confines of a puritan society, but within a society that was replete with evil and ignorance, a society wherein one was free to have romantic and sexual encounters with as many women as one desired. Then when the Prophet ﷺ did decide to marry, he ﷺ married a woman who was almost twice his age. During the next 15 years of his life, there was no *Shariah* or set of laws to forbid him from engaging in extra-marital affairs, as did other members of the Quraish, yet he ﷺ remained faithful to Khadeejah ﷺ, without even looking at any other woman, though there were many other women that were available.

The Prophet ﷺ remained married to Khadeejah ﷺ until she died at the age of 65, at a time when the Prophet ﷺ was himself approaching old age. It is between the ages of 20 and 50 that a man has especially strong desires for women other than his wife; and even though the opportunities to marry other women were available to the Prophet ﷺ, he ﷺ remained monogamous throughout that entire period.

As for the Prophet ﷺ marrying 'Aishah ﷺ later on, as well as his other wives, each marriage had a story, a reason, and a wisdom behind it. The story behind each marriage highlights the wisdom and wonderful character of the Prophet ﷺ.

The Important Role That The Prophet ﷺ Played In The Rebuilding Of The Ka'bah

When the Prophet ﷺ was 35 years old, which was about five years before he ﷺ received revelation for the first time, Quraish's chieftains gathered to discuss an important matter: the rebuilding of the Ka'bah. Due to flood waters and other causes, the walls of the Ka'bah began to split; the damage was so severe that the Quraish feared that the edifice of the Ka'bah would simply collapse at any time.

The Ka'bah was still upon the construction of Ibraaheem ﷺ; it was slightly higher than the height of the average man, and it consisted of stones stacked up one on top of another, without any clay to hold them together. What the Quraish wanted to do was not a simple renovation; rather, they wanted to first destroy the edifice of the Ka'bah and then rebuild it with a roof. But they were afraid, feeling that doing so might be a form of sacrilege that would lead to evil repercussions. Al-Waleed ibn Al-Mugheerah, chief of the Makhzoom clan, said to the others, "I will begin with its destruction." He picked up an axe, stood beside the Ka'bah, and said, "O Allah, we have not gone astray, and we want only that which is good."

In the end, they decided to begin by demolishing only a part of the

Ka'bah, and then to wait one night. If, during the night, they saw an evil portent, they would stop destroying the Ka'bah and fix the part they had already destroyed. But if, during the night, they saw no warning sign, they would continue with the demolition and reconstruction of the Ka'bah. Since nothing untoward happened that night, they did the latter.

Each subtribe was assigned the task of working on one side of the Ka'bah. And though the work involved physical labor that was normally performed by the lower classes, the chieftains and noblemen participated as well, since the work was considered sacred in nature. And so Makkan chieftains would pick up stones and raise them up onto the new structure of the Ka'bah.

The Prophet ﷺ and his uncle Al-'Abbaas ؓ also participated in the reconstruction work. There is a famous account of how, as they were carrying stones, Al-'Abbaas ؓ said to the Prophet ﷺ, "Place your loincloth over your neck, so as to protect yourself from the stones." The Prophet ﷺ fell to the ground, and his eyes were fixed on the sky. Later on, he ﷺ woke up and began to shout, "My loincloth, my loincloth!" He then immediately tied his loincloth around himself again.[1]

When the reconstruction project was almost completed, a heated argument broke out. The only step that remained in the reconstruction was to place the Black Stone in its place; the problem was that every chieftain wanted the honour of picking up the Black Stone and placing it in the corner of the Ka'bah. This might seem like a trifling argument to some people today, but we must keep in mind that Arabs fought long and hard wars over the concept of honour. Even concerning the case in question, the various subtribes of the Quraish were on the verge of fighting one another. But that eventuality was averted when Makkah's oldest chieftain, Umayyah ibn Al-Mugheerah, said, "O people of Quraish, concerning that over which you

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[1] *Saheeh Bukhaaree*, "The Book of *Hajj*"; chapter, "The Superiority of Makkah" *Hadeeth* number: 1582.

differ, appoint the first person to enter the door of the *Masjid* to act as judge over you." After they agreed to follow Umayyah's suggestion, they all anxiously waited to see who it was that was going to enter the door. To their mutual satisfaction, it was Muhammad ibn 'Abdullah ﷺ; and upon seeing him, they all exclaimed, "Here is the Trustworthy One. We are indeed pleased." After they told him about their dispute, the Prophet ﷺ said, "Bring me a robe." When they brought one to him, he ﷺ placed the Black Stone in its middle with his hands and said, "Let each tribe (i.e., subtribe) hold one corner of the robe." So the leader of each subtribe held one corner of the robe; then, together, they raised it and carried it to its place, at which point the Prophet ﷺ removed it from the robe and put it in its proper place. Everyone was satisfied, and war was averted.

The reconstruction effort was a success. The Ka'bah was now 18 arm-spans high, and six wooden columns were used to hold up the roof. The door of the Ka'bah was elevated slightly above ground level; stairs were constructed between the ground and the door to permit entry. They placed the door above ground level for two main reasons: First, to prevent easy access into the Ka'bah, for only certain people were allowed to go inside; and second, to prevent water from leaking through the door and entering the Ka'bah.

There was just one goal that the Quraish did not achieve. They didn't build the Ka'bah completely over the foundations of Ismaa'eel ﷺ, for they left out Al-Hijr, which is the northern part of the Ka'bah. Instead of including Al-Hijr as a part of the Ka'bah, they constructed a short wall around it to let people know that it was part of the Ka'bah. They simply had no choice, for when they previously decided to reconstruct the Ka'bah, they had agreed to use only licit money - meaning money that was not derived through unlawful means, such as usury, theft, or unlawful dowry money. And they soon ran out of licit money, leaving them with insufficient funds to include the Al-Hijr area into the actual construction of the Ka'bah.

Morals and Lessons

1) What we know for sure is that, throughout time, the Ka'bah has been built and rebuilt for at least a total of four times. Ibraaheem ﷺ, with the help of his son Ismaa'eel ﷺ, built the original structure. It remained as it was until the Quraish rebuilt it, with the participation of the Prophet ﷺ. The next reconstruction took place during the rule of Yazeed ibn Mu'aawiyah. What happened was that Al-Husain As-Sakkoonee besieged Ibn Az-Zubair ﷺ in Makkah, and the siege continued until the latter surrendered himself; nonetheless, fighting took place, and the Ka'bah was set on fire. And so Ibn Az-Zubair ﷺ rebuilt the Ka'bah. It was then rebuilt for a last time after Ibn Az-Zubair ﷺ was killed, which occurred during the rule of 'Abdul-Malik ibn Marwaan. The reason for the reconstruction was simple: 'Abdul-Malik wanted to return the Ka'bah to the way it was during the lifetime of the Prophet ﷺ, since Ibn Az-Zubair ﷺ, when he rebuilt it, changed the shape and size of the edifice - albeit for a very good reason. Ibn Az-Zubair ﷺ raised the structure of the Ka'bah by ten arm-spans; he ﷺ added two doors to it, one as an entrance, and one as an exit; and, moreover, he ﷺ included Al-Hijr, the six arm-spans of the Ka'bah that had been left out during the reconstruction project of the Quraish. Ibn Az-Zubair ﷺ made the changes he did based on a *Hadeeth* of 'Aishah ﷺ, in which the Messenger of Allah ﷺ said, "O 'Aishah, had not your people been from (the people of) ignorance so recently (i.e., it was only a short while ago that they were polytheists), I would have ordered for the House (i.e., the Ka'bah) to be destroyed (to make way for reconstruction), and I would have included into it what was previously excluded from it (i.e., Al-Hijr). I would have fixed it to the ground, made for it an eastern door and a western door, and made it reach the foundation of Ibraaheem."[1] 'Abdul-Malik was not happy with the changes, which is why he

[1] *Saheeh Bukhaaree,* "The Book of *Hajj.*" *Hadeeth* number: 1586.

leveled the Ka'bah and rebuilt it, so that it would be similar to how it was during the Prophet's lifetime. It is said that he later regretted his decision. And Allah ﷻ knows best. Other than the four construction projects mentioned above, certain narrations indicate that the Ka'bah was built or rebuilt at other times as well; for example, one narration indicates that the Angels were the first to build the Ka'bah, and another indicates that Adam ﷺ built the Ka'bah; however, the authenticity of such narrations is a matter of dispute among scholars.

2) The way in which the Prophet ﷺ brought an end to the dispute was both wise and just; everyone was pleased, and the shedding of blood was avoided. What was so wonderful about the Prophet's solution was that he ﷺ was able to satisfy the members of all subtribes; this was an example of how Allah ﷻ guided the Prophet ﷺ to make wise and correct decisions even before the period of Prophethood. Allah ﷻ decreed for the Prophet ﷺ to enter the As-Safaa door, in order to resolve the difficult crisis that was brewing. And everyone was pleased when they saw him because they knew that the Prophet ﷺ was trustworthy and that he would judge justly between them without taking sides.

3) The events that took place during Quraish's rebuilding of the Ka'bah underscore two important points: First, the Prophet's high status and ranking among the Quraish. And second, Quraish's self-contradictory attitude after the Prophet ﷺ declared his Prophethood, for they were calling him a liar, when only a few years earlier they had all declared that he was the "Truthful, Trustworthy One."

4) The Prophet ﷺ gained two important honours during the rebuilding of the Ka'bah: First, the honour of preventing bloodshed between Quraish's subtribes. And second, he ﷺ had the honour of doing what the Quraish were competing for, namely, the honour of placing the Black Stone in its place; Allah ﷻ decreed, through the sequence of events that took

place, that the Prophet ﷺ would be the one who placed the Black Stone in its place. After the chieftains of the Quraish carried it to the Ka'bah, the Prophet ﷺ picked it up from the robe and put it in the corner of the Ka'bah where it belonged.

5) The Prophet's solution to Quraish's problem was characteristic of his entire life, for throughout his life, Allah ﷻ guided him to choosing the best and most practical solution to every problem he ﷺ faced.

6) There are many examples of how Allah ﷻ protected the Prophet ﷺ from polytheism and evil deeds during the pre-Islamic period of ignorance. One such example occurred during the rebuilding of the Ka'bah, when the Prophet ﷺ was carrying stones. Al-'Abbaas ؓ told the Prophet ﷺ to raise his loincloth in order to protect himself from the stones he was carrying; consequently, the Prophet ﷺ fell down to the ground. His eyes remained fixed on the sky, and then he ﷺ woke up and shouted, "My loincloth, my loincloth." After this incident occurred, the Prophet ﷺ was never again seen naked.[1]

How People Were Being Prepared To Accept The Prophethood f Muhammad ﷺ

It was from the wisdom of Allah ﷻ that people were being prepared for the Prophethood of Muhammad ﷺ in various ways, some of which are as follows:

1) Previous Prophets ﷺ gave their people glad tidings of the coming of Prophet Muhammad ﷺ.

Ibraaheem ﷺ invoked Allah ﷻ to send a Messenger from among the Arabs. Allah ﷻ answered his supplication by sending Prophet Muhammad ﷺ. Allah ﷻ said:

[1] *Saheeh Bukhaaree*, "The Book of *Hajj*"; chapter, "The Superiority of Makkah" *Hadeeth* number: 1582. Also refer to the commentary of the *Hadeeth* in *Fathul-Baaree*.

﴿رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩﴾

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Qur'an 2: 129)

Elsewhere in the Qur'an, Allah ﷻ said that He ﷻ revealed glad tidings of the coming of Muhammad ﷺ to earlier Prophets ﷺ:

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلۡأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكۡتُوبًا عِندَهُمۡ فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي كَانَتۡ عَلَيۡهِمۡۚ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٥٧﴾

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muhammad ﷺ whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), – he commands them for Al-Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayibat [(i.e., all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba'ith (i.e., all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'an)

which has been sent down with him, it is they who will be successful." (Qur'an 7: 157)

In particular, Allah ﷻ mentioned the glad tiding that Prophet 'Eesa ﷺ (Jesus) gave to his people:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ٦﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said : "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad, i.e., Muhammad ﷺ) came to them with clear proofs, they said : "This is plain magic." (Qur'an 61: 6)

And Allah ﷻ said in another Verse:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ٨١﴾

"And (remember) when Allah took the Covenant of the Prophets, saying : "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you ; you must, then, believe in him and help him." Allah said : "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said : "We agree." He said : "Then bear witness ; and I am with you among the witnesses (for this)." (Qur'an 3: 81)

There was a concerted effort on the part of some Jews and

Christians to distort their revealed books and to completely remove from them any mention of Muhammad ﷺ. Despite their efforts, the Prophet's name remained preserved in the Torah of As-Saamirah and the Gospels of Barnabas. As for the latter book, it was still in the hands of people prior to the advent of Islam, but around the end of the fifth century (of the Christian calendar), the church forbade its circulation. The scrolls that have recently been uncovered near the Dead Sea support what is mentioned in the Gospels of Barnabas about the Prophet ﷺ.

Ibn Taymiyyah said, "Narrations which establish that the People of the Book (Jews and Christians) knew the description of the Prophet ﷺ from their revealed books, are related in *Mutawaatir* form (i.e., so many people related such narrations that it is impossible for them to have conspired together in order to fabricate a lie)."[1]

The native dwellers of Al-Madeenah from the Aus and Khazraj tribes - who then became known as the *Ansaar* - related in *Mutawaatir* form that the Jews of Al-Madeenah would inform them about the imminent appearance of the Messenger of Allah ﷺ. They knew that he ﷺ was from the Arabs, and they were waiting for him. The fact that the *Ansaar* were foretold about the coming of the Prophet ﷺ is one of the main reasons that prompted them to believe in the Prophet ﷺ when he ﷺ invited them to Islam.

Salamah ibn Salaamah ibn Waqsh رضي الله عنه, a man from the *Ansaar*, was one of the Muslim participants in the Battle of Badr. He رضي الله عنه said, "We had a Jewish neighbour who lived among the clan of Banu 'Abd-Al-Ashhal (which was an idol-worshipping clan). Just prior to the advent of the Prophet ﷺ, this neighbour left his house, came out to us, and sat in the gathering of 'Abd-Al-Ashhal. That day, I was the youngest person in the gathering. Upon me was a robe, within which I was lying down in the courtyard of my family. He (his Jewish neighbour) mentioned resurrection, the

[1] Refer to *Al-Jawaab As-Saheeh* by Ibn Taymiyyah (1/340).

Day of Resurrection, the accountability, the scale (in which good and bad deeds will be measured), Paradise, and the Hellfire. He was speaking to people who were polytheists and idol-worshippers, people who didn't believe in resurrection after death (here, he is speaking about his own clan, the Banu 'Abd-Al-Ashhal clan). They said to him, 'Woe upon you, O so-and-so. You really feel that people will be resurrected after death to an abode that contains in it a Garden and a Fire? And do you really believe that, in that abode, they will be rewarded for their deeds?' He said, 'Yes, in Whose name oaths are taken, I believe this.' He then said that, in the place of having his share of that Fire (in the Hereafter), he wished to enter the greatest oven on earth after it is first heated and before it is then closed upon him. That is how badly he wanted to be saved from that Fire (i.e., the Hellfire) tomorrow (i.e., in the Hereafter). They said to him, 'Woe unto you, and what is the sign of that happening?' He said, 'A Prophet will be sent in the direction of these lands.' And he pointed towards Makkah and Yemen.' They asked, 'And when will we see him.' The Jewish man looked at me - and I was one of the youngest people among them - and said, 'When this boy exhausts his years (i.e., reaches old age), he will be around when that Prophet is sent.' By Allah, the days and nights did not depart [for me (i.e., I did not die)] until Allah ﷻ sent His Messenger ﷺ, who was alive in our midst. We believed in him, but that very same Jewish man disbelieved in him, out of jealousy and as a form of transgression. We said to him, 'Woe upon you, O so-and- so. Were you not the one who said about him what you said.' He said, 'Yes, but that is not him.'''[1]

Ibn Taymiyyah, may Allah have mercy on him, said, "In a copy of the *Zaboor* (the Psalms of David), I read a clear mention of the Prophethood of Muhammad ﷺ, and he ﷺ was even mentioned by name. I saw another copy of the *Zaboor* in which no such mention is made (which points to distortion)."[2]

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[1] *Saheeh As-Seerah An-Nabawiyyah,* by Ibraaheem Al-'Alee (pg. 31).

[2] *Al-Jawaab As-Saheeh* (1/340).

'Abdullah ibn 'Amr ﷺ said, "By Allah, the Messenger of Allah ﷺ is described in the Torah with the same description that he ﷺ is given in the Qur'an:

"O Prophet, We have sent you as a witness, a bearer of glad tidings, a warner, and protector of the illiterate ones (i.e., Arabs). You are My slave and Messenger. I have named you *Al-Mutawakkil.* He (now in the third person, but still referring to the Prophet ﷺ) is neither rude nor harsh, and he is not one who raises his voice in the marketplace (during disputes). He does not reciprocate evil with another evil; rather, he pardons and forgives. And Allah will not cause him to die until He establishes through him *Al-Millah Al-'Aujaa* (i.e., the religion of Ibraaheem ﷺ, which the Arabs had changed and distorted), making them say, 'None has the right to be worshipped but Allah. Through him, Allah will open eyes that are blind, ears that are deaf, and hearts that are covered up."[1]

And Ka'ab Al-Ahbaar said, "Verily, I found this written down in the Torah:

"Muhammad is the Messenger of Allah. He is neither rude nor harsh, and he is not one who raises his voice in the marketplace (while arguing with others). He does not reciprocate evil with another evil; rather, he pardons and forgives. The people of his nation are the extollers: they praise Allah in every plain, and they magnify Him (by saying, *'Allahuakbar,'* Allah is the Greatest) on every plateau. They wrap themselves up in loincloths up until the midway point of their bodies, and they perform ablution by washing their extremities. The way they line up in prayer and the way they line up in war is the same. Their Caller (to prayer) calls out in the open part of the sky (i.e., high up). And in the middle of the night, they make a sound that is similar to the sound of bees (i.e., a humming sound, and this refers to their late-night prayers and recitation of the Qur'an). He (i.e., the Prophet ﷺ) will be born in Makkah, and will perform pilgrimage to Taabah (i.e., Al-

[1] *Saheeh Bukhaaree,* "The Book of Business Transactions"; chapter, "It is Disliked to Argue out Loud in Marketplaces." *Hadeeth* number: 2125. Bukhaaree also related it in the "Book of *Tafseer.*" *Hadeeth* number: 4738.

Madeenah). And his rule will be in Ash-Sham (perhaps referring to the fact that, in the end times, Ash-Sham, which consists of Syria and neighbouring lands, will be one of the strongholds of Islam)."[1]

Before the advent of Islam, scholars from the People of the Book – at least the sincere ones among them – gave glad tidings of the coming of Prophet Muhammad ﷺ. For example, while Salmaan Al-Faarisee ؓ was travelling from one land to another in search of the truth, he spent some time under the guidance of a monk, who once said to Salmaan ؓ, "Verily, the time of a Prophet who will be sent with the religion of Ibraaheem draws near. He will appear in the land of the Arabs, and he will migrate to a land that is situated between Harratain (land that is replete with volcanic rocks; this refers to the lands that border Al-Madeenah to the east and to the west). Between them (i.e., between Harratain, or in other words, in Al-Madeenah) are date-palm trees. He will have with him signs that are not hidden: He eats from what is given (to him) as a gift, but he doesn't eat what is given as charity; and the stamp of Prophethood is located between his shoulders. If you are able to go to those lands, then do so."[2]

Eventually, Salmaan ؓ made it to Al-Madeenah, though in the process he was wrongfully taken captive and turned into a slave. Shortly after Salmaan ؓ arrived there, the Messenger of Allah ﷺ migrated to Al-Madeenah. Wanting to put the monk's words to the test, Salmaan ؓ went to the Prophet ﷺ and gave him food, saying that he was giving it as charity. The Messenger of Allah ﷺ gave the food to his Companions ؓ, but did not eat any of it himself. Later on, Salmaan ؓ returned with more food; this time, he ؓ told the Prophet ﷺ that he was giving him the food not in charity, but as a gift. The Prophet ﷺ gave some of the food to his Companions ؓ, and ate some himself. Then on another occasion, Salmaan ؓ saw with his own two eyes the third and final sign: The stamp of Prophethood between the Prophet's shoulders. Salmaan ؓ then

[1] *Saheeh As-Seerah An-Nabawiyyah* (pg. 30).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (1/300).

immediately embraced Islam.[1]

Then there is the story of Abu At-Taihaan, who moved from his homeland in Ash-Sham in order to live in Al-Madeenah, among the Banu Quraizah tribe. Abu Taihaan died two years before the beginning of Prophet Muhammad's Prophethood. When he was on his deathbed, Abu Taihaan said to the members of the Banu Quraizah tribe, "O group of Jews, what do you think prompted me to move from the land of wine and leavened bread - Ash-Sham - to the land of suffering and hunger - Al-Hijaaz (Al-Madeenah)?" They said, "You know best." He said, "I came to this city in order to wait for the appearance of the Prophet whose time is near at hand. I had hoped for him to be sent (during my lifetime), so that I could follow him."

Besides Abu Taihaan, other rabbis and scholars were also coming forth with information about the awaited Prophet. News of his arrival spread among Jews and other peoples; in fact, all of the Jews of Al-Madeenah believed with certainty that the awaited Prophet was soon to arrive.

The Jewish tribes of Al-Madeenah waged intermittent wars against the Aus and Khazraj tribes, both of which also fought against one another frequently. The Jewish tribes often changed alliances, sometimes siding with the Aus, and sometimes siding with the Khazraj. The Jews of Al-Madeenah would often say to their Arab neighbours, "Indeed, the time draws near when a Prophet will be sent. We will fight alongside him against you." Such threats had an unintended effect on the people of Aus and Khazraj, some among whom later said, "Along with the mercy of Allah ﷻ and His guidance, one of the factors that prompted us to embrace Islam is what we would hear from the Jews. We were the people of polytheism and idol-worship, and they were the People of the Book. They had knowledge that we did not possess. There was enmity between us, and when we would inflict upon them that which they disliked, they would say to us, 'Indeed, the time draws

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree. (1/122).

near when a Prophet will be sent. We will fight alongside him against you.'"[1]

When the leader of the Romans, Haraql, received a letter from the Prophet ﷺ, he said, "I knew that he (the awaited Prophet) had come out, but I never thought that he would be one of you (i.e., an Arab)."[2]

The eneral State Of Affairs Prior To The Advent Of Islam

In short, decadence and corruption were widespread. When evil begins to spread in any given society, individual men can, and often do, rise up to remedy affairs, but such a solution was not possible in the middle of the sixth century (of the Christian calendar). The situation didn't require the changing of one single belief or the removal of one evil practice; instead an entire outlook on life needed to be changed, and a new way of living needed to be introduced. Centuries of cumulated false beliefs and practices stood in the way of the necessary change, and individual reformers were not enough to solve the problem. To bring mankind out of darkness and into light, to transform men to the extent that they change into entirely new beings, Allah ﷻ sent a Messenger ﷺ to mankind. Allah ﷻ said:

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٢﴾﴾

"Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism, and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the

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[1] *Ibn Hishaam,* with a *Hasan* (acceptable) chain (1/231).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 146).

disbelievers that which they used to do." (Qur'an 6: 122)

The most profound description of mankind's state prior to and after the sending of Prophet Muhammad ﷺ is given in the following Verse:

﴿وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

"And hold fast, all of you together, to the Rope of Allah (i.e., this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided." (Qur'an 3: 103)

The Signs Of Prophethood That The Prophet ﷺ Witnessed

The coming mission of Prophethood was being hinted at in many ways to the Prophet ﷺ. For instance, Jaabir ibn Samurah ﷺ reported that the Messenger of Allah ﷺ once said, "Verily, I know a stone in Makkah that would extend greetings of peace to me before I was sent (as a Prophet); indeed, I (still) know it now."[1] Also, even before Jibreel ﷺ appeared to the Prophet ﷺ for the first time in the cave of Hira, the Prophet ﷺ would see true dreams: whatever he ﷺ would see in a dream would occur in exactly the same manner in real life.[2] The Prophet ﷺ also felt an

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[1] *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Superiority of the Prophet's Lineage; Also, the Stone that Greeted Him Prior to Prophethood." *Hadeeth* number: 2277.

[2] For the exact wording of the *Hadeeth* that conveys this meaning, refer to *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 3.

inward change that occurred prior to his Prophethood: solitude and worship were made beloved to him. He ﷺ would seek out solitude and worship in the cave of Hira, which is situated just northwest of Makkah. He ﷺ would remain in the cave for a number of nights at a time, sometimes for 10 nights, sometimes for even longer - for upwards of an entire month. In between stays in the cave, the Prophet ﷺ would return to his home, remaining there for only a short while. Then when he ﷺ gathered more supplies, he ﷺ would return to the cave.

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Revelation Descends, And The Phase Of Secret Preaching Begins

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Revelation Descends To The Prophet ﷺ For The First Time

Until the Prophet ﷺ reached the age of forty, he ﷺ would seek solitude in the cave of Hira, where he would worship Allah ﷻ and contemplate the universe around him. He ﷺ would remain in the cave for a number of nights, leaving it only when he ﷺ ran out of provisions. He ﷺ would then go to his home, get the provisions he needed, and return to the cave for another succession of days.[1] Imam Bukhaaree, who is known as the 'Father of authentic *Hadeeth* compilations, the books of *Sunan* and *Masaaneed*, and history books,' related that 'Aishah ؓ said, "The first form of revelation that the Messenger of Allah ﷺ was initiated with, was the good (or true) dream that he would see in his sleep. Every dream that he saw became realized like the light of the morning (i.e., events occurred in the exact same manner that he had seen them occur in his dreams). Next, solitude was made beloved to him, and so he would isolate himself in the cave of Hira, where he would worship (Allah) for a number of nights before returning to his family and getting more provisions for the same purpose. He ﷺ would return to Khadeejah ؓ and furnish himself with a quantity of provisions that would last him a similar number of nights. This continued until the truth came to him while he ﷺ was in the cave of Hira. The Angel Jibreel ﷺ came to

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[1] Refer to *Saheeh As-Seerah* (pg. 67).

him and said, 'Read.' He ﷺ answered, 'I am not of those who read (i.e., he ﷺ was illiterate).' The Prophet ﷺ (later) said, 'He then took me and embraced me with a strong embrace until I became very much fatigued, at which point he released me. He said: Read. And I said: I am not of those who read. He then took me and embraced me with a strong embrace for a second time, until I was (again) overcome by fatigue, at which point he released me and said: Read. I said: I am not of those who read. He then took me and embraced me with a strong embrace for a third time. He then released me and said:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ① خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ② ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ③ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ④ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ⑤﴾

> *"Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch) عليه السلام]. He has taught man that which he knew not."* (Qur'an 96: 1-5)

'Aishah رضي الله عنها continued to say, "His heart trembling, the Messenger of Allah ﷺ returned with them (i.e., with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid رضي الله عنها and said, 'Cover me! Cover me!' And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah رضي الله عنها about what had taken place, (after which he ﷺ said), 'I fear for myself (i.e., I fear that I have gone mad). Khadeejah رضي الله عنها said, 'Never! By Allah, Allah will never forsake you for you join ties of family relation, you bear the burdens of the weak, you give to people what no one else is able to give (in terms of benefits and good manners), you hospitably entertain your guests, and you help people who are afflicted with calamities. Khadeejah رضي الله عنها took him to her cousin, Waraqah ibn Naufal ibn Asad ibn 'Abdul-'Uzzah, for he was a man who had embraced Christianity during the days of ignorance and was able to write in the Hebrew language. In Hebrew, he had transcribed from the

Injeel that amount which Allah had willed him to transcribe. Waraqah was by that time an old man who had lost his sight. Khadeejah said to him, 'O my cousin, listen to what your nephew says.' Waraqah said, 'O my nephew, what is it that you see?' After the Messenger of Allah finished telling him what he had seen, Waraqah said, 'He is *An-Naamoos* (i.e., Jibreel), whom Allah had sent down to Moosa . I wish that I were a strong, young man! I wish to be alive when your people expel you (from your land).' The Messenger of Allah said, 'And will they indeed expel me?' 'Yes,' said Waraqah . 'No man has ever come with what you come with, except that he has been treated as an enemy. If I am alive when that day of yours comes, I will indeed support you and help you a great deal.' Shortly thereafter, Waraqah died, and revelation let up [for a while (i.e., the Prophet stopped receiving revelation for a while)]."[1]

By contemplating this *Hadeeth*, we can infer a number of lessons that relate to the life of the Prophet . Here are the most important of those lessons:

The Good Dream

'Aishah informed us that the 'good dream,' which is sometimes referred to as 'the true dream,' is the first form of revelation that the Prophet received. What is meant here is the good dream through which one's heart opens up and one's soul becomes purified. Perhaps the wisdom behind the Prophet receiving revelation in his sleep before receiving it while being awake was to prepare him for what was to come. Had the Prophet not first seen 'true dreams,' and had the Angel Jibreel come to him upon a sudden, without the Prophet having previously seen him, the Prophet perhaps would have become so terrified that he would not be able to learn anything from what Jibreel was saying to him. But the Prophet was prepared; to be sure, he was frightened, but he had already had a taste of revelation

[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 3.

through the miraculous 'true dreams' he was seeing. And so if he wasn't literally waiting for Jibreel ﵇ to come to him, he ﷺ at least wasn't totally shocked when Jibreel ﵇ did come; after all, everything that was happening to him ﷺ was leading up to that moment, which is why he ﷺ was able to give clear answers to Jibreel's requests. Therefore, during the stage in which the Prophet ﷺ was seeing 'true dreams,' he ﷺ was being prepared and trained for the next phase of revelation: receiving revelation from Jibreel ﵇ while being fully awake.

In another *Hadeeth*, we learn that the true, good dream is one of forty-six parts of Prophethood. Al-Baihaqee mentioned that the scholars say, "The period during which the Prophet ﷺ was seeing 'good dreams' lasted for six months." It is important to note here that nothing from the Qur'an was revealed to him in his sleep, but rather the entire Qur'an was revealed to him while he ﷺ was awake.

The 'good dream' is a form of glad tidings that those other than the Prophet ﷺ might also see, for it is related that the Prophet ﷺ said, "O people, nothing remains from the glad tidings of Prophethood except for the good dream: A Muslim may see it, or it can be seen for him (i.e., someone else can see it for him)."[1]

Before Jibreel ﵇ descended upon the Prophet ﷺ with revelation in the cave of Hira, the Prophet ﷺ would see beautiful dreams, from which he ﷺ would awaken in a state of bliss, open in mind and spirit to all of the beautiful things in life. What he ﷺ would see in these dreams would occur in real life in exactly the same manner. 'Aishah ﵂ expressed this phenomenon beautifully when she said, 'like the light of the morning,' so that one can clearly understand that just as the light of the morning is glaringly clear, so too was the manner in which the Prophet's dreams were taking form in real life.

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[1] *Ibn Maajah*, "The Book of Dream Interpretations." *Hadeeth* number 3899. Its chain is *Hasan* (acceptable), and Al-Albaanee ruled that it is authentic in *Saheeh Ibn Maajah* (3161/3968).

Isolation Having Been Made Beloved To Him, The Prophet ﷺ Would Seek Out Solitude In The Cave Of Hira

Shortly before the Prophet ﷺ received revelation for the first time, solitude was made beloved to his soul. Freeing himself and his heart from the worries of life and thoughts of mundane day-to-day dealings with other people, the Prophet ﷺ was able to concentrate his mind, his thoughts, and his emotions on more important matters: reflecting on the purpose of life, contemplation the creation, and most important of all - worshipping Allah ﷻ. The cave of Hira thus became a place of worship for the Prophet ﷺ. Alone and stationed high up in the cave of a mountain, the Prophet ﷺ was able to have a clear and fresh perspective on what he saw around him: the beautiful clear sky, the majestically constructed mountains, the wonder of created beings - all attesting to the greatness and might of Allah ﷻ. The long hours of solitude were a kind of specific training for the Prophet ﷺ, for his heart was being purified from excessive attachment to worldly things. From his perspective high up in the cave of Hira, and with a contemplative frame of mind, the Prophet ﷺ appreciated the wonderful signs of Allah's creation, all of which point to Allah's almightiness and perfection.

In recent centuries, some ascetic orders have considered isolation to be one of the stages one must go through in order to achieve a higher level of spirituality. To be sure, moderate stints of isolation can be useful in illuminating one's heart, in removing darkness from one's soul, and in turning away from evil desires and lusts. One of the *Sunan* (plural of *Sunnah*) of the Prophet ﷺ is to perform *I'tikaaf* (to isolate oneself in a *Masjid*, in order to worship Allah ﷻ) during Ramadan. This form of isolation is something that every Muslim should strive to apply, regardless of whether he is a leader, a scholar, a businessman, or anyone else for that matter. The period of *I'tikaaf* is an ideal time for one to remove the blemishes that, through the continual perpetration of sins, become attached to one's soul and heart. And while we perform

I'tikaaf, we should avail ourselves of the opportunity of judging ourselves, of seeing where we stand – of taking account of ourselves before we are taken to account for our actions (after we die). Scholars and *Du'aat* should especially make it a point to perform *I'tikaaf* and to use at least part of the time spent in *I'tikaaf* on studying the situation of the *Da'wah* and reflecting on how to better spread the teachings of Islam.

Finally, in regard to 'Aishah's saying, "He ﷺ would worship (in the cave) for a number of nights," Shaikh Muhammad ibn 'Abdullah Daraaz said, "This expression means that the number of nights was neither very small nor very large. Therefore, even before the Prophet ﷺ received revelation for the first time, he was a paragon of moderation and justness in action. And this signaled the Prophetic guidance that was to come after Allah ﷻ would send him as a mercy to all that exists."[1]

When The Truth Came To Him In The Cave Of Hira

The Angel Jibreel ﷺ came and said, "Read." The Prophet ﷺ said, "I am not of those who can read," and he ﷺ later described what happened next: "He took me and embraced me with a strong embrace for a third time, and then he released me and said:

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤﴾

> *"Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen."* (Qur'an 96: 1-4)

These blessed Verses were revealed before any other part of the Qur'an. In them, Allah ﷻ informs us that man was created from a clot (a piece of thick coagulated blood) and that He ﷻ has taught man that which he knew not.

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[1] *Al-Mukhtaar Min Kunooz As-Sunnah* (pg. 19).

This first meeting between Jibreel ؑ and the Prophet ﷺ was, to put it mildly, grand and momentous. We can scarcely perceive just how important it was, especially in terms of its far-reaching implications for all of mankind. The momentous moment during which the Prophet ﷺ received revelation through Jibreel ؑ for the first time is - without exaggeration - the greatest moment that has taken place on earth through its long history. What is the reality of the event that took place in this moment? It is that Allah - the Almighty, the All-Powerful, the King and Creator of all that exists - had mercy on and honoured, from above the seven heavens, creatures called human beings who live on a planet called earth, which is an infinitely small speck in the universe. Allah ﷻ honoured human beings by choosing one of them - one who would receive divine inspiration, one to whom His Words would descend, and one who would represent His Will on earth.[1]

The significance of the pen, the importance of knowledge in building nations, man's quest for knowledge - these are the themes of the first revelation. We can appreciate the importance of knowledge when we reflect on the fact that the first word of revelation to the Prophet ﷺ was. "Read."

"Read! In the Name of your Lord."

In Islam, Muslims are both encouraged and commanded to seek out knowledge; also, the ranking of the people of knowledge is higher than others. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِي ٱلْمَجَٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٞ ١١﴾

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihaad (holy fighting in Allah's Cause), or for any

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[1] Summarized from *Adh-Dhilaal Al-Qur'an* (6/3936).

other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (Qur'an 58: 11)

And Allah ﷻ said:

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۝٩﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelievers)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (Qur'an 39: 9)

It is important to note here that beneficial knowledge is knowledge that is sanctioned by Islam. In seeking out knowledge, if one deviates from the teachings of Islam, one's knowledge will harm one and even be the cause of one's destruction.

The Intensity And Fatigue That Accompanied The First Revelation

Jibreel ﷺ repeatedly gave the Prophet ﷺ a strong embrace, so strong that after each embrace, the Prophet ﷺ was left weak and tired. Intensity, fatigue, difficulty, and heaviness – for the Prophet ﷺ these side effects continued to be the concomitants of receiving revelation, a fact that is alluded to in the following Verse:

﴿إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥﴾

"Verily, We shall send down to you a weighty Word (i.e., obligations, legal laws, etc.)." (Qur'an 73: 5)

To be sure, though we may not perceive them all, there are great wisdoms behind the Prophet ﷺ receiving revelation in so stressful and difficult a manner. Perhaps one wisdom is to show the weightiness and great import of the message he ﷺ was being

inspired with, and to clarify to the Muslim nation that the religion they are blessed with came to them only after a process of stress, intensity, and fatigue for the Prophet ﷺ - or in other words, only after great sacrifice.

The process in which the Prophet ﷺ received revelation was a true miracle, and the whole reality of revelation is the foundation on which rests all aspects of the religion - beliefs, legislations, manners, etc. And it is for this reason that the Orientalists - and others of their ilk - have tried in so many ways to raise doubts about the reality of revelation. Ignoring what is related in authentic *Sunnah* compilations and what is written in the books of trustworthy historians, they falsely interpret and distort the reality of revelation, so that one of them says, "Muhammad learned the Qur'an and the fundamentals of Islam from Buhairah, the Monk." Others among them say that Muhammad ﷺ was a nationalist or was afflicted with a disease that made him think he was seeing an angel.

The truth is that revelation was not an inward manifestation of the mind and soul; rather it was an outward manifestation: When the Prophet ﷺ was in the cave of Hira, he was surprised to literally see Jibreel عليه السلام situated before him. And Jibreel عليه السلام then literally embraced the Prophet ﷺ three times and said, "Read," each time he released him.

The Prophet ﷺ was somewhat terrified by what he saw and heard, and, with a trembling heart, he quickly returned to his house, all of which proves that the Prophet ﷺ had not, up until then, been longing for the mission he was soon to be charged with. This point is further hinted at in the following Verses:

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾﴾

> *"And thus We have sent to you (O Muhammad ﷺ) Roohan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e., Allah's religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision)."* (Qur'an 42: 52, 53)

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ
بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾﴾

> *"And when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it: "Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e., the Day of Resurrection)." Say (O Muhammad ﷺ): "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"* (Qur'an 10: 15, 16)

The notions that the Orientalists and others like them put forward regarding the reality of revelation collapse when confronted by the aforementioned authentic *Hadeeth*, which is related to us by 'Aishah ﷺ. In regard to the topic in question, Dr. Al-Bootee mentioned four relevant points:

1) We must make a clear distinction between the Qur'an and the *Sunnah*. As for the Qur'an, the Prophet ﷺ ordered his

Companions رضي الله عنهم to immediately write down the verses that were being revealed to him. On the other hand, he ﷺ deemed it sufficient for his Companions رضي الله عنهم to preserve his *Sunnah* in their memories, not because his sayings were from him and had nothing to do with his Prophethood; to the contrary, he spoke not from his own desires, but from divine revelation that was being inspired to him. The reason why he ordered his Companions رضي الله عنهم to write down the Qur'an is because it was revealed to him in an exact wording through Jibreel عليه السلام. As for his sayings, the meanings they indicated were inspired from Allah ﷻ, but the wording with which they were expressed was from the Prophet ﷺ. And so in distinguishing between the Qur'an and his sayings – by recording one and not the other – the Prophet ﷺ was taking a necessary precaution to prevent the Qur'an, which he was receiving from Jibreel عليه السلام, from getting mixed up with his own speech.

2) On certain occasions, when the Prophet ﷺ was asked about specific matters, he ﷺ would not answer; sometimes, he ﷺ would remain silent for a long time, while he ﷺ waited for Verses containing the answer to be revealed. And on other occasions, the Prophet ﷺ might have acted in a certain manner, and then Verses of the Qur'an came down, either to reproach him ﷺ or to steer him ﷺ towards a different course of action.

3) It is important to remember that the Messenger of Allah ﷺ was illiterate. Being that he couldn't read or write, it was not possible for him to learn about historical events – such as the story of Yousuf عليه السلام, the story of how the mother of Moosa عليه السلام left her son in the sea, or the story of Fir'aun – through a process of introspection. And so this is one of the wisdoms behind the Prophet ﷺ being illiterate. Allah ﷻ said:

﴿وَمَا كُنتَ تَتْلُوا مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾﴾

"Neither did you (O Muhammad ﷺ) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Qur'an 29: 48)

4) Among his people, the Prophet ﷺ was famously known for his truthfulness during the first forty years of his life; it logically follows, therefore, that he was also truthful with himself. So in studying the reality of revelation and what was happening to him ﷺ, he ﷺ for sure realized that there was no need to doubt: what he was experiencing was real. As for the initial fears he had, the following Verse refutes them:

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾﴾

"So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e., that your name is written in the Taurat (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it)." (Qur'an 10: 94)

It has been related that, after this Verse was revealed, the Prophet ﷺ said, "I do not doubt, and I do not ask."[1]

The Different Ways In Which The Prophet ﷺ Received Revelation

Ibn Al-Qayyim, may Allah have mercy on him, counted six ways in which the Prophet ﷺ received revelation:

1) The True Dream

This was the first form of revelation that the Prophet ﷺ received;

[1] Related by *At-Tabaraanee* (17906, 17908), with his chain from Qataadah. Also, refer to *Tafseer Al-Qurtubee* (8/340).

every dream he saw came about in real life like the light of the morning. The following is related in a *Hadeeth*: "The dreams of the Prophets are (a form of) revelation." Referring to Ibraaheem ﷺ, Allah ﷻ said:

﴿قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ﴾

"He said : "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah"). (Qur'an 37: 102)

2) Inspiration

This involved the angel blowing into the Prophet's heart, without the Prophet ﷺ being able to see him. The Messenger of Allah ﷺ mentioned an instance of this happening: "Indeed *Roohul-Qudus* (Jibreel) blew into my heart that, verily, no person dies until he gets his full share of sustenance (i.e., the share that Allah ﷻ had decreed for him to get) and until his fixed term comes to an end (i.e., the fixed age that Allah ﷻ had decreed for him to reach). So fear Allah, and seek out (your sustenance) in a good and beautiful manner (by avoiding unlawful means of gaining sustenance, by being fair in business dealings, by not being greedy, etc.)."[1]

3) Revelation That Would Come To Him Like The Ringing Of A Bell

Of all the different ways in which the Prophet ﷺ received revelation, this was hardest upon him. 'Aishah ؓ related that Al-Haarith ؓ once asked the Messenger of Allah ﷺ, "How does revelation come to you?" He ﷺ said, "Sometimes, it comes to me like the ringing of a bell, and this is the hardest for me (to endure). When it (the loud ringing noise) ceases, I remember what he (Jibreel) said. And sometimes the Angel Jibreel comes to me in the form of a man; he speaks to me, and I then understand and remember what he says."[2]

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[1] *Zaad Al-Ma'aad* (1/79). By dint of corroborating narrations, this *Hadeeth* is *Saheeh*.

[2] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 2.

4) Revelation That Is Inspired To The Prophet ﷺ, Not By Way Of Jibreel عليه السلام, But Directly From Allah ﷻ

Allah ﷻ spoke directly to the Prophet ﷺ, just as He ﷻ spoke directly to Moosa ibn 'Imraan عليه السلام. The latter is mentioned in the Qur'an, and the former is established in the *Sunnah*, and it occurred when the Prophet ﷺ made his miraculous night journey to the heavens.

5) The Prophet ﷺ Would See Jibreel عليه السلام In The Form Upon Which He Was Created

The Prophet ﷺ saw Jibreel عليه السلام twice in his original form, the form upon which he عليه السلام was created - with 600 wings - Once, shortly after receiving revelation for the first time, and once when he ﷺ made his miraculous night journey to the heavens.

6) Jibreel عليه السلام Would Sometimes Come To The Prophet ﷺ In The Form Of A Man

On some of the occasions that this occurred, the Prophet's Companions رضي الله عنهم saw Jibreel عليه السلام, such as when he عليه السلام came in the form of a Bedouin and asked the Prophet ﷺ a number of questions - about Islam, *Eemaan*, *Ihsaan*, the signs of the Hour.

The coming down of revelation to the Messenger of Allah ﷺ signaled a new era in the history of human beings, the previous era being one during which revelation had ceased to descend for hundreds of years (the previous Prophet عليه السلام being 'Eesa عليه السلام), so that the world had become engulfed in darkness and ignorance.

We know from his biography that the Prophet ﷺ was the bravest of people and the strongest of them in heart and spirit. Nonetheless, as we have hitherto mentioned, the process of receiving revelation was very hard upon the Prophet ﷺ. This is because of the weightiness of the Message he ﷺ was receiving; furthermore, he ﷺ was not conversing with another human

being; to the contrary, he ﷺ was being addressed by the greatest of the angels, who was carrying with him Allah's speech. The act of receiving revelation was frightening in that it represented a tremendous responsibility, one that could be fulfilled by no human being except for one whom Allah ﷻ had chosen for the task of carrying and conveying the message of Islam.

We can gain some sense of the terrifying impact that revelation had the first time it descended upon the Prophet ﷺ by remembering what the Prophet ﷺ said when he ﷺ returned to Khadeejah ؓ: "I indeed fear for myself (i.e., I fear that I have gone mad)." And 'Aishah ؓ said: "His heart trembling, the Messenger of Allah ﷺ returned with them (with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid ؓ and said, 'Cover me! Cover me!' And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah ؓ about what had taken place."

The following *Hadeeth* also informs us of how severe the process of receiving revelation was for the Messenger of Allah ﷺ. Bukhaaree and Muslim - may Allah have mercy on them both - related that 'Aishah ؓ said, "I was watching him (i.e., the Messenger of Allah ﷺ) when revelation was descending upon him on a particularly cold day. When it ceased coming down, sweat was oozing from his forehead."[1] In another narration, 'Ubaadah ibn As-Saamit ؓ said, "When revelation would descend upon the Prophet of Allah ﷺ, he would in consequence be overcome by distress, and the colour of his face would change from white to black (from the weightiness of the Message he ﷺ was receiving)."[2]

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[1] *Saheeh Bukhaaree,* "The Beginning of Revelation." *Hadeeth* number: 2. Muslim related it as well in the "Book of Virtues"; chapter, "The Sweating of the Prophet ﷺ in Cold Weather." *Hadeeth* number: 2333.

[2] *Saheeh Muslim,* "The Book of Virtues." *Hadeeth* number: 2334.

The Positive Impact, A Righteous Woman Can Have In Serving The Religion

"His heart trembling, the Messenger of Allah ﷺ returned with them (with these revealed Verses in his heart). He ﷺ entered upon Khadeejah bint Khuwailid ؓ and said, 'Cover me! Cover me!' And so they covered him and, when the terror (of what had happened) left him, he informed Khadeejah ؓ about what had happened, (after which he said), 'I fear for myself (i.e., I fear that I have gone mad).' Khadeejah ؓ said, 'Never! By Allah, Allah will never forsake you, for you join ties of family relation, you bear the burdens of the weak, you give to people what no one else is able to give (in terms of benefits and good manners), you hospitably entertain your guests, and you help people who are afflicted with calamities.'"

Khadeejah's attitude and reaction upon hearing the Prophet's account of his first encounter with Jibreel ؑ points to her profound wisdom, understanding, and strength of heart. She was not frightened or startled; rather, she was the opposite: relaxed and calm. In her mind, she compared what she was hearing with the reality of the Prophet's character and manners. Then she arrived at the only possible correct conclusion: if one, by his very nature, is possessed of all good qualities, characteristics, and manners, then Allah ﷻ will never forsake him. She reminded him about how good he ﷺ was to his relatives, which was an apt remark, for if a person is successful in keeping good relations with his relatives - who are the closest of people to him - then it is only natural that he will be successful in doing the same with other people. This was particularly appropriate since the Prophet ﷺ was being prepared to convey the divine message of Islam to all of mankind. After reminding the Prophet ﷺ about his many good qualities, Khadeejah ؓ wisely took him to the one person she knew who could advise him - her cousin, Waraqah ؓ, who had become a Christian and who had told her that he was waiting for the coming of a Prophet in Arabia.

Khadeejah ﵂ believed, and in fact knew, from the depths of her heart that the Prophet ﷺ possessed a noble character and the highest of manners and qualities. She inferred from this knowledge that the Prophet ﷺ would never in his life be subjected to shame and humiliation. This inference was most probably drawn from a general knowledge of historical principles: Whenever Allah ﷻ blesses one of his slaves with noble and good characteristics, He ﷻ will not make that slave taste humiliation and shame in his life. And Muhammad ﷺ, Khadeejah ﵂ knew, had reached the pinnacle of nobility and goodness of character.

Khadeejah ﵂ took the Prophet ﷺ to her cousin Waraqah ibn Naufal - may Allah have mercy on him. Waraqah ﵁, Khadeejah ﵂ knew, was waiting for the emergence of the final Prophet to be sent to mankind, an event that he learned about from Christian (and perhaps also Jewish) scholars, who pointed out to him that that awaited Prophet was soon due to appear. The words that Waraqah spoke to the Prophet ﷺ had a very soothing and strengthening effect on the Prophet's heart. He informed the Prophet ﷺ that the being that had spoken to him was Jibreel ﵇, who was a messenger between Allah ﷻ and His Prophets ﵈.

In the course of their conversation, Waraqah ﵁ did not hesitate but instead immediately believed that Muhammad ﷺ was the awaited Prophet, the final Messenger sent to mankind. The Prophet ﷺ later issued a statement, making it clear that Waraqah ﵁ was one of the dwellers of Paradise. Al-Haakim related from 'Aishah ﵂ that the Prophet ﷺ said, "Do not curse Waraqah, for I indeed saw that he had a garden or two gardens (in Paradise)."[1]
In another narration, 'Aishah ﵂ related that Khadeejah ﵂ once asked the Messenger of Allah ﷺ about Waraqah, and he ﷺ answered, "I did indeed see him, and when I did, I saw upon him white garments. I would judge that had he been from the dwellers

[1] *Al-Mustadrak* (2/609). After he mentioned this *Hadeeth*, Al-Haakim said, "It fulfills the conditions of (Imam) Muslim," and Adh-Dhahabee concurred with him on this point.

of Hell, he wouldn't have had upon him white garments." And Al-Haithamee said, "Abu Ya'laa related with a *Hasan* (acceptable) chain from Jaabir ibn 'Abdullah ﷺ that, when the Messenger of Allah ﷺ was asked about Waraqah ibn Naufal, he ﷺ said, 'I saw him in the middle of Paradise, and upon him was a silk brocade.''[1]

Khadeejah ﷺ played an indispensable role in the life of the Prophet ﷺ. To be sure, Allah ﷻ guided the Prophet ﷺ to marry an ideal wife, one that, like her husband, was by her very nature all that is good, and as such, she became the best role model for all women who came after her. She ﷺ is particularly a role model for women whose husbands are *Du'aat* (those who invite others to the teachings of Islam), for *Du'aat* are not like other men: they carry the burden of a message and their efforts are constantly directed at solving the problems of not only their families, but of the entire Muslim nation. Great sacrifices - in terms of time, energy, and resources - are required of such men; they even have to give up some of the time that they would otherwise spend in the company of their families. They therefore need wives who appreciate the burdens that their husbands carry, who recognize the importance of conveying Islam to both Muslims and non-Muslims, and who stand alongside, and not in the way of, their husbands.

A righteous wife has the potential of having a tremendously positive impact on the success of the *Da'wah;* we have no better example that attests to this fact than the life of Khadeejah ﷺ and the way she stood side by side with the Prophet ﷺ from the very outset of his Prophethood. So whenever a *Daa'ee* is blessed with a righteous wife, he is one step closer to achieving success in his dealings with others. The Messenger of Allah ﷺ put it best when he ﷺ said, "The world is *Mataa'* (*Mataa'* is anything from which pleasure can be derived), and the best *Mataa'* of the world is a righteous wife."[2]

[1] *Majma' Az-Zawaaid* (9/416).

[2] *Saheeh Muslim,* "The Book of Nursing"; chapter, "The Best Enjoyment of the World is a Righteous Wife." *Hadeeth* number: 1467.

The Prophet's Loyalty To Khadeejah ﷺ

The Messenger of Allah ﷺ was supremely loyal to his sincere and righteous wife Khadeejah ﷺ, both while she was alive and after she died. While Khadeejah ﷺ was alive, the Prophet ﷺ gave her glad tidings of a house in Paradise, and he ﷺ conveyed greetings of peace to her from Allah ﷻ and Jibreel ﷺ, as is recorded in a narration that is related by Abu Hurairah ﷺ: "Jibreel ﷺ went to the Prophet ﷺ and said, 'O Messenger of Allah, here is Khadeejah come to you (she had not arrived, but was coming; Jibreel ﷺ knew this because Allah ﷻ blessed him with some knowledge of the unseen), and with her is a container of *Idaam* (any food item that is eaten with bread) - or food or drink. When she comes to you, convey to her *As-Salaam* (peace) from her Lord ﷻ and from me. And give her glad tidings of a house in Paradise made of *Qasab* (hollowed out pearls or gold); there will be neither loud clamor nor fatigue in that house (just as Khadeejah ﷺ did not shout or scream at her husband ﷺ, but was rather a faithful wife, so too will her house in Paradise be bereft of screaming and loud noises - a reward that is befitting of the deed. Similarly, just as Khadeejah ﷺ did not tire her husband with nagging or complaining, her house in Paradise will be void of fatigue - also, a reward that is befitting of the deed.)."[1]

'Aishah ﷺ later recalled the Prophet's loyalty to Khadeejah ﷺ: "I was not as jealous of any of the Prophet's wives as I was of Khadeejah ﷺ, and I had not even seen her. But the Prophet ﷺ would mention her very frequently; he might (at times) have slaughtered a sheep, cut it into pieces, and then sent (the meat) to Khadeejah's friends (in memory of Khadeejah ﷺ). And I might have then said to him, 'It is as if there is no woman in the world other than Khadeejah!' And he ﷺ would then say, 'She was this and she was that (i.e., he ﷺ would begin to enumerate her good qualities), and I had children from her.'"[2]

[1] *Saheeh Muslim*, "The Virtues of Companions"; chapter, "The Virtues of Khadeejah, the Mother of the Believers ﷺ." *Hadeeth* number: 2432.

[2] *Saheeh Bukhaaree*, "The Virtues of the *Ansaar*." *Hadeeth* number: 3818.

To be sure, the Prophet ﷺ continued to remember and honour Khadeejah ﷺ even after she died. After the Prophet ﷺ migrated to Al-Madeenah, some Muslims were forced to remain behind in Makkah - one such Muslim being Haalah ﷺ, sister of Khadeejah ﷺ. Haalah ﷺ did eventually manage to migrate to Al-Madeenah, and when she arrived there, she went to visit the Messenger of Allah ﷺ, who was sleeping at the time. When he ﷺ awoke to hear someone asking permission to enter, he became excited and happy, and he ﷺ said, "O Allah, let her be Haalah bint Khuwailid." Recognizing the similarity of voice between Haalah ﷺ and his beloved wife, Khadeejah ﷺ, the Prophet ﷺ became happy and good memories of his wife were rekindled in his mind. 'Aishah ﷺ, who was present when this occurred, later recounted, "I became jealous and said, 'And why do you mention (or remember) an old lady from the old women of the Quraish - a women whose gums are red (i.e., due to old age, she has lost all of her teeth). She has passed away long ago, and Allah ﷻ has compensated you with better than her."[1] And on yet another occasion, the Prophet ﷺ gave a warm and hospitable welcome to a woman that used to visit his household during the days in which he ﷺ was married to Khadeejah ﷺ.

It Was The Way Of All Nations For People To Disbelieve In The Messengers That Were Sent To Them

Waraqah said, "O my nephew, what is it that you see?" After the Messenger of Allah finished telling him what he had seen, Waraqah said, "He is *An-Naamoos* (i.e., Jibreel ﷺ), whom Allah ﷻ had sent down to Moosa ﷺ. I wish that I were a strong, young man! I wish to be alive when your people expel you (from your land)." The Messenger of Allah ﷺ said, "And will they indeed expel me?" "Yes," said Waraqah ﷺ. "No man has ever come with what you come with, except that he has been treated as an enemy.

[1] *Saheeh Bukhaaree*, chapter, "The Prophet's Marriage to Khadeejah ﷺ, and Her Superiority." Muslim related it as well in the "Book of the Companions' Virtues"; chapter, "The Virtues of Khadeejah ﷺ." *Hadeeth* number: 2437.

If I am alive when that day of yours comes, I will indeed support you and help you a great deal."[1]

Throughout history, Prophets and Messengers have, as a general rule, been received with rejection and disdain from their very own people. Regarding the people of Loot, Allah ﷻ said:

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوٓاْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾﴾

"There was no other answer given by his people except that they said: "Drive out the family of Loot (Lot) from your city. Verily, these are men who want to be clean and pure!" (Qur'an 27: 56)

About the people of Shu'aib, Allah ﷻ said:

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾﴾

"The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!" (Qur'an 7: 88)

And in yet another Verse, Allah ﷻ said:

﴿وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾﴾

"And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zaalimoon (polytheists, disbelievers, and wrong-doers)." (Qur'an 14: 13)

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[1] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 3. Muslim related it as well in "The Book of Faith"; chapter, "The Beginning of Revelation." *Hadeeth* number: 160.

'And Revelation Let Up (For A While)'

Among scholars, there has been much discussion about the meaning of, "And revelation let up (for a while)." Al-Haafiz Ibn Hajar said, "The letting up of revelation means that it stopped coming down for a period of time. The reason why this happened was to allow enough time for the terror that had seized the Prophet ﷺ to depart, and to make him long for the return of revelation."[1]

Jaabir ibn 'Abdullah Al-Ansaaree ﷺ related that, while talking about the letting up of revelation, the Prophet ﷺ said, "While I was walking, I heard a voice in the sky. I raised my gaze (to the sky), and there was the Angel who had come to me in (the cave of) Hira. He was seated on a throne (or chair) between the heavens and the earth, and I became frightened by him. I then returned [to my home (or to my family)] and said, 'Cover me.' Then Allah ﷻ revealed the following:

﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ① قُمْ فَأَنذِرْ ② وَرَبَّكَ فَكَبِّرْ ③ وَثِيَابَكَ فَطَهِّرْ ④ وَٱلرُّجْزَ فَٱهْجُرْ ⑤﴾

> *"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!"* (Qur'an 74: 1-5)

The Prophet ﷺ continued to say, "Revelation intensified and (Verses) then came (down) in succession."[2]

In his widely read book, *Ar-Raheeq Al-Makhtoom*, Safee-ur-Rahmaan Al-Mubaarakpooree wrote:

"Ibn Sa'd related from Ibn 'Abbaas ﷺ a narration which indicates that it was only for a number of days that revelation ceased coming down. The strongest of the various views in the matter is that it was only a matter of days; in fact, it is the only possible

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[1] *Fathul-Baaree* (1/36).

[2] *Saheeh Bukhaaree*, "The Beginning of Revelation." *Hadeeth* number: 4.

correct view if one studies the matter from all angles. And though this is not the place to refute other views, I will say that it is categorically false that revelation stopped coming down to the Prophet ﷺ for a period of two and a half or three years. Another thing we know is that, during the period in which revelation stopped coming down, the Prophet ﷺ became extremely confused and sad, not knowing what to make of all that was happening to him."[1]

In his *Saheeh*, Imam Bukhaaree mentioned that the Prophet ﷺ became so sad and confused that he went a number of times to jump down from the peaks of mountains. Each time he reached the peak of a mountain and intended to jump off of it, Jibreel ﷺ appeared to him and said, "O Muhammad, indeed you are truly the Messenger of Allah." Jibreel's appearance and words had the effect of calming and soothing the Messenger of Allah ﷺ, and he ﷺ would then return to Makkah. But when the period of waiting became even more prolonged, he ﷺ went again to the peak of a mountain, and again Jibreel ﷺ appeared before him and spoke similarly reassuring words.[2]

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[1] *Ar-Raheeq Al-Makhtoom* (pgs. 79 and 80 from the Arabic version of the book).

[2] Refer to *Saheeh Bukhaaree*, "The Beginning of Revelation"; chapter, "The True Dream was the First Form of Revelation to which the Messenger of Allah ﷺ was Introduced."

2

Secret Preaching

A Command From Allah ﷻ To Convey His Message

The Prophet ﷺ now knew for certain that he was a Prophet sent by Allah ﷻ – the Most Merciful, the Most Generous. When Jibreel ﷺ came to the Prophet ﷺ for a second time, Allah ﷻ revealed to him these Verses:

﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤﴾

> *"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify!"* (Qur'an 74: 1-4)

These Verses announced to the Prophet ﷺ that the past, with its calmness and rest, was over with, and that before him lay a monumental mission, one that required preparedness, vigilance, patience, and hard work.

These are the first set of Verses revealed to the Prophet ﷺ in which he was commanded to convey the teachings of Islam. They were meant to motivate the Messenger of Allah ﷺ into action and to encourage him to live up to the duties he was being entrusted with, without caring about any obstacle that stood in the way of his fulfilling his mission. The first Verse certainly aroused his attention: "O you (Muhammad ﷺ) enveloped (in garments)!." It was now time to bid farewell to the days of rest and comfort. This call was then followed up by a positive command: "Arise and

warn." It is interesting to note that, in other Verses, the Prophet ﷺ is mentioned as being both a bearer of glad tidings and a warner, but that here he is commanded to warn only. This was to notify the Prophet ﷺ that his Message was going to be met by resistance and that, in consequence, patience and struggle were going to be required of him.

"And your Lord (Allah) magnify!." This means: Do not magnify anything from the creation, do not think that anything people attack you with is great or insuperable, do not fear them, and do not glorify and magnify anyone but your Lord. All glorification and praise is for Allah alone, and He ﷻ has no partner.

"And your garments purify!." This means: True, you have been pure and noble based on the nature that Allah ﷻ has created you upon, and He ﷻ endowed you with those qualities to prepare you for this day. But from now on, you will need to become even more purified and even more honourable in your character: from this time forth, you are the Messenger of Allah, sent to both humans and jinns. To properly convey the message of Islam, you will have to be complete in your character, your level of patience, and your overall goodness.

"And keep away from *Ar-Rujz* (the idols)!." It is as if this is being said to the Prophet ﷺ: Previously, it was due to the nature and purity which Allah ﷻ created you upon that you stayed away from the worship of idols; now, do the same, but with the intention of doing so for Allah ﷻ.

The Early Stages Of Secret Calling

After the above-mentioned Verses of *Al-Muddatthir* were revealed, the Messenger of Allah ﷺ began by secretly inviting others to Islam; by 'secretly,' I mean that he ﷺ began by inviting a select group of individuals. He ﷺ naturally began with the closest people to him – the members of his household and his close friends:

1) Khadeejah ؓ

Khadeejah ؓ was the first woman, or rather the first person, to

believe in the Prophet ﷺ. She was also the first person to hear revealed Verses from the mouth of the Messenger of Allah ﷺ, and consequently was the first person (of course other than the Prophet ﷺ) to recite the Qur'an. She was also the first person who learned how to pray from the Messenger of Allah ﷺ.

The first duty that Allah ﷻ made obligatory was to believe in Islamic Monotheism (i.e., *Tawheed*); the second was prayer.

Some narrations give an account of how the Messenger of Allah ﷺ taught Khadeejah ؓ how to pray and perform ablution. It began with Jibreel ؑ performing ablution, while the Messenger of Allah ﷺ watched and learned. He ﷺ then performed ablution himself in the same manner. Jibreel ؑ then stood and led the Prophet ﷺ in prayer. Afterwards, when Jibreel ؑ had left, the Messenger of Allah ﷺ went to Khadeejah ؓ and, just as Jibreel ؑ had done earlier, performed ablution in order to show her how she should purify herself for prayer. After Khadeejah ؓ finished performing ablution, the Messenger of Allah ﷺ led her in prayer, praying in the same manner that Jibreel ؑ had prayed shortly earlier.[1]

2) 'Alee ibn Abee Taalib ؓ

Shortly after Khadeejah ؓ embraced Islam, 'Alee ibn Abee Taalib ؓ also entered into the fold of Islam. He was the first child to embrace Islam, being 10 years old at the time, at least according to the strongest view in the matter, two proponents of which are At-Tabaree and Ibn Ishaaq.[2] Earlier on in the Prophet's life, Abu Taalib was experiencing financial difficulties. Wanting to lighten the financial load that was holding his beloved uncle down, the Prophet ﷺ offered to take in one of his children and act as his guardian. The child he took in was 'Alee ؓ.[3] So even before the Prophet ﷺ received revelation for the first time, 'Alee ؓ was one

[1] *Ibn Hishaam* (1/244), and *Ma'een As-Seerah* by Saaleh Ash-Shamee (pg. 41).

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (1/284).

[3] *Ibn Hishaam* (1/246).

of the members of his household. 'Alee ﷺ was the third person – the first being the Prophet ﷺ and the second Khadeejah ﷺ –to perform prayer.[1] The people of knowledge mention that, during the very early days of his Prophethood, the Prophet ﷺ would, at the time of prayer, go out to the valleys of Makkah. 'Alee ibn Abee Taalib ﷺ would go with him, but in a clandestine manner, making sure not to be seen by his father, his uncles, or, for that matter, anyone else from the Quraish. They performed all the day's prayers in a valley, and then they would return home at nightfall.

3) Zaid ibn Haarithah ﷺ

Zaid, known as *Hibbun-Nabee* (the beloved one of the Prophet ﷺ), was the first freed slave to embrace Islam. Having first entered the household of the Prophet ﷺ as a slave, Zaid ﷺ loved the Prophet ﷺ a great deal, and his love was likewise reciprocated. Zaid ﷺ, originally a free person from a family of free people, was taken captive as a child during a raid and was subsequently enslaved. He ﷺ was eventually purchased in Makkah, which is how he ended up in the household of the Prophet ﷺ. His father came looking for him, and found him in Makkah years after he had been taken a captive. When Zaid's father explained what had happened to his son, the Prophet ﷺ said that Zaid ﷺ should decide whether he wanted to stay or return with his father. Zaid's father readily agreed to this proposal, for who would choose to be a slave rather than return with his father as a free individual? But by that time, Zaid ﷺ had gotten to know the wonderful character of the Prophet ﷺ, and Zaid's love for the Prophet ﷺ was so great that he chose him over his own father. Zaid ﷺ said to the Messenger of Allah ﷺ, "I would never choose anyone over you. To me, you rank equal to a father and an uncle." His father and uncle both said, "Woe unto you! Will you choose slavery over freedom! And will you choose someone over your father, uncle, and family!" Zaid ﷺ said, "Yes. I have indeed seen such things

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[1] *'Uyoon Al-Athar* by Ibn Sayyid An-Naas (1/115).

from this man that make me say with certainty that I would never choose anyone over him."[1] The Prophet ﷺ then freed Zaid ؓ and adopted him. This of course all happened before Islam, for with the advent of Islam, adoption (the practice of changing a child's name, so that he becomes known by his adoptive, and not birth, parents) became prohibited, so that Zaid ibn (son of) Muhammad once again became known by his original name: Zaid ibn Haarithah ؓ.

4) The daughters of the Prophet ﷺ

All of the Prophet's daughters - Zainab ؓ, Umm Kulthoom ؓ, Faatimah ؓ, and Ruqaiyyah ؓ - raced to embrace Islam. Even before Islam, they benefited from the noble character of their father, so that, like their father, they were upright people who stayed away from the evils of the polytheistic Quraish society. With their acceptance of Islam, the Prophet's household became the first family from this nation that believed in Allah ﷻ and practiced the teachings of Islam, which is one of the reasons why Khadeejah ؓ is of such a high ranking among the Prophet's Companions ؓ. It was in that blessed household that:

- The Qur'an was first recited, after Verses of it were revealed in the cave of Hira.
- The first follower of the Prophet ﷺ resided.
- Prayer was first established.
- The three first believers gathered together: Khadeejah ؓ, 'Alee ؓ, and Zaid ibn Haaritha ؓ.
- Each individual member pledged to support the Prophet ﷺ, a pledge that each one of them fulfilled.

It was truly an ideal Muslim family, and the conjugal relationship of the Prophet ﷺ and Khadeejah ؓ embodies the meanings contained in the following Verse:

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[1] Refer to *Diraasah Tahleeliyyah Li-Shakhsiyyatir-Rasool* ﷺ by Dr. Muhammad Qal'ajee, pg. 191.

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩﴾

"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful." (Qur'an 7: 189)

The way in which the Prophet ﷺ and Khadeejah ؓ raised their children embodies the meaning that is alluded to in the *Hadeeth*: "Every single newborn is born upon the *Fitrah* (the inborn disposition of being a Muslim). Then it is his parents who make him into a Jew, into a Christian, or into a Magian."[1] The Prophet's children were born upon the *Fitrah* (the inborn disposition of being a Muslim), and then their parents raised them in such a way as to keep them upon the *Fitrah*.

Islam places great importance upon both society and the individual, and the individual is introduced into society by means of a family. It is within the context of a family that an individual develops his characteristics and qualities. Therefore, the family acts as an intermediary between the individual and society. If the intermediary is sound and good, then the entities that are at its furthest edges – the individual and society – will be strengthened and improved. This is why Islam stresses the importance of family. Each family must be a strong link in the establishment of an Islamic society. We can see the importance

[1] *Saheeh Bukhaaree*, "The Book of Funerals." *Hadeeth* number: 1358. Imam Muslim related it as well, in "The Book of Divine Preordainment"; chapter, "The Meaning of: Every Child is Born upon the *Fitrah*." *Hadeeth* number: 2658.

given to the family in the very early stages of the Prophet's Mission. After all, the first person to embrace Islam was his wife, Khadeejah ﷺ - which also establishes the important role that women play in Islam. Then 'Alee ﷺ, at the time a young child, embraced Islam, which shows the importance of performing *Da'wah* to the youth, to the next generation of Muslims.

It is most interesting to contemplate the kinds of people the Prophet ﷺ first invited to Islam: Khadeejah ﷺ, a woman; Zaid ibn Haarithah ﷺ, a freed slave; 'Alee ﷺ, a child. This clearly proves that the message of Islam is directed towards all people - to the young and old, to men and women, to masters and slaves. Each individual member of society has an important role to play in the establishment of a Muslim society and country.

5) Abu Bakr ﷺ

Abu Bakr ﷺ was the first free man to embrace Islam, and even before the advent of Islam, he ﷺ was one of the closest friends of the Messenger of Allah ﷺ. Throughout their long years of friendship, Abu Bakr ﷺ became very much acquainted with the noble character of the Prophet ﷺ, which is why it is not much of a surprise that he embraced Islam without hesitating in the least. The Prophet ﷺ said, "Every single person I invited to Islam stumbled, hesitated, and considered the matter - except for Abu Bakr. When I invited him, he neither wavered nor hesitated (to the contrary, he raced to embrace Islam)."[1] Abu Bakr ﷺ was not just a free man; he ﷺ was also a nobleman and was well-respected among the Quraish for many reasons:

- The people of the Quraish loved him for his manners and agreeable nature.
- In terms of lineage, he was one of the noblest members of the Quraish. Also, he knew more about the family trees of Quraish's individuals than anyone else. In fact, he was a recognized scholar of genealogy, being well- versed in the

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (1/284).

family trees of not just the Quraish but of all Arabs.

- He was a businessman who was known for his fair dealings and good manners.
- He was very popular among Quraish's nobles, who would come to him for his knowledge, his expertise in business - or simply for his good company.

Let us dwell for a moment on this last point: Abu Bakr's popularity among the Quraish. Why did the people of the Quraish love him so much? Well, obviously there is his pleasant and affable nature, which made him easily accessible to anyone who wanted his company. Then there is his knowledge of genealogy and history. It was a recognized fact among the Quraish that no one knew more about their genealogy and history than Abu Bakr ﷺ. Therefore, the intellectual members of Quraish's society, as well as young men eager to gain knowledge, frequented Abu Bakr's gatherings. More worldly and practical-minded people also frequented Abu Bakr's gatherings, for if he wasn't the richest businessman among the Quraish, he was the most respected and famous of them. Even commoners and poor people frequented Abu Bakr's gatherings, for, being hospitable and generous, he ﷺ heartily welcomed all of his guests. Therefore, every echelon of society benefited from the company of Abu Bakr ﷺ. It was for this reason that, when the message of Islam began to spread, so many people embraced Islam at his hands; here are some examples: 'Uthmaan ibn 'Affaan ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, Sa'd ibn Abee Waqqaas ﷺ, Az-Zubair ibn Al-'Awaam ﷺ, and Talhah ibn 'Ubaidullah ﷺ.

These particular five were from the fruits of Abu Bakr's *Da'wah*. Abu Bakr ﷺ invited them to Islam, they accepted his invitation, and then he took them, one at a time, to the Prophet ﷺ. Each one of them then formally announced his Islam in the presence of the Prophet ﷺ. Once these five brave men entered the fold of Islam, others began to follow.

As soon as he embraced Islam, Abu Bakr ﷺ sprang into action with the passion of a fresh convert, yet, unlike many other converts throughout history, his passion and enthusiasm never died, and never even waned. Abu Bakr's Islam shows that a person of status and ranking in society often has more of an opportunity than others do of having a positive impact upon others.

From his Islam, one can also perceive an interesting transformation: Abu Bakr ﷺ was always a close friend of the Prophet ﷺ, but prior to Islam, that friendship was based upon an affinity of character and personality; with the advent of Islam, their friendship was based only upon faith in Allah ﷻ.

6) The Second Wave Of Converts

After a select group of individuals embraced Islam at the hands of Abu Bakr ﷺ, a second wave of people began to enter the fold of Islam. They were: Abu 'Ubaidah Al-Jarraah ﷺ; Abu Salamah 'Abdullah ibn 'Abdul-Asad ibn Makhzoom ibn Murrah ﷺ, the Prophet's nursing brother, and the son of the Prophet's aunt; Barrah bint 'Abdul-Muttalib; Al-Arqam ibn Abee Al-Arqam Al-Makhzoomee ﷺ; 'Uthmaan ibn Madh'oon Al-Jumhee ﷺ; 'Ubaidah ibn Al-Haarith ibn 'Abdul-Muttalib ﷺ; Sa'eed ibn Zaid ibn 'Amr ibn Nufail ﷺ; Qudaamah ﷺ and 'Abdullah ﷺ, the two sons of Madh'oon; Faatimah bint Al-Khattaab ibn Nufail, sister of 'Umar ibn Al-Khattaab ﷺ and wife of Sa'eed ibn Zaid ﷺ; Asmaa bint Abu Bakr As-Siddeeq ﷺ; 'Aishah bint Abu Bakr As-Siddeeq ﷺ; and Khabbaab ibn Al-Arat ﷺ, an ally of the Banu Zuhrah clan.

7) The Third Wave Of Converts

These are some of the people who embraced Islam among the third wave of converts: 'Umair ibn Abee Waqqaas ﷺ, brother of Sa'd ibn Abee Waqqaas ﷺ; 'Abdullah ibn Mas'ood ﷺ; Mas'ood ibn Al-Qaaree ﷺ, and he is otherwise known as Mas'ood ibn Rabee'ah ibn 'Amr; Saleet ibn 'Amr ﷺ and his brother, Haatib ibn 'Amr ﷺ; 'Ayyaash ibn Abee Rabee'ah ﷺ and his wife, Asmaa bint Salaamah ﷺ; Khunais ibn Hudhaafah As-Sahmee ﷺ; 'Aamir ibn

Rabee'ah, who was allied to the Al-Khattaab clan; 'Abdullah ibn Jahsh and his brother, Abu Ahmad; Ja'far ibn Abee Taalib and his wife, Asmaa bint 'Umais; Haatib ibn Al-Haarith, his wife, Faatimah bint Al-Mujallal, his brother Hattaab ibn Al-Haarith, Hattaab's wife Fuhaikah bint Yasaar – and the brother of Hattaab and Haatib, Ma'mar ibn Al-Haarith; As-Saaib ibn 'Uthmaan ibn Madh'oon; Al-Muttalib ibn Azhar and his wife, Ramlah bitn Abee 'Auf; An-Nahhaam ibn 'Abdullah ibn Usaid; 'Aamir ibn Fuhairah, the freed slave of Abu Bakr, as well as his mother and father, Fuhairah – 'Aamir was a slave of Tufail ibn Al-Haarith, and then Abu Bakr As-Siddeeq purchased him and set him free; Khaalid ibn Sa'eed ibn Al-'Aas ibn Umayyah ibn 'Abd Shams ibn 'Abd Manaaf ibn Qusai and his wife, Ameenah bitn Khalaf; Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ibn 'Abd Shams; Waaqid ibn 'Abdullah ibn 'Abd Manaaf; Khaalid, 'Aamir, 'Aaqil, and Iyaas – the sons of Al-Bukair ibn 'Abd Ya-Lail; 'Ammaar ibn Yaasir, who was allied to the clan of Banu Makhzoom ibn Yaqadhah (which is why it was the leaders of that clan who persecuted and tortured 'Ammaar); and Suhaib ibn Sinaan, who was the first Roman to embrace Islam. And Ibn Hishaam included 'Ansee ibn Madhhaj in this list.

Among the other early converts were Abu Dharr Al-Ghaffaaree, his brother Unais, and his mother. And Bilaal ibn Rabaah Al-Habashee was also among the early group of people who raced to embrace Islam. These early Muslims consisted of people from all of Quraish's different subtribes. According to Ibn Hishaam, they were a total of more than 40 people.[1] Ibn Ishaaq said, "Then (scattered) groups of men and women entered into the fold of Islam, until eventually, the word 'Islam' spread all over Makkah."[2]

It is clear from the above-mentioned lists that the early converts to Islam consisted of the most prominent and respected members of

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[1] *Seerah Ibn Hishaam* (1/245-262).

[2] *Seerah Ibn Hishaam* (1/262).

Quraish's society. They were certainly not - as the enemies of Islam would like us to believe - non-contributing members of society, people held in disrepute, or slaves who wanted to regain their freedom. In the early days of Islam, no one had anything worldly to gain by becoming a Muslim; all that fresh converts had to look forward to was torture, persecution - and reward from Allah ﷻ.

Some authors of *Seerah* books also got things wrong on this point; one such author wrote, "We learn from the *Seerah* that those who entered into the fold of Islam during this (early) stage were, for the most part, poor people, weak people, and slaves" Another example from the same source is as follows: "After three years of *Da'wah*, a total of 40 people (consisting of men and women) embraced Islam. Most of them were poor people, weak people, slaves, or freed-slaves. And prominent among them was a group of foreigners: Suhaib Ar-Roomee ؓ and Bilaal Al-Habashee ؓ." And Ibn Ar-Rabee' wrote in *Hadaaiq Al-Anwaar*: "Weak (in terms of finances and social status) men and women, as well as freed slaves - these were the people who believed in him (during the early days of his mission)."

But meticulous research reveals a totally different picture: the total number of poor people, weak people, freed slaves, slaves, and foreigners who embraced Islam during those early days - is 13. If only 13 of approximately 40 Muslims were from the aforementioned categories, it is very wrong to say, "Most of them were poor" or, "For the most part, they were poor."

In the early days of the Prophet's mission, people embraced Islam not because they desired worldly profit, but because Allah ﷻ had opened their hearts to the truth, a fact that holds true for free men and slaves, for the rich and the poor. Abu Bakr ؓ, a rich and respected member of Quraish society; Bilaal ؓ, a slave from Abyssinia; 'Uthmaan ؓ, also rich and respected; and Suhaib ؓ, a foreigner from Rome - each of these embraced Islam for the exact same reason: Faith in the truth.

Professor Saalaih Ash-Sharnee said, "We do not want to deny the

existence of Muslims who were poor or who were slaves during those early days of Islam, but we do deny that they were in the majority, for established historical facts tell us otherwise. Had they been in the majority, their efforts would have resulted in a class struggle – the poor and weak pitted against the rich and strong. But thoughts of a class struggle were not on the minds of any Muslim. As a community, they considered one another to be brothers, all slaves of Allah ﷻ, regardless of whether they were rich or poor. Actually, most of the Prophet's followers during the early days of Islam were from the upper echelons of society, a fact that attests to the strength and power of the message they had accepted. In order to uphold their beliefs, they were willing to endure persecution and torture at the hands of their people, treatment they had never previously thought of, never mind experienced."

Islam flowed into pure hearts and good souls, without distinguishing between rich and poor, black and white, male and female, or slave and free man. Khadeejah ﷺ, Abu Bakr ﷺ, 'Alee ﷺ, 'Uthmaan ﷺ, Az-Zubair ﷺ, 'Abdur-Rahmaan ﷺ, Talhah ﷺ, Abu 'Ubaidah ﷺ, Abu Salamah ﷺ, Al-Arqam ﷺ, 'Uthmaan ibn Madh'oon ﷺ, Sa'eed ibn Zaid ﷺ, 'Abdullah ibn Jahsh ﷺ, Ja'far ﷺ, Sa'd ibn Abee Waqqaas ﷺ, Faatimah bint Al-Khattaab ﷺ, Khaalid ibn Sa'eed ﷺ, and Abu Hudhaifah ibn 'Utbah ﷺ – these and others like them were from the noble, upper classes of the Quraish, and they were also some of the earliest Muslims, those who raced to *Eemaan* (faith) and to believing in the message of Muhammad ﷺ.

The Messenger Of Allah ﷺ Continues His *Da'wah* Efforts

The Prophet ﷺ continued his secret calling, managing to draw followers from his family and circle of friends. These early Muslims also secretly preached to people they trusted. This early stage of the *Da'wah* was fraught with difficulties and hardships. For one thing, they had to be very careful to invite only those people they trusted and were not likely to cause problems. As such, the *Da'wah* efforts

proceeded as a succession of slow, careful steps. Also, given the secrecy that was required of them, Muslims had a hard time applying their religion, both in terms of learning it from the Prophet ﷺ - since planning secret meetings was not a simple matter - and of applying what they learnt from the Prophet ﷺ. Prayer, for example, was obligatory upon every person who entered the fold of Islam. But at this stage, no one was supposed to pray within eyeshot or recite the Qur'an within earshot of any disbelieving member of the Quraish. Therefore, when they wanted to pray, Muslims had to secretly make their way to the valleys and mountain passes that were adjacent to Makkah.

1) A Sense Of Security

In the early days of Islam, secrecy was a must in order to ensure the security and safety of the small Muslim population. Even the closest of relatives - unless they were very trustworthy and very likely to embrace Islam - were to be left in the dark; in short, the command for secrecy was at once clear and emphatic. The Muslims were partnered up into small groups, so that, for example, two poor people would remain in the company of one rich nobleman. He would share his food with them, and whoever among them had memorized something from the Qur'an would teach the others. People were joined up in small groups both to strengthen the bonds of brotherhood between them and to establish group study sessions among them. During this period, the Prophet ﷺ commanded them to adhere to secrecy not because he ﷺ feared that they were cowards, but because he ﷺ was preparing them for the next stage of the *Da'wah*.

Certain measures must always be taken in order to ensure the security and safety of the individual members of a community, a meaning that is alluded to in the following Verse (which was revealed during the Makkan phase of the Prophet's biography):

﴿يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ ٨٧﴾

"O my sons! Go you and enquire about Yousuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (Qur'an 12: 87)

Here, Ya'qoob ﵇ requests his sons to search out for and make enquiries about Yousuf ﵇ and his brother; so we have an example of a Prophet ﵇ legitimizing the practice of gathering information. The connection I am making here is that gathering information is an important part of ensuring the security of a given community, which is why I am certain that the Companions gathered information - during the phase of secret calling - about the people they wanted to invite to Islam.

Let us consider another Verse that was revealed during the Makkan phase of the Prophet's *Seerah*:

﴿وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾﴾

"And she said to his [Moosa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?" (Qur'an 28: 11, 12)

We learn from these two Verses the following points:

1) Like Ya'qoob ﵇, Moosa's mother relied on the gathering of information to ensure the safety of her son: "And she said to his (Moosa's) sister: Follow him." The Arabic word for 'follow' in this Verse is *Qass*, a word that implies the meaning of both 'following' and 'the gathering of information.'

2) She ﵂ relied on a source whose motives were the same as hers - the preservation and safety of Moosa ﵇; this was to ensure the reliability of the information that would be gathered for

her. Moosa's sister went willingly and eagerly to find out about her brother. This shows that the person who is sent to gather information should be reliable and, if possible, one who has the same motives as the person who sends him.

3) Moosa's sister was instructed to be cautious and to avoid being seen, for the word *Qass* also implies following someone stealthily, without attracting anyone's attention. This is why she "watched him from a far place secretly, while they perceived not."

4) Moosa's sister didn't simply gather information, for upon seeing Moosa ﷺ, she could have returned to her mother and informed her about Moosa's whereabouts, which is all that was required of her. She took the further step of trying to achieve their goal: the return of Moosa ﷺ to his mother. And in this attempt, she achieved complete success.

We must remember that these Verses were revealed before the Prophet ﷺ migrated to Al-Madeenah, during a period wherein safety and security were major issues for the Companions ﷺ, who were constantly under the threat of persecution, torture, and even death.

In Makkah, before the Prophet's *Hijrah* (migration), and in Al-Madeenah, after the establishment of a Muslim country, the Prophet ﷺ constantly strove to ensure the safety of his followers. This is a lesson that Muslims leaders desperately need to learn today; they need to take all necessary measures - both in terms of intelligence and military planning - to protect their citizens from outside enemy forces. However, the measures taken need to be founded upon the teachings of the Qur'an and *Sunnah*, and the people who work in this field for Muslim governments should be practicing Muslims and exemplary role models for the Muslim masses.

Let us consider an example of how, during the early days of Islam, the Prophet ﷺ organized the Muslims into small groups that would secretly meet. Faatimah bint Al-Khattaab ﷺ and her

husband, Sa'eed ibn Zaid ﷺ, were in the same group as Nu'aim ibn 'Abdullah An-Nahhaam ibn 'Adee ﷺ. And their appointed teacher was Khabbaab ibn Al-Arat ﷺ. When they met, their main concern was not simply to learn how to recite the Qur'an, but also to actually study the Qur'an, understand its Verses, learn its commands and prohibitions, and apply its teachings.

The Prophet ﷺ would plan things out with care and foresight, considering the consequences of every decision. He knew all too well that the day was not far off when he ﷺ would be ordered to perform *Da'wah* openly and that phase of the *Da'wah* was going to be fraught with obstacles. Also, he ﷺ was noticing that, with more and more people entering into the fold of Islam, Khadeejah's house was becoming too small to serve as a meeting place. And as a leader, he ﷺ needed to meet with his followers in a place that was at once inconspicuous and sufficiently spacious. He ﷺ therefore decided to choose Al-Arqam ibn Abee Arqam's house as the secret meeting place of the Muslims. A meeting place was definitely needed since frequent meetings between the Prophet ﷺ and his followers ﷺ and was best way of educating Muslims and training them to be leaders and preachers for the upcoming phases of the *Da'wah*.

It is clear that the Messenger of Allah ﷺ was preparing his followers to be bearers of the message of Islam and future leaders of the Muslim nation. Had the Prophet ﷺ been thinking only of conveying the truth without any concern for the future of his nation, he ﷺ would not have conducted the early phase of his mission with so much secrecy and caution. The best place to convey his message was the Ka'bah, where the Quraish were frequently gathered. But the Prophet ﷺ chose complete secrecy; he ﷺ chose to meet at an undisclosed location, where he ﷺ could teach his followers the Qur'an and where he could prepare them for the difficulties that lay ahead of them.

2) The House Of Al-Arqam Ibn Abee Al-Arqam

It is mentioned in books of *Seerah* that the house of Al-Arqam was

chosen as the secret meeting place of the Muslims after Sa'd ibn Abee Waqqaas ﵁ became involved in the first ever skirmish between a Muslim and polytheists. Ibn Ishaaq said, "When they would pray, the Companions ﵃ of the Messenger of Allah ﷺ would go to the mountain passes (that were close to Makkah); in this manner they were able to keep their prayers a secret from their people. Once, while Sa'd ibn Abee Waqqaas ﵁ was among a group of the Messenger of Allah's Companions in one of the mountain passes of Makkah, a number of polytheists passed by them while they were praying. The polytheists came upon them and censured them for what they were doing, until they ended up fighting them. On that day, Sa'd ibn Abee Waqqaas ﵁ struck a man from the polytheists with the leg-bone of a camel; (with this blow) he broke (one of) the man's (bones). That was the first time in Islam that blood was spilled."[1]

As a central meeting place for the Muslims, the house of Al-Arqam was where Muslims would hear newly revealed Verses from the Prophet ﷺ; it was where the Prophet ﷺ reminded them about Allah ﷻ, where he ﷺ would train them under his direct supervision, and where they would inform him about their problems.

Some Of The Main Qualities And Merits Of The First Generation Of Muslims

It was none other than the Messenger of Allah ﷺ who trained the first generation of Muslims. Those Muslims, due to specific qualities that Allah ﷻ blessed them with, developed Islamic characteristics at the levels of the individual, the family, and society; as a result, they formed the foundations of an Islamic country and a wonderful Islamic civilization. Here are the main qualities that distinguish them from Muslims of later generations; a few aspects of these qualities we cannot assimilate, because they revolve around the fact that the Companions ﵃ were learning

[1] *Ibn Hishaam* (1/236).

directly from the Prophet ﷺ; but the rest, we can and must assimilate, if we are to regain the prominence and success that Muslims once enjoyed.

1) They ؓ completely submitted to and obeyed the revelation that came down to the Prophet ﷺ

Correct knowledge and correct understanding – in matters that pertain to beliefs, legislations, manners, and so on – can only be gained through revelation: the Qur'an and the *Sunnah*. The knowledge we acquire from these sources of revelation covers everything: knowledge about Allah ﷻ, His Names, His attributes, and His actions; about what rights He ﷻ has over us, and about what descriptions are unbefitting of His greatness and perfection; about Angels, the Books (i.e., revealed books), the Prophets, the Hereafter, Paradise, and Hellfire; about legislations, both of the general and of the detailed kinds; about rulings that have to do with our duties as human beings; about how to act in different situations – when angry or happy, when poor or rich, when safe or in danger, when all is well or not well; and about how to adhere to valid Islamic proofs. Allah ﷻ said:

﴿وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾﴾

> *"And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith."* (Qur'an 7: 181)

There are a number of reasons why the Companions ؓ were better able to submit to and apply Islamic proofs; here are some of those reasons:

a) Their hearts were pure and free from desires – through a process of purification and training – that conflict with the teachings of Islam. Without the slightest degree of uncertainty, they were completely prepared and willing to submit to and accept all that that came from Allah ﷻ and His Messenger ﷺ.

b) They ؓ were alive when revelation was descending to the

Prophet ﷺ, and they were his Companions ﷺ. And so they were more knowledgeable than anyone else about the events that prompted commentary or instruction – from either Verses of the Qur'an or sayings of the Prophet ﷺ. That knowledge obviously enabled them to have a deep understanding of revelation.

c) It was very often the case that Verses of the Qur'an were revealed for reasons that had to do with the Prophet's Companions ﷺ – with an individual among them in particular, or with them as a group. Since the Qur'an was addressing them directly, and since revealed Verses were presenting solutions to real problems, the Qur'an had a profoundly deep and positive effect on them: They were always ready to receive a command and then to obey it and put it into action.

d) Because of their proximity and direct access to the Prophet ﷺ, the Prophet's Companions ﷺ were exempt from the difficulties involved with distinguishing between authentic and false narrations, difficulties that Muslims from all later generations had to face. So for the most part, the Companions ﷺ did not need to pay attention to such matters as the chain of a narration, the acceptability of individual narrators, or the hidden defects that can be found in some narrations. They therefore had no problem in distinguishing between authentic reports and weak reports; later generations, on the other hand, needed to rely on scholarly research, so that many ignorant people who did not have the combined knowledge of chains of narrators and meanings of narrations – or who did not rely on scholars who had that knowledge – deviated from correct guidance. The era of the Companions ﷺ was replete with trustworthy individuals; furthermore, the Companions ﷺ were able to go directly to the Prophet ﷺ for knowledge. The situation was such that, if people heard someone say, "The Messenger of Allah ﷺ said (such and such)," they would, as Ibn 'Abbaas ﷺ described, race to fix their gazes upon him (in order to concentrate on what he was about to convey).

2) A Deep Spiritual Awakening That Resulted From Revelation And *Eemaan* (Faith)

The Companions ﷺ did not treat Islamic knowledge as if it were a series of facts that are pertinent exclusively to the sphere of the mind, but have nothing to do with the heart or with actions. As a result of acquiring knowledge about Allah ﷻ, His Names, His attributes, and His actions, the Prophet's Companions ﷺ loved Allah ﷻ; worshipped Him; longed not only to meet Him, but also to enjoy looking at His Noble Countenance; glorified Him; feared Him; strove hard to avoid doing those things that would bring upon them His wrath and punishment; hoped for reward from Him – for Paradise and His Good Pleasure; and cherished good thoughts about Him. Hence they embodied the positive effects of having knowledge of and faith in Allah ﷻ: love, fear, and hope. Their knowledge about Paradise and Hellfire made them long for the eternal bliss of the former and for exemption from having to spend any time at all in the latter. And so their hearts wavered between two states: hope for eternal bliss and fear of punishment in the Hereafter; thus it was that their hearts become attached to the Hereafter – so much so that it was as if they were looking with their very own eyes at the events of the Resurrection, of the scale, of the bridge (i.e., the one that is over the Hellfire, which every person must cross over; some will fall down, and others will make it to the other side), of Paradise, and of the Hellfire. Their knowledge of *Al-Qadr* (Divine Preordainment), of how everything that happens in this world has already been decreed by Allah ﷻ, had the effect of making them place their complete faith in Allah ﷻ and not in material causes. As a result of their faith in *Al-Qadr*, they did not become overly happy for the things they had, nor did they become overly sad for what was withheld from them; also, they strove to earn lawful sustenance, knowing fully well that a person will not miss out on that which was decreed for him, nor will he get that which was not decreed for him. Furthermore, faith in *Al-Qadr* instilled bravery into their souls. With their knowledge of the imminence and inevitability of

death and what comes after death, the Companions ﷺ turned away from the world and directed their energies to earning rewards in the Hereafter through the performance of good deeds. These deeply spiritual and physical manifestations are the true and greater purposes behind the acquisition of knowledge: if they are missing in one's life, then one's knowledge is actually harmful to one, both in the short term and in the long run.

Of all human beings, the Prophet's Companions had the greatest share of the above-mentioned qualities. Their faith, which they took directly from the Prophet ﷺ, was deeper and more complete than the faith of all who came after them. During the day, they were brave fighters; and during the night, they worshipped more assiduously than monks. Their knowledge, their faith in the truth, and their fear of Allah - none of these prevented them from seeing to their worldly affairs. They bought, sold, planted, harvested, married, took care of their families, and even helped the needy. As complete as they were in all regards, they were not even remotely near to becoming impressed by their own feats, a disease that has afflicted many worshippers from later generations. Those afflicted with this disease hold in low esteem the deeds and sacrifices of others, all the while raising themselves upon pedestals, thinking that no one is more pious than them and that no one can outdo them in performing good deeds. In themselves, they see all that is good; and in others, they see all that is evil. It is in this manner that they have deviated from the way of Prophet's Companions.

The Personality Of The Prophet ﷺ

The house of Al-Arqam ibn Abee Arqam was the greatest institution of higher learning that mankind has ever known; how can this not be so, when its teacher was the Messenger of Allah ﷺ, the teacher of all of mankind. Upon graduation, the students of that school served humanity by helping to free people from the shackles of servitude to all created beings and by doing their part to bring people out from the darkness of disbelief and into the light of *Eemaan* (faith).

The graduates of the house of Al-Arqam became great men in their own right, for even after the Prophet's death, they continued, with an inexhaustible supply of energy, to spread the message of Truth to all of mankind. So great were the graduates of that school that no one from the 14 centuries that followed them equaled a single one of the likes of Abu Bakr As-Siddeeq ﷺ, 'Umar ibn Al-Khattaab ﷺ, 'Uthmaan ibn 'Affaan ﷺ, 'Alee ibn Abee Taalib ﷺ, Sa'd ibn Abee Waqqaas ﷺ, and so on.

In less than one half of a century, the singularly superior men that the Prophet ﷺ educated were blessed with many great victories as they carried the message of *Tawheed* (Islamic Monotheism) all over the world. In the early years of his Prophethood, the Messenger of Allah ﷺ wisely chose and trained the key people that would be needed to lead the Muslim nation through its glorious first century of being. It is with that end in mind - the spread of Islam all over Arabia and to many parts of the world - that we can truly appreciate the early days of education and training in the house of Al-Arqam.

What effect did the Prophet's personality have on his Companions ﷺ? The moment one of them met him in the house of Al-Arqam was the moment in which one underwent a tremendous spiritual change. Coming out of darkness and into light, gaining faith and discarding disbelief, those early believers became ready and spiritually strong enough to bear all of the hardships that came with struggling in the way of their new faith.

The Prophet ﷺ had a truly magnetic personality. Great men are typically loved and surrounded by a group of admirers. But the Prophet ﷺ was more than just a great man: He ﷺ was the Messenger of Allah ﷺ; it was to him that revelation descended from Allah ﷻ, and it was his duty to spread the message of truth to all of mankind. Believers loved him not solely for his person, as great people are often loved, but also for the fact that he was, as a receiver of revelation, their direct link to their Lord. And so the Prophet ﷺ was at once a great man and a great Messenger ﷺ; in the end, both qualities are so intertwined in the same person, that

it all amounts to the same thing: One can have a deep love for the Messenger ﷺ, the man; or for the man, the Messenger ﷺ. In the heart of a believer, love for Allah ﷻ and His Messenger ﷺ becomes the motive for all feelings and actions. It was such a love that permeated the hearts of the first generation of Muslims ﷺ.

The Subject Of Study In The House Of Al-Arqam

The subject of study that the Prophet ﷺ undertook to teach in the house of Al-Arqam was the Noble Qur'an. The Prophet ﷺ strove hard to make the Qur'an the sole source of knowledge for his Companions ﷺ – the source that provided the main principles of thought needed by the individual Muslim, the Muslim family, and the Muslim society.

The Verses were freshly being revealed to the Messenger of Allah ﷺ, and his Companions ﷺ would directly hear him reciting them. As such, the Verses were, so to speak, being poured into their hearts, thus penetrating the inner recesses of their souls. Their hearts and souls found a strong attachment to the Qur'an, so that each one of them turned into a new human being, in terms of his values, emotions, goals, manners – and overall outlook on life. The Messenger of Allah ﷺ strove to make the Qur'an the sole source of study and to not mix anything else with it. True, the subject of study in the house of Al-Arqam was, as I stated earlier, the Noble Qur'an, but of course it was also the guidance and teachings of the Messenger of Allah ﷺ.

The Companions ﷺ made every effort to study the Qur'an; they did their utmost to both understand and apply the Verses they were learning. In each Verse, they searched out for any guidance that they could apply either inwardly or outwardly.

Based on all of the above-mentioned reasons, the first generation of Islam represented a practical application of the teachings of Islam. The Qur'an was for them a divine school, and they were its graduates, who became leaders and examples for others to follow. No generation before them as well as no generation after them comes even close to their level. To establish a nation and a

country, to lay down the foundations of belief, to instill good manners into people, to educate and raise the hearts and minds of people – for these and other similar reasons, Allah ﷻ revealed the Qur'an to the heart of the Messenger of Allah ﷺ. The first generation of Islam, which was the beneficiary of the Prophet's direct, personal guidance, is unequalled in terms of its achievements – both of the spiritual and material kind.

Why The House Of Al-Arqam?

The decision to choose Al-Arqam's house was certainly not an arbitrary one; to the contrary, there are a few factors that, in a strategic sense, made Al-Arqam's house an ideal place for the Muslims to conduct secret meetings:

1) Al-Arqam ؓ did not openly declare his Islam, so it was highly unlikely that anyone would think that the Prophet ﷺ and his Companions ؓ were meeting one another in his house.

2) Al-Arqam ibn Abee Al-Arqam ؓ was from the Banu Makhzoom clan, the same clan that carried the flag of war (or enmity) against the Banu Haashim clan (of which the Prophet ﷺ was a member). Even if one suspected Al-Arqam ؓ of being a Muslim, one would still not think that the Muslims secretly met in Al-Arqam's house, for since all neighbouring houses belonged to other members of the Banu Makhzoom clan, it would mean that the Muslims were meeting in the middle of enemy territory. Any polytheist in Makkah would probably have thought this to be a highly unlikely scenario, which makes the choice of Al-Arqam's house all the more wise and intelligent.

3) When he embraced Islam, Al-Arqam ibn Abee Al-Arqam ؓ was merely an adolescent, being approximately 16 years of age. If the leaders of the Quraish did ever think about trying to discover the location of the Muslims' secret meeting place, it would not have crossed their minds to search the houses of adolescent followers of the Prophet ﷺ; rather, their gazes

would have been fixed on the Prophet's house or on the houses of his older and more prominent followers - such as Abu Bakr رضي الله عنه. Otherwise, they might have suspected that the Muslims met in one of the houses of the Banu Haashim clan. Because of these reasons, it is clear that, in terms of maintaining security, choosing Al-Arqam's house was a profoundly wise decision - which turned out to be a correct decision, for it is not related in any book (at least in any book that I have come across) that the Quraish ever found out where exactly it was that the Muslims gathered together to learn their religion.

Some f The Qualities Of The Prophet's Early Companions رضي الله عنهم

The first phase of the Prophet's *Da'wah* relied on secrecy and individual striving. And in the house of Al-Arqam, the Prophet ﷺ met with his followers not only to advise them and preach to them, but also to teach them, train them, and prepare them to become leaders and preachers. It was as if the Messenger of Allah ﷺ specified certain duties for each Companion رضي الله عنه, so that each one knew what his role was in helping to spread Islam.

During the entire Makkan phase of the Prophet's life, the development of a Muslim society proceeded in slow, cautious, and gradual steps. The main theme of this phase is exemplified in the saying of Allah ﷻ:

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾﴾

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter

of the life of the world; and obey not him whose heart We have make heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." (Qur'an 18: 28)

In this Verse, the Prophet ﷺ was being ordered to be patient with the shortcomings and mistakes of those who answered his call – to be particularly patient with their questions, especially if those questions were wrong and should not have been asked; and also to be patient when they hesitated to implement certain instructions. He ﷺ was also being commanded to try his utmost to instill patience into his followers, patience they needed when they received harsh treatment from their people. Furthermore, he ﷺ was being instructed to clarify to his followers the natural concomitants of conveying the truth to others: ill treatment and hardships. The above-mentioned Verse, which is from *Sooratul-Kahf*, describes some of the qualities of the first generation of Muslims, the most important of which are as follows:

1) Patience: "And Keep Yourself Patiently With Those..."

The word *As-Sabr*, or patience, is repeated frequently both in the Qur'an and in the sayings of the Prophet ﷺ. Muslims are required not only to be patient themselves, but also to advise others to be patient. Patience is of such paramount importance in Islam that it is one of the four qualities of those who are saved from being in a state of loss:

﴿وَٱلْعَصْرِ ① إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ② إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ③﴾

"By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e., order one another to perform all kinds of good deeds (Al-Ma'roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may

encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihaad, etc.)." (Qur'an 103: 1-3)

In this Chapter of the Qur'an, Allah ﷻ informs us that all human beings are in a state of loss, except for those who,

1) Believe in Allah.
2) Perform good deeds.
3) Recommend one another to the truth.
4) Recommend one another to patience.

Therefore, a person must not only rectify his own situation, but also must also work for the betterment of others. He rectifies his own situation by having faith and performing good deeds. He works for the betterment of others by sincerely advising others to follow the teachings of Islam and, in doing so, to be patient. When a person incorporates the four above-mentioned qualities into his character, he has fulfilled the rights of Allah ﷻ and the rights of people.

Patience is mentioned last in the above-mentioned Chapter, and for a very good reason. When one believes in Allah ﷻ, performs good deeds, and advises others to follow the truth, one will be faced with many hardships and tests, all of which require patience – patience to struggle against one's own self, to struggle against others, and to endure the vicissitudes of life.

2) Frequently supplicating to Allah ﷻ

This quality is clearly referred to in the saying of Allah ﷻ:

"*With those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon.*" (Qur'an 18: 28)

Supplication, or *Du'a,* is indeed a great matter. When one supplicates frequently and with sincerity, many blessings are showered down upon him. One of the most important of factors

that lead to success is having a good relation with Allah ﷻ by frequently invoking for His help and guidance.

3) Sincerity

In the very same Verse, Allah ﷻ informs us about the sincerity of the Prophet's Companions ﷺ, saying that they invoke their Lord, morning and night, "seeking His face." Sayings, deeds, *Jihaad* – one must do all of these for Allah ﷻ only, seeking His pleasure only, hoping for His reward alone, and not for any worldly profit, status, or advancement.

Allah ﷻ said:

﴿قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ﴾

"Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 6: 162, 163)

Sincerity, it must be remembered, is a prerequisite for having one's deeds accepted. For one's deed to be accepted, one must perform it sincerely for Allah ﷻ, and – this is the second prerequisite – one must perform it in accordance with the *Sunnah* of the Prophet ﷺ.

4) Steadfastness and Firmness upon the Truth

This quality is alluded to in the same Verse:

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

"And let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (Qur'an 18: 28)

The steadfastness alluded to in this Verse is part of an overall steadfastness by which a Muslim should be distinguished. Allah ﷻ said:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾﴾

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least." (Qur'an 33: 23)

This Verse contains the mention of three qualities: Faith, in, 'the believers'; manliness, in, 'are men' (the word *Rijaal* is used, and it means 'men,' as opposed to *Dhukoor*, which means males); and truthfulness, in, 'who have been true to their covenant with Allah ﷻ.' In order to remain steadfast upon the truth, one should possess these three qualities. Faith inspires one to hold on to high values and to make significant sacrifices for the sake of one's principles and beliefs. Manliness induces one to go after one's goals, without taking notice of trifling people and trifling matters. And truthfulness helps prevent the occurrence of degeneration in one's character. If one has all of the three above-mentioned qualities, then it matters not if one sees the hangman's rope, the shiny part of a sword's blade perched over one's neck, worldly profit, or an enticingly beautiful woman, for he will, by the permission of Allah ﷻ, remain steadfast upon the truth.

These were, if not all, then at least the most important of the qualities that the first generation of Muslims possessed.

The Spreading Of The *Da'wah* Among The Subtribes Of The Quraish, And The Universality Of Islam's Message

During the secret phase of the Prophet's *Da'wah*, Islam spread rather evenly among the various clans of the Quraish, with no single clan having a predominantly large number of converts. This phenomenon was certainly contrary to the nature of tribal

life during those times. Since Islam was not universally accepted by all of the members of any given clan, Muslims did not have a source of protection, which would have come from tribal loyalty had all the members of a single clan embraced Islam. But on the other hand, had all of the Muslims been from a single clan, all of the other clans would have joined forces to attack that clan. As the matter stood, Islam spread throughout all of Quraish's clans, without any of the adverse effects that result from tribal loyalty. Consider that Abu Bakr As-Siddeeq ﷺ was from the Taim clan; 'Uthmaan ﷺ, from Banu Umayyah; Az-Zubair ibn Al-'Awwaam ﷺ, from Banu Asad; Mus'ab ibn 'Umair ﷺ, from Banu 'Abd-ad-Daar; 'Alee ibn Abee Taalib ﷺ, from Banu Haashim; 'Abdur-Rahmaan ibn 'Auf ﷺ, from Banu Zuhrah; Sa'eed ibn Zaid ﷺ, from Banu 'Adee; and 'Uthmaan ibn Madh'oon, from Jumah. In fact, during the early stages of the Prophet's *Da'wah*, a number of Muslims weren't even from the Quraish. 'Abdullah ibn Mas'ood ﷺ was from the Hudhail tribe; 'Utbah ibn Ghazwaan ﷺ, from Maazin; 'Abdullah ibn Qais ﷺ, from Al-Ash'ariyyeen; 'Ammaar ibn Yaasir ﷺ, from 'Ans, which was from Madhij; Zaid ibn Haarith ﷺ, from Kalb; At-Tufail ibn 'Amr ﷺ, from Daus; 'Amr ibn 'Abasah ﷺ, from Saleem; and Suhaib An-Namaree, from Banu An-Namir ibn Qaasit. It is clear, therefore, that Islam was not limited to Makkah.

All of the steps the Prophet ﷺ took during the secret phase of his mission – in terms of taking safety precautions, educating his followers, and training them – was in preparation for the next phase, when Islam was going to be openly preached to the people. Islam was not intended to remain a secret; rather, the message of Islam was revealed to the Prophet ﷺ in order to establish proof upon mankind and to save whomsoever Allah ﷻ wills from the darkness of ignorance and disbelief. From the very early stages of Muhammad's Prophethood, Allah ﷻ made clear the scope of his mission. Both of the following Verses, which speak of the universality of Islam's message, were revealed in Makkah, before the Prophet ﷺ migrated to Al-Madeenah:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾﴾

"It (this Qur'an) is only a Reminder for all the 'Alamin (mankind and jinns)." (Qur'an 38: 87)

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

"But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists)." (Qur'an 68: 52)

Yes, the message of Islam was addressed to all of mankind, which meant that openness and public declarations were required; consequently, Muslims had to face the effects of such openness: mainly, being persecuted by those who disbelieved. The secrecy that shrouded the Prophet's *Da'wah* during its early stages was an exceptional occurrence, which was prompted by extenuating conditions - mainly, that the Muslims were weak and few in number.

Just as secrecy is required in certain situations - such as during war - it is also at times required when conveying the message of Islam to others. But when should Muslims adhere to secrecy in this regard? Well, it is a matter of judgment: one should look at the overall situation and then do what will reap the best results. Even if one feels that secrecy is necessary due to a given set of circumstances, one must not keep the truth hidden; rather, one may keep hidden only that which does not hinder the spread of the message of Islam. For example, one can, without having any negative impact on the *Da'wah,* keep hidden the number of Muslims and their identities. So long as the message of Islam is being conveyed, certain things can, if deemed necessary, be kept hidden from others. Consider how, even after the Prophet ﷺ began to openly convey the message of Islam to others, he continued to conceal many things that had no impact on his conveying the message - such as the number of his followers, where he met with them, and the plans they had made to deal with the plots of the polytheists.

3

Laying The Foundations For Islamic Beliefs During The Makkan Era

The Prophet's Profound Understanding In Dealing With Universal Laws

The ways in which nations are established, the ways in which nations prosper and grow, and even the ways in which nations eventually collapse - these are all governed by universal laws. When one reflects on the biography of the Prophet ﷺ, one becomes truly amazed to see just how well the Prophet ﷺ understood those laws, and how wisely he used them for the advantage of Islam.

What are these universal laws that I am referring to? They are the established laws of Allah ﷻ that apply to the universe and to mankind and that are applicable to all times and places. These universal laws are many indeed, but what concerns us from them in this book is any law that is closely related to the rise of nations.

Allah ﷻ, the Lord of all that exists, willed for the affairs of this religion to proceed forward based upon set laws and rules, and not upon exceptions. Perhaps this is so that no one from a later generation could come and say, "The first generation of Muslims were granted victory through miracles, and since the time of the Prophet's death, miracles have ceased to occur."

Anyone who is adequately acquainted with the Qur'an knows

that it is replete with the mention of Allah's laws for the universe and mankind, laws that do not change. Our attention is drawn to these laws so that we learn from them and act accordingly. The laws I am speaking of have, throughout the centuries, applied to peoples, countries, nations, and individuals; they are fixed laws that apply equally to the past and to the present. When Muslims study these laws and understand the reasoning behind them, they come to understand the wisdom behind what happens in the world, and they realize that, in order to succeed, they must live in accordance with those laws. In order to achieve success and stability, they will not depend on the mere fact that they are Muslims; they will also take the material steps that lead to success.

Nothing occurs randomly in the lives of human beings; everything occurs according to Allah's set laws, which neither change nor answer to the whims of human beings. It is Muslims who should best understand the set laws of their Lord ﷻ, laws that are made clear in the Qur'an and the *Sunnah* of the Prophet ﷺ. Muslims must realize that success will not come to them in an arbitrary or random manner; it will only come to them when they learn how to live according to Allah's set laws.

Muslims must therefore make the effort to acquaint themselves with those laws and to then live in harmony with them. Professor Al-Bannah, may Allah have mercy on him, said, "Never clash with the laws of the universe, for they always overcome; instead, master those laws and use them, change the direction of their flow, use some of them to counter the effects of others - and then wait for the hour of help and victory, for it will not be far away from you."[1] The conclusions reached by Professor Al-Bannah indicate the depth and insight of his knowledge of the Prophet's biography, of Islamic history, and of history in general.

Led by the Prophet ﷺ, the first generation of Islam submitted to the universal laws of Allah ﷻ. Some of these laws I have hither to

[1] *Risaalah Al-Mo'tamir Al-Khaamis.*, (pg. 127).

briefly discussed – such as the importance of sound leadership to the development of a civilization, the importance of an organized group of Muslims to combating falsehood, and to the importance of a sound methodology through which beliefs are learnt. One important universal law is that of gradual progression; it is one of the laws that Muslims must adhere to when they are striving to build a strong and stable nation.

What the law of gradual progression implies is that the road to advancement is long, especially during the era we live in, wherein ignorance and evil are firmly rooted among all peoples. To remove that ignorance and evil, we must proceed with the goal of achieving gradual progress.

The early stages of the Prophet's *Da'wah* are replete with examples of gradual progress. In the first phase of the Prophet's *Da'wah,* Muslims were chosen and trained; in the next phase, they struggled against and confronted the enemies of Islam; in the final phase, they were granted victory and stability. They could not have taken one giant leap and achieved all that they achieved at one go. To ask that of them would have resulted in outright failure.

These days, it is of utmost importance that Muslims understand the law of gradual progression, especially considering the fact that some people, some of whom are deeply involved in *Da'wah,* believe that success can be achieved overnight. Such people want to bring complete and immediate change to the Muslim nation – without looking at the results of their actions, without considering the reality of the situation that Muslims are in, and without making the preparations that are necessary for a real and stable change to come about.

On more than one occasion, Allah ﷻ has drawn our attention to the law of gradual progression. For example, Allah ﷻ created the heavens and the earth in six days, though He ﷻ was able to create them in a shorter amount of time than the blinking of the eye. We do not even need to look as far as the heavens; within our own selves, we can appreciate the stages we went through, from birth onwards, until we became full-grown adults.

Even in matters that pertain to Islamic legislation, one can sense a patently clear pattern of gradual progression, the most important purpose of which is to make matters easy for human beings. Prayer, fasting, *Zakaat* – each of these obligatory duties was legislated in stages, before reaching its final form.

If one delves into the study of the Qur'an and *Sunnah,* one gains an appreciation of how Islam transformed the inhabitants of Arab lands in a slow and gradual manner. Today, if we want to establish a truly Islamic society, we must not be deceived into thinking that that goal can be achieved through the official decree of a ruler, king, or parliament. We can achieve that goal only through gradual progression: through preparing and changing the thinking of individuals, through inner transformation of individuals, and through gradual changes on a societal level. This is the methodology that the Prophet ﷺ followed to transform an ignorant society into an Islamic one. In the thirteen of years of his Prophethood that he ﷺ spent in Makkah, the Prophet ﷺ concentrated on training a generation of believers, so that they would be prepared to bear the hardships of the *Da'wah,* the duty of *Jihaad,* and the responsibility of spreading Islam all over the world. And this is why the Makkan phase of the Prophet's life was not so much a phase of legislation as it was a phase of development and training.

The *Sunnah* Of Change, And Its Relation To Laying Down The Foundations Of Correct Beliefs

In regard to bringing about change on any level – individual, family, or societal – one of the most important of universal laws is the one that Allah ﷻ establishes in the following Verse:

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾﴾

"For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily!

> *Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector."* (Qur'an 13: 11)

The relation between this universal law and success for the Islamic nation is palpable and very clear. Based on the implications of this universal law, we cannot hope to improve the condition of the Muslim *Ummah* (nation) under prevailing conditions: Rather, we must change. We cannot continue as we are, unless we desire a perpetual state of humiliation, unless we are content to lag behind other nations.

When Islam first arrived in Makkah, it was faced by a harsh reality in Makkah itself, in the Arabian Peninsula, and in the world at large. Almost nothing conformed to the teachings of Islam; the world was engulfed in darkness. Imagine, therefore, the change that was required to bring people out of darkness and into light. Beliefs, outlooks, values, and political systems - all of these clashed with Islam; and they all had behind them centuries of established practice and the support of many influential people. And mind you, Islam did not come to change only beliefs, outlooks, values, customs, and manners; it also came to change political systems and societal laws. It wanted to remove despotic leaders and kings, and replace them with a leadership that ruled solely by the *Shariah* of Islam.

But change did come about, and what is more, that change can come about again. We must understand that what happened, happened according to universal laws, and not according to miracles. Whenever Muslims implement the same changes that were implemented during the lifetime of the Prophet ﷺ, the Muslim nation will achieve, by the permission of Allah ﷻ, success and stability on earth.

Of course, the first change that the Prophet ﷺ worked on effecting was a change in the souls of human beings - the making of great

men. With these great men as his followers, the Prophet ﷺ then proceeded to effect the greatest change on a societal level that mankind has ever witnessed: People were taken from darkness and into light, from ignorance to knowledge, and from backwardness to positive advancement; hence the formation of the most beautiful civilization that mankind has ever known.

In bringing about a change in the beliefs, manners, and values of his Companions ﷺ, the Prophet ﷺ followed the methodology of the Qur'an. As a result, the entire world changed, beginning in Al-Madeenah, then in Makkah, then in the Arabian Peninsula, and then in the lands of Persia and Rome.

In the Makkan period of the Prophet's biography, the Prophet ﷺ worked mainly on bringing about a change in beliefs. The meanings of *Eemaan* were constantly being instilled into the hearts of the Companions ﷺ, such as in the following Verse:

﴿أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٢﴾﴾

"Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do." (Qur'an 6: 122)

Correcting The Beliefs Of The Companions ﷺ

Before the advent of Islam, people in Makkah had a very twisted and deficient view on Allah ﷻ; for example, they deviated from the truth in their understanding of His Names and attributes:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾﴾

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Qur'an 7: 180)

They denied some of Allah's attributes, and they called Him by names that were inappropriate to His perfection and that implied false meanings; furthermore, they ascribed defects to Him, claiming that He had needs and that He had a child. They claimed that the angels are the daughters of Allah ﷻ, and they made jinns partners to Him ﷻ:

﴿وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾﴾

"Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him." (Qur'an 6: 100)

﴿وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾﴾

"And they assign daughters unto Allah! – Glorified (and Exalted) be He above all that they associate with Him! –. And unto themselves what they desire." (Qur'an 16: 57)

The Qur'an came, therefore, to firmly fix correct beliefs into the hearts of believers and to clarify those correct beliefs to all of mankind. Islam quickly confirmed that Allah ﷻ is the sole Creator, Sustainer, and Master of all that exists (*Tawheed Ar-Ruboobiyyah*), that He ﷻ alone deserves to be worshipped (*Tawheed Al-Uloohiyyah*), and that He ﷻ alone has the most Beautiful of Names and perfect attributes (*Tawheed Al-Asmaa Was-Sifaat*). Belief in Allah; in the Angels; in the Books; in the Prophets; in the Last Day; and in Divine Preordainment (*Al-Qadr*), both the good and bad of it – these were, in the early phases of the Prophet's *Da'wah*, instilled into the hearts of the believers.

The Verses of the Qur'an that were revealed in Makkah acquainted people with their Lord ﷻ, Who alone deserves to be worshipped. From the very outset of his mission, the Prophet ﷺ strove to give people a clear idea about their Lord and about His rights over them. In this regard, the Prophet ﷺ concentrated his efforts on teaching various aspects of *'Aqeedah* (Islamic beliefs), among which are the following:

1) Allah ﷻ, Who is far above all defects, is described with qualities that denote complete perfection. He ﷻ, therefore, is One: He ﷻ has no partner, He ﷻ has no mate, and He ﷻ has no children.

2) Allah ﷻ is the Creator, Ruler, and Sustainer of all things:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝٥٤﴾

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawa (rose over) the Throne (really in a manner that suits His majesty). He brings then night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!" (Qur'an 7: 54)

3) Allah ﷻ is the source of all blessings, be they great or small, apparent or hidden.

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ۝٥٣﴾

"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help." (Qur'an 16: 53)

4) Allah's knowledge is comprehensive of all things. Nothing is hidden from Allah ﷻ: nothing in the heavens or on earth, nothing that man shows or keeps secret in his breast.

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾﴾

"It is Allah Who has created seven heavens and of the earth the like thereof (i.e., seven). His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge." (Qur'an 65: 12)

5) By Allah's command, the angels record the deeds of men, in books that record both great and small matters. The book of each person will be spread open at an appointed time:

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (Qur'an 50: 18)

6) Allah ﷻ tests His slaves by imposing upon them that which is contrary to what they love and desire. In this manner, the mettle and make-up of each man is discerned. Some men remain pleased with Allah's Decree and command; they submit to Him both outwardly and inwardly; it is these who are worthy of all that is good. Others remain angry and unsatisfied; their reward is Allah's wrath.

﴿ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾﴾

"Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving." (Qur'an 67: 2)

7) Allah ﷻ guides and helps those who depend on Him; seek His help; and submit, in all aspects of their lives, to His commands:

﴿إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾﴾

"Verily, my Wali (Protector, Supporter, and Helper, etc.) is

Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous." (Qur'an 7: 196)

8) That Allah's slaves worship Allah ﷻ without associating any partners with Him is His right over them:

﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾﴾

"Nay! But worship Allah (Alone and none else), and be among the grateful." (Qur'an 39: 66)

9) Allah ﷻ clarified the implications and meanings of *Tawheed* in the Noble Qur'an.

Many aspects of Islamic law - such as Ramadan fasting being obligatory - were legislated in Al-Madeenah. But it was from the very outset of the Prophet's mission that the Companions ﷺ were purified from *Shirk* (associating partners with Allah ﷻ in worship). They worshipped Allah ﷻ according to the implications and meanings of His names and attributes. The foundations of an Islamic society were not laid in Al-Madeenah, but at a much earlier point in time in Makkah, where the Prophet ﷺ taught his Companions ﷺ to worship Allah ﷻ alone, without associating any partner with Him ﷻ. In this regard, the Prophet ﷺ did as all the Prophets ﷺ did. Allah ﷻ said about Noah ﷺ:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾﴾

"And indeed We sent Nooh (Noah) to his people (and he said): "I have come to you as a plain warner. That you worship none but Allah, surely, I fear for you the torment of a painful Day." (Qur'an 11: 25, 26)

He ﷻ said about Hood ﷺ:

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾﴾

"And to 'Ad (people We sent) their brother Hood. He said, "O my people! Worship Allah! You have no other Ilah (god) but Him. Certainly, you do nothing but invent (lies)!" (Qur'an 11: 50)

He ﷻ said about Salih ﷺ:

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾﴾

"And to Thamood (people, We sent) their brother Salih (Saaleh). He said: "O my people! Worship Allah, you have no other Ilah (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive." (Qur'an 11: 61)

He ﷻ said about Shu'aib ﷺ:

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾﴾

"And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilah (god) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing." (Qur'an 11: 84)

And concerning 'Eesa ﷺ, Allah ﷻ said:

﴿إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾﴾

"Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path." (Qur'an 3: 51)

In short, all of the Messengers ﷺ invited their people to *Tawheed Al-Uloohiyyah* – to worship Allah ﷻ, without associating any partners with Him ﷻ, and to avoid the worship of false gods and idols:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from Taghoot (all false deities, etc., i.e., do not worship Taghoots besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)." (Qur'an 16: 36)

And the Prophet ﷺ was a live example of a *Muwahhid* (one who worships Allah ﷻ alone, without associating any partner with Him in worship):

﴿قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾﴾

"Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraaheem (Abraham), Hanifa [i.e., the true Islamic Monotheism – to believe in One God (Allah, i.e., to worship none but Allah, Alone)] and he was not of the Al-Mushrikoon (polytheists, idolaters, disbelievers in the Oneness of Allah, etc.)." Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself

(only), ad no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing." (Qur'an 6: 161-164)

The Prophet's training of his Companions ﷺ yielded blessed fruits: They became purified from everything that conflicts with *Tawheed Al-Uloohiyyah, Tawheed Ar-Ruboobiyyah*, and *Tawheed Al-Asmaa Was-Sifaat*. And so they turned to Allah ﷻ alone for judgment in all matters; they obeyed none save Allah ﷻ; if following a person meant disobeying Allah ﷻ, they wouldn't follow that person, regardless of who he was; they loved no one as much as they loved Allah ﷻ; they feared none but Allah ﷻ; they depended upon Allah ﷻ alone; they sought refuge only with Allah ﷻ; they invoked Allah ﷻ alone for help and for forgiveness; when they slaughtered an animal, they did so only for Allah ﷻ (by mentioning His Name); and when they took an oath, they did so only by Allah's Name. They sought help from Allah ﷻ alone; they bowed down and prostrated to none but Allah ﷻ; they did not liken Allah ﷻ to anyone or any thing. They established for Allah ﷻ those qualities that He ﷻ established for Himself or that His Messenger ﷺ established for Him; they did so without distorting the meanings of Allah's perfect qualities, without negating His perfect qualities, and without falsely interpreting His perfect qualities. In short, they realized *Tawheed* in all aspects of their lives – in their souls and in their outward deeds.

One of the recurring themes of Makkan Verses of the Qur'an was the Messengership of Muhammad ﷺ; these Verses confirmed the fact that Muhammad ﷺ was sent to all of mankind, and to jinns as well. Allah ﷻ said:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾﴾

"And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not." (Qur'an 34: 28)

In another Verse, Allah ﷻ said:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨﴾

"Say (O Muhammad ﷺ) : "O mankind! Verily, I am sent to you all as the Messenger of Allah – to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e., Muhammad ﷺ) who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word : "Be!" – and he was i.e., Allah's Word : "Be!" – and he was, i.e., 'Eesa (Jesus) son of Maryam (Mary) ﷺ], and follow him so that you may be guided." (Qur'an 7: 158)

And in yet another part of the Qur'an, Allah ﷻ said:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ٣٠ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١﴾

"And (remember) when We sent towards you (Muhammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Moosa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e., Islam). O our people! Respond (with obedience) to Allah's caller (i.e., Allah's Messenger

> *Muhammad ﷺ), and believe in him (i.e., believe in that which Muhammad ﷺ has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e., Hellfire)."* (Qur'an 46: 29-31)

Verses with a similar meaning abound in the Qur'an.

Just as some Makkan Verses of the Qur'an instilled into the hearts of the Prophet's Companions ﷺ correct beliefs regarding *Tawheed* (and its categories) and the mission of the Messenger of Allah ﷺ, other Makkan Verses corrected the Companions' beliefs regarding the angels, informing them that angels are from Allah's creation. The angels worship Allah ﷻ and perform prostration to Him. They are His slaves, and in no way whatsoever are they partners to Him ﷻ; they can neither harm nor benefit except by His command.

﴿وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ وَيُرۡسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ وَهُوَ شَدِيدُ ٱلۡمِحَالِ ١٣﴾

> *"And Ar-Ra'd (thunder) glorifies and praise Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment."* (Qur'an 13: 13)

﴿وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ٤٩﴾

> *"And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e., they worship their Lord (Allah) with humility]."* (Qur'an 16: 49)

﴿ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١﴾

"All the praises and thanks be to Allah, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things." (Qur'an 35: 1)

قُلِ ٱدْعُواْ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

"Say: (O Muhammad ﷺ to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), - either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." (Qur'an 34: 22)

﴿إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ﴿٢٠٦﴾﴾

"Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him." (Qur'an 7: 206)

Similarly, in other Makkan Verses of the Qur'an, the rest of the pillars of *Eemaan* (faith) were explained to the believers. And some Verses explained how the Qur'an was being revealed to the Messenger of Allah ﷺ:

﴿وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾﴾

"And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years)." (Qur'an 17: 106)

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾﴾

"Allah has sent down the Best Statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide." (Qur'an 39: 23)

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾﴾

"They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Moosa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allah and His Messenger Muhammad ﷺ), were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions." (Qur'an 6: 91)

Concerning belief in revealed Books, which is one of the pillars of *Eemaan*, Allah ﷻ informed the believers that He ﷻ has sent down Books other than the Qur'an:

﴿وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾﴾

"And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Daawood (David) We gave the Zaboor (Psalms)." (Qur'an 17: 55)

﴿نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۝٣﴾

"It is He Who has sent down the Book (the Qur'an) to you (Muhammad ﷺ) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel)." (Qur'an 3: 3)

﴿وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِى ٱلْأَوَّلِينَ ۝٦﴾

"And how many a Prophet have We sent amongst the men of old." (Qur'an 43: 6)

The Qur'an mentions some but certainly not all of them:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ ۝٧٨﴾

"And, indeed We have sent Messengers before you (O Muhammad ﷺ); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost." (Qur'an 40: 78)

A Description Of Paradise In The Noble Qur'an And The Effect It Had On The Companions ﷺ

Makkan Verses of the Qur'an abound with descriptions of the Hereafter. Rare are the Makkan Chapters of the Qur'an that do not contain some mention of the terrifying events that will take place on the Day of Resurrection, of the bliss that dwellers of Paradise will enjoy, of the punishment that dwellers of the Hellfire will be subjected to, of how people will be resurrected, or of how they will be judged for their deeds. So vivid is the description of the Hereafter in the Qur'an that it is as if a person

reading the Qur'an sees the Day of Resurrection with his very own eyes:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَـٰبُ وَجِا۟ىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَـٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَـٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَـٰلِدِينَ ﴿٧٣﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿٧٤﴾ وَتَرَى ٱلْمَلَـٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٧٥﴾﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Gloified be He, and High is He above all that they associate as partners with Him! And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be

brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do. And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, – reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!" And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 39: 67-75)

Many Verses of the Qur'an contain a description of Paradise: that there is nothing similar to it; that it has doors; that it has levels; that rivers flow underneath it; that it contains springs, castles, and tents; and that in it are trees of various kinds, such as *Sidratul-Muntahah* and the *Toobah* tree. Allah ﷻ also mentioned the blissful existence of the dwellers of Paradise: their food, their drink, wine, drinking vessels, clothes, jewelry, servants, speech, and women. He ﷻ even mentioned the best of what they will be given. Here are some of the qualities of Paradise that are mentioned or described in the Noble Qur'an:

1) There is nothing that is similar to Paradise

The bliss of Paradise is something that Allah ﷻ, from His boundless generosity, has prepared for His obedient slaves. We have to keep in mind that, although Allah ﷻ described for us some of the pleasures of Paradise, He ﷻ has kept hidden from us much that we cannot in this present life comprehend.

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾

> *"No person knows what is kept hidden for them of joy as a reward for what they used to do."* (Qur'an 32: 17)

Allah ﷻ clarified the reason why His obedient slaves will be rewarded: the good deeds that He ﷻ guided them to perform, such as praying in the late hours of the night and spending for the cause of Islam. Allah ﷻ said:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾

> *"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."* (Qur'an 32: 16, 17)

2) The levels of Paradise

Human beings are at different levels in this world: Allah ﷻ guides some more than others, and some perform more and better deeds than others; similarly, people will be at different levels in Paradise. Allah ﷻ said:

﴿وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾﴾

> *"But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter)."* (Qur'an 20: 75)

An obedient slave of Allah ﷻ will be at a level that is suitable to his *Eemaan* (faith) and piety:

﴿ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ
تَفْضِيلًا ﴿٢١﴾﴾

"See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference." (Qur'an 17: 21)

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـٰهُم مِّنْ
عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾﴾

"And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned." (Qur'an 52: 21)

﴿لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَـٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾﴾

"But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e., Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise." (Qur'an 39: 20)

3) The rivers of Paradise

In many Verses of the Noble Qur'an, Allah ﷻ mentioned the rivers of Paradise:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَـٰرٌ مِّن لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـٰرِبِينَ وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن
كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَـٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ
أَمْعَآءَهُمْ ﴿١٥﴾﴾

"The description of Paradise which the Muttaqoon (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord." (Qur'an 47: 15)

4) The springs of Paradise

There are many springs in Paradise, and they vary in their taste. Allah ﷻ said:

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾﴾

"Truly! The Muttaqoon (pious and righteous persons) will be amidst Gardens and water-springs (Paradise)." (Qur'an 15: 45)

He ﷻ said in another Verse:

﴿إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾﴾

"Verily, the Muttaqoon (pious) shall be amidst shades and springs." (Qur'an 77: 41)

Describing the two gardens that He ﷻ prepared for those who fear Him, Allah ﷻ said:

﴿فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾﴾

"In them (both) will be two springs gushing forth water." (Qur'an 55: 66)

In Paradise there are two springs whose water Allah's close, obedient slaves will drink in pure, unmixed form; The *Abrar* (pious ones who fear Allah and avoid evil) will also drink from those springs, but the water they drink from will be mixed with other things. One of the two springs I am referring to is *Kafur*, and it is mentioned in this Verse:

﴿إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ

﴿ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴾

"Verily, the Abrar (pious who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly." (Qur'an 76: 5, 6)

In this Verse, we learn that the *Abrar* will drink from the spring of *Kafur* a drink that is mixed with other substances, and that the slaves of Allah ﷻ will drink *Kafur's* water in pure form. The second spring is called *At-Tasneem*. Allah ﷻ said:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَـٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَـٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾﴾

"Verily, Al-Abrar (the pious ones who fear Allah and avoid evil) will be in Delight (Paradise). On thrones, looking (at all things). You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allah). It (that wine) will be mixed with Tasnim. A spring whereof drink those nearest to Allah." (Qur'an 83: 22-28)

Another spring in Paradise we know about is called *As-Salsabil*. Allah ﷻ said:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾﴾

"And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.), A spring there, called Salsabil." (Qur'an 76: 17, 18)

5) A description of some of the trees in Paradise

Sidrat-ul-Muntaha is a tree that Allah ﷻ informed us about in the Noble Qur'an; it was near *Sidrat-ul-Muntaha* that the Prophet ﷺ

saw Jibreel ﷺ upon his natural form – the form upon which Allah ﷻ created him. Allah ﷻ said:

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾﴾

"And indeed he (Muhammad ﷺ saw him [Jibreel (Gabriel)] at a second descent (i.e., another time). Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it)." (Qur'an 53: 13-17)

Then there is the *Tooba* tree, a huge tree from which garments are made for the dwellers of Paradise. Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allah ﷺ said, "*Tooba,* a tree in Paradise, is the distance of 100 years (this means that it takes 100 years to traverse it, and Allah ﷻ knows best). The garments of the people of Paradise come out from its shoots."[1] In another narration, Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Verily, in Paradise there is a tree under whose shade a rider travels for 100 years. And recite if you wish:

﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾

"In shade long-extended." (Qur'an 56: 30).[2]

6) The Food and Drink of the people of Paradise

Allah ﷻ mentioned that Paradise contains in it every kind of food and drink that people desire:

﴿وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ﴾

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[1] *Silsilatul-Ahaadeeth-As-Saheehah* by Albaanee (may Allah have mercy on him): 3/639. *Hadeeth* number: 1985.

[2] *Saheeh Bukhaaree,* "The Beginning of Creation"; chapter, "What is Related About Paradise and About It Being Created." *Hadeeth* number: 3352.

"And fruit; that they may choose." (Qur'an 56: 20)

﴿يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾﴾

"Trays of gold and cups will be passed round them (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever." (Qur'an 43: 71)

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾﴾

"Eat and drink at ease for that which you have sent on before you in days past!" (Qur'an 69: 24)

7) The Wine in Paradise

Allah ﷻ will bless the dwellers of Paradise with wine, but certainly not the wine that people drink in this world; in fact, in many regards, it will be exactly opposite of the wine of this world. The wine of the Hereafter will be free of all of the defects that are found in the wine of this world. In this world, wine has an intoxicating and harmful effect on the mind. When people drink wine in this world, they can develop headaches, stomachaches, and other sicknesses. These are some problems associated with drinking moderate quantities of wine; the problems associated with drinking large quantities at a time are too many to enumerate here. The wine of the Hereafter is free of all of the above-mentioned problems and defects; it is in contrast a beautiful and wonderful drink. Allah ﷻ said:

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

"Round them – will be passed a cup of pure wine; white, delicious to the drinkers. Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom." (Qur'an 37: 45-47)

Describing the wine of the Hereafter in another Verse, Allah ﷻ said:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ۝١٧ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ۝١٨ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ۝١٩﴾

"They will be served by immortal boys, with cups, and jugs, and a glass from the flowing wine, wherefrom they will get neither any aching of the head, nor any intoxication." (Qur'an 56: 17-19)

And in yet another Verse, Allah ﷻ said:

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝٢٥ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ۝٢٦﴾

"They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allah)." (Qur'an 83: 25, 26)

In this last Verse, Allah ﷻ informs us first that the wine they will be given is pure, and second that, while they finish drinking it, they will perceive the smell of *Musk*.[1]

8) The Food and Drink of Paradise are pure, both in Entering and Exiting the Body

Paradise itself is free from purities, and so too are its dwellers. The Messenger of Allah ﷺ said, "The first group from my nation to enter Paradise will be upon the form of the moon, on the night of a full moon. Then those that follow them will be upon the light of the brightest star in the sky. Those that come after them will be of various levels. They (i.e., all of them) will neither defecate nor urinate; they will neither blow their noses (i.e., they will not have phlegm in them) nor spit."[2] Here, the Prophet ﷺ informs us that

[1] Refer to *Tafseer Ibn Katheer* (6/514).

[2] *Saheeh Muslim*, "The Book of Paradise"; chapter, "The First Group of People to Enter Paradise." *Hadeeth* number: 2834. And Bukhaaree related it in the "Book of Prophets."

the dwellers of Paradise differ from one another in terms of the strength of their light. But in another regard, they will all be similar: they will be free from all impurities – feces, urine, phlegm, etc. The food and drink they consume will turn into sweat, which has the smell of *Musk*, and which will flow from their bodies. Some of their food and drink will leave their bodies through belching, but it will be belching that is redolent of sweet and wonderful fragrances. The Messenger of Allah ﷺ said, "Verily, the dwellers of Paradise will eat and drink in Paradise. They will not, however, spit, urinate, defecate, or blow their noses." The Prophet's Companions ﷸ asked, "Then what will happen to their food (after they consume it)?" The Prophet ﷺ said, "Belching and sweat that is like the sweat of *Musk* (the best kind of perfume)."[1]

9) The Clothing, Jewelry, and Perfume of the Dwellers of Paradise

Attired in wonderful attire, such as clothing made of silk, the dwellers of Paradise will also be adorned with jewelry made of gold, silver, and pearls. Allah ﷻ said:

﴿جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣﴾

"Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e., in Paradise)." (Qur'an 35: 33)

In another Verse, Allah ﷻ said:

﴿عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ خُضۡرٞ وَإِسۡتَبۡرَقٞۖ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ شَرَابٗا طَهُورًا ٢١﴾

[1] *Saheeh Muslim*, "The Book of Paradise"; chapter, "Descriptions of Paradise, Its People, and Their Glorification Therein, in the Morning and the Evening." *Hadeeth* number: 2835.

"Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink." (Qur'an 76: 21)

They will wear clothing of many different colours; for example, they will wear 'green garments of fine and thick silk':

﴿أُوْلَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝٣١﴾

"These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafqa (dwelling, resting place, etc.)!" (Qur'an 18: 31)

In addition to sweating *Musk* from their pure bodies, the dwellers of Paradise will perfume themselves with sweet-smelling incense. Describing the dwellers of Paradise, the Prophet ﷺ said, "Their vessels (dishes, plates, utensils) are made of gold and silver, and their combs are made of gold. And the firewood of their censers (vessels in which incense is burnt) consists of sticks of perfume. And their sweat is *Musk* (the best kind of perfume)."[1] Elsewhere, the Messenger of Allah ﷺ described the everlasting qualities of clothes and jewelry in Paradise: "Whoever enters Paradise will enjoy eternal bliss and will never be wretched; his clothes will not wear away, and his youth will not pass away."[2]

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[1] *Saheeh Bukhaaree*, "The Beginning of Creation"; chapter, "What is Related About the Description of Paradise." *Hadeeth* number: 3246.

[2] *Saheeh Muslim*, "The Book of Paradise, Its Bliss, and Its Dwellers"; chapter, "The Eternal Bliss of Paradise's Dwellers." *Hadeeth* number: 2836.

10) The Gatherings of the people of Paradise and their Speech

The dwellers of Paradise will visit one another, and they will assemble in pleasant and good gatherings. In their conversations, they will reminisce about their worldly doings and about how Allah ﷻ blessed them by admitting them into Paradise. Allah ﷻ said of their gatherings:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۝٤٧﴾

"And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones." (Qur'an 15: 47)

Allah ﷻ also informs us of some of the things that the dwellers of Paradise will say:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝٢٥ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ۝٢٦ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ۝٢٧ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۝٢٨﴾

"And some of them draw near to others, questioning. Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families. But Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." (Qur'an 52: 25-28)

They will even reminisce about evil people, those who would try to turn Muslims away from their faith:

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝٥٠ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝٥١ يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۝٥٢ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ۝٥٣ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ۝٥٤ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ۝٥٥ قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝٥٦ وَلَوْلَا

نِعْمَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾

"Then they will turn to one another, mutually questioning. A speaker of them will say: "Verily, I had a companion (in the world), who used to say: "Are you among those who believe (in resurrection after death). (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" (The man) said: "Will you look down?" So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." (Allah informs about that true believer that he said): "Are we then not to die (any more)? Except our first death, and we shall not be punished? (after we have entered Paradise)." Truly, this is the supreme success! For the like of this let the workers work." (Qur'an 37: 50-61)

11) The Wives of Paradise's Dwellers

If a believer's wife in this world is a believer herself, then they will be husband and wife in the Hereafter. Allah ﷻ said:

﴿جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾﴾

"Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate." (Qur'an 13: 23)

﴿هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾﴾

"They and their wives will be in pleasant shade, reclining on thrones." (Qur'an 36: 56)

﴿ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾﴾

"Enter Paradise, you and your wives, in happiness." (Qur'an 43: 70)

12) *Al-Hoor Al-'Een* (Fair Maidens of Paradise who have wide, beautiful eyes)

Allah ﷻ said:

﴿كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ۝٥٤﴾

"So (it will be), and We shall marry them to Hoor 'Een (houris-female fair ones) with wide, lovely eyes." (Qur'an 44: 54)

In this Verse, the fair women of Paradise are called *Hoor 'Een,* both of which words are descriptive in nature. *Hoor* is the plural of *Hooraa,* a woman whose eyes are extremely white in the white portion of her eyes, and extremely black in the black portion of her eyes. *'Een* is the plural of *'Ainaa,* which means: wide eyes. In the following Verse, Allah ﷻ mentions two other descriptive qualities of the *Hoor 'Een,* that they are *Kawaa'ib* and *Atraab*:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝٣١ حَدَآئِقَ وَأَعْنَٰبًا ۝٣٢ وَكَوَاعِبَ أَتْرَابًا ۝٣٣﴾

"Verily, for the Muttaqoon, there will be a success (Paradise); gardens and vineyards; and young full-breasted (mature) maidens of equal age." (Qur'an 78: 31-33)

Kawaa'ib is the plural of *Kaa'ib,* which refers to a beautiful woman whose breasts protrude forward. And *Atraab* means that they will be of equal age to their male partners. Allah ﷻ created the *Hoor 'Een* specially for Paradise:

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝٣٥ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝٣٦ عُرُبًا أَتْرَابًا ۝٣٧﴾

"Verily, We have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), equal in age." (Qur'an 56: 35-37)

That they are virgins obviously means that no one before their male counterparts in Paradise had ever had sex with them:

﴿فِيهِنَّ قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾﴾

"Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them." (Qur'an 55: 56)

Allah ﷻ used various metaphors to describe the *Hoor 'Een*:

﴿وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَـٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾﴾

"And (there will be) Hoor 'Een (houris–female fair ones) with wide, lovely eyes (as wives for the pious), like unto preserved pearls." (Qur'an 56: 22, 23)

In this Verse, they are likened to pearls that are *Maknoon*, or hidden, protected, and preserved, pearls whose pure colour has not been changed by the light of the sun or by the handling of people. In another Verse, Allah ﷻ compares them to rubies and coral:

﴿فِيهِنَّ قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾﴾

"Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them. Then which of the Blessings of your Lord will you both (jinns and men) deny? (In beauty) they are like rubies and coral." (Qur'an 55: 56-58)

Rubies and corals are precious, beautiful, and valuable stones, which are wonderful to look at. The *Hoor 'Een* are also described as being *Qaasirat-ut-Tarf,* which means that they have eyes for their husbands only, and not for anyone else. And so they are good and beautiful, both in the way they look and in the way they make their husbands feel.

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾﴾

> *"Therein (Gardens) will be fair (wives) good and beautiful; Then which of the Blessings of your Lord will you both (jinns and men) deny?"* (Qur'an 55: 70, 71)

Unlike the women of this world, the women of Paradise are pure – pure from menstruation and post-natal bleeding, from spittle and phlegm, from urine and feces. The men of Paradise will also be pure. The Prophet ﷺ said, "The form of the first group of people to enter Paradise will be the moon, on the night of a full moon. In it (i.e., in Paradise), they (the dwellers of Paradise, men and women alike) will not spit, blow their noses, or defecate. Their vessels (dishes, plates, utensils) will be made of gold, and their combs will be made of gold and silver. (The fuel of) their censers (vessels in which incense is burnt) will be *Al-Uluwwah* (a kind of stick that one uses for perfuming oneself with incense). Their sweat is *Musk* (the best kind of perfume), and each one of them will have two wives, whose bone marrow from their legs can be seen from behind their flesh, so beautiful are they."[1] In another *Hadeeth*, the Prophet ﷺ said, "Were a woman from the dwellers of Paradise to overlook the people of the earth, all that is between them would be illuminated and filled with fragrance. And indeed, the veil on her head is better than the earth and all that is in it."[2]

13) The Best That Is Given To The Dwellers Of Paradise

The Messenger of Allah ﷺ said, "When the people of Paradise enter Paradise, Allah, the Blessed, the Exalted, will say, 'Do you want something that I can give you in addition (to what I already gave you)?' They will say, 'Did you not whiten our faces? Did you not admit us into Paradise and save us from the Hellfire?' He will remove the veil, and they will not have been given anything that

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[1] *Saheeh Bukhaaree*, "The Beginning of Creation"; chapter, "What is Related About the Description of Paradise and About It Being Created." *Hadeeth* number: 3245.

[2] *Saheeh Bukhaaree*, "The Book of *Jihaad* and Biographies"; chapter, "*Al-Hoor Al-'Een* (The fair maidens of Paradise who have wide, beautiful eyes) and Their Description. (2796).

is more beloved to them than looking at their Lord, the Blessed, the Exalted." At the end of one of the narrations of this *Hadeeth*, the Prophet ﷺ then recited this Verse:

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٦﴾﴾

> *"For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Countenance of Allah ﷻ). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever."* (Qur'an 10: 26)[1]

Also, Allah ﷻ will be pleased with the dwellers of Paradise, never again to become angry with them. Abu Sa'eed Al-Khudree ؓ related that the Messenger of Allah ﷺ said, "Verily, Allah ﷻ will say to the people of Paradise, 'O people of Paradise.' And they will say, '*Labbaik*, our Lord, and *Sa'daik* (here we are, with continual obedience, and continually seeking to please You), and all goodness is in Your Hands.' He will say, 'Are you pleased?' They will say, 'And why should we not be pleased, O our Lord, when You have indeed given us that which You have not given to anyone else from Your creation?' He will say, 'Shall I not give you even better than that?' They will say, 'Our Lord, and what can be better than that?' He ﷻ will say, 'I will make incumbent upon you My Good Pleasure, so that I will never afterwards be angry with you.'"[2]

14) The close of Their request will be: "All the praises and Thanks Be to Allah, The Lord of All that Exists."

The believers will witness many terrifying events on the Day of Resurrection, the last of which is passing over the *Siraat* (bridge

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[1] *Saheeh Muslim*, "The Book of Faith"; chapter, "It Being Established That the Believers will See Their Lord in the Hereafter." *Hadeeth* number: 180.

[2] *Saheeh Muslim*, "The Book of Paradise, Its Description, and Its Bliss"; chapter, "The Good Pleasure (of Allah) Settles Down Upon the Believers." *Hadeeth* number: 2829.

that is erected over the Hellfire; those that safely cross it will enter Paradise). Then, after removing from them all grief, Allah ﷻ will admit them into Paradise. Seeing what Allah ﷻ has prepared for them, they will glorify and praise Allah ﷻ:

﴿جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣﴾﴿وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤﴾

"Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk (i.e., in Paradise). And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)." (Qur'an 35: 33, 34)

And the close of their request in the gardens of Paradise will be, "All the praises and thanks be to Allah, Lord of all that exists."

﴿دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٞۚ وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٠﴾

"Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabb-il-'Alamin [All the praises and thanks be to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)]." (Qur'an 10: 10)

Both Allah ﷻ, in the Qur'an, and the Prophet ﷺ, through his sayings, gave a vivid description of Paradise to the Companions ؓ, so vivid in fact that it was as if they could see Paradise before them. While a Companion read or heard Verses that described Paradise, he was made to feel that the reality of this life is in the distant past, while the reality of Paradise is in the immediate present. That the Prophet's Companions ؓ felt this way – mainly

because of the vivid descriptions of Paradise in the Qur'an - attests to the stylistic and linguistic miracle of the Qur'an.

For the Muslim nation to prosper, it is of the utmost importance that Muslims both clearly visualize Paradise and believe with certainty in it. When the description of Paradise becomes alive in the individuals of this nation, they will collectively work hard to please Allah ﷻ, making any sacrifice that is necessary along the way; and they will no longer feel weak or fear death. In fact, the many military victories that Muslims enjoyed throughout history were achieved through many reasons, one of the most important of which was a desire, on the part of generals and soldiers alike, to become martyred in the way of Allah ﷻ and to consequently enter Paradise.

A Description Of The Hellfire In The Noble Qur'an And The Effect That Had On The Prophet's Companions ﷺ

The Companions ﷺ hoped from Allah ﷻ but they feared Him as well, for just as the Qur'an contained vivid descriptions of Paradise, so too did it contain rich and intense descriptions of the Hellfire. In addition to the Hellfire, the terrifying events concerned with the end of this world and the Day of Resurrection are also treated in the Qur'an - the destruction of the earth, the crumbling of the mountains, the scattering of the stars, etc. The terrors that the disbelievers will be subjected to are also detailed in the Qur'an - their humiliation, wretchedness, and painful torment. Many Verses of the Qur'an remind people that they will be accountable and will pay a heavy penalty for all of the wrongs they perpetrated against others; masters will be pitted against slaves, leaders against their citizens, murderers against those they murdered, disbelievers against *Shaitaan* - and even a person against his very own limbs, which will attest to the wrongs he did. The Qur'an informs us of how the disbelievers will enter the Hellfire, of how both hypocrites and believers will pass over *As-Siraat* (a bridge that is erected over the Hellfire), and of how only the believers will then be saved. All of these themes and

topics had a profound effect on the souls of the Prophet's Companions. As for the Hellfire and the punishments that will be meted out to people in it, the Qur'an provides a clear and rich description of both. Here are some of the things we learn about regarding the Hellfire from the Noble Qur'an:

1) The Food, Drink, and Clothing of Hell's Denizens

a) No one in this world can imagine just how vile the food is in the Hellfire; what is more, the denizens of the Hellfire will have no choice but to eat what is given to them. Allah ﷻ said:

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ﴿٧﴾﴾

"No food will there be for them but a poisonous thorny plant, which will neither nourish nor avail against hunger." (Qur'an 88: 6, 7)

People eat food for nourishment and for pleasure, but the food of the Hellfire will neither nourish nor give pleasure; rather, it will be a form of torture and punishment. Other than a poisonous thorny plant, they will also have to eat from a tree called *Zaqqum*:

﴿إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾﴾

"Verily, the tree of Zaqqum, will be the food of the sinners, like boiling oil, it will boil in the bellies, like the boiling of scalding water." (Qur'an 44: 43-46)

Allah ﷻ made reference to the *Zaqqum* tree in other Verses as well:

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾﴾

"Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)?." (Qur'an 37: 62)

﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾﴾

> *"Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily will eat of the trees of Zaqqum. Then you will fill your bellies therewith. And drink boiling water on top of it. So you will drink (that) like thirsty camels!"* (Qur'an 56: 51-55)

From these Verses we learn that the *Zaqqum* tree is indeed a most foul and vile thing; its roots are found in the bottom of the Hellfire, while its shoots and branches spread out over all parts of the Hellfire. The fruits of *Zaqqum* are ugly to look at, which is why they are compared to the heads of devils. And although we haven't seen devils with our eyes, we, by our very nature, know them to be horribly ugly, just as we know angels to be beautiful. Despite the ugliness in appearance and foulness in taste of those fruits, the people of the Hellfire will become so hungry that they will be forced to eat them; in fact, they will fill their stomachs with the fruits of *Zaqqum*. When their stomachs are filled with the fruits of *Zaqqum*, the fruits will begin to boil like burning oil. The pain they will then feel is immense, beyond what we can now express in words. When they find themselves to be in this wretched state, they will hurry to *Al-Hameem*, boiling water that reaches the extreme of hotness, and they will drink from it like thirsty camels. *Al-Hameem* is so hot that it will cut up their bowels. Allah ﷻ said:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن
كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ
أَمْعَآءَهُمْ ﴿١٥﴾﴾

> *"The description of Paradise which the Muttaqoon (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like*

those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?" (Qur'an 47: 15)

When the denizens of Hell eat the vile food described above, they will choke on it, because it is so foul and disgusting:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾﴾

"Verily, with Us are fetters (to bind them), and a raging Fire. And a food that chokes, and a painful torment." (Qur'an 73: 12, 13)

Another kind of food that the denizens of Hell will eat is *Ghisleen*:

﴿فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾﴾

"So no friend has he here this Day, nor any food except filth from the washing of wounds (Ghisleen). None will eat except the Khati'un (sinners, disbelievers, polytheists, etc.)." (Qur'an 69: 35-37)

In another Verse, Allah ﷻ said:

﴿وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ﴾

"And other (torments) of similar kind – all together!." (Qur'an 38: 58)

Ghassaaq in this last Verse and *Ghisleen* mean the same thing: the pus that flows from the wounded flesh of Hell's inhabitants. Some maintain that *Ghisleen* and *Ghassaaq* refer to the discharge that flows from the private parts of fornicating women and from the rotten flesh of the disbelievers. Al-Qurtubee said that they are "the juices that (flow from the bodies) of Hell's denizens."

b) They will have different kinds of drink: *Al-Hameem*, *Al-Ghassaaq*, *Al-Muhl*, and *As-Sadeed*. Allah ﷻ said:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن

كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾﴾

"The description of Paradise which the Muttaqoon (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?" (Qur'an 47: 15)

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾﴾

"And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zaalimoon (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting, place, etc.)!" (Qur'an 18: 29)

﴿مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾

"In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment." (Qur'an 14: 16, 17)

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾﴾

"This is so! Then let them taste it, – a boiling fluid and dirty wound discharges." (Qur'an 38: 57)

These Verses mention four kinds of drinks that will be consumed by the denizens of Hell: First, *Al-Hameem,* which is boiling hot water that reaches the pinnacle of hotness; second, *Al-Ghassaaq,* which we discussed in the previous section about the food that Hellfire's denizens will eat – so it is discussed as both a kind of food and a kind of drink; third, *As-Sadeed,* which refers to what flows from the meat and skin of disbelievers; and fourth, *Al-Muhl,* which is like burning oil: when one comes near to it, one's scalp falls off.

c) As for the clothing that the denizens of Hell will wear, Allah ﷻ said:

﴿وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ﴾

"And you will see the Mujrimoon (criminals, disbelievers in the Oneness of Allah – Islamic Monotheism, polytheists, disobedient to Allah, etc.) that Day bound together in fetters; (Muqarranoon in fetters; mean: – with their hands and feet tied to their necks with chains.) Their garments will be of pitch (Qatiraan), and fire will cover their faces." (Qur'an 14: 49, 50)

Qatiraan, the clothing they will wear, means molten copper (or perhaps tar).

2) Punishment in the Hellfire

a) Varying degrees of punishment.

Just as the dwellers of Paradise will be at different levels, each enjoying a level of pleasure that is in accordance with his ranking and deeds, so too will the denizens of Hell be at various levels. Allah ﷻ said:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

"The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" (Qur'an 40: 46)

And Allah ﷻ said:

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ﴿٨٨﴾﴾

"Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allah themselves, as well as ordering others (mankind) to do so]." (Qur'an 16: 88)

And the Prophet ﷺ described the punishment of those who will be in the shallowest part of the Hellfire: "Verily, from the dwellers of Hell who will be least punished on the Day of Resurrection is a man who will have live coal placed on the sole of his feet, and as a result of that, his brain will boil."[1]

b) They will be gathered together on their faces, and the Hellfire will burn their faces.

One of the ways in which Allah ﷻ will humiliate the disbelievers is that He ﷻ will "gather them together on the Day of Resurrection on their faces - blind, dumb, and deaf." Allah ﷻ said:

﴿وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾

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[1] *Saheeh Bukhaaree*, "The Book of *Raqaaiq*'; chapter, "The Description of Paradise and the Hellfire." *Hadeeth* number: 6561.

"And he whom Allah guides, he is led aright; but he whom He sends astray – for such you will find no Auliya' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire." (Qur'an 17: 97)

And then they will be thrown on their faces into the Hellfire:

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝٩٠﴾

"And whoever brings an evil (deed) (i.e., Shirk – polytheism, disbelief in the Oneness of Allah and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?" (Qur'an 27: 90)

Then, in the Hellfire, nothing will shield even their faces from the Hellfire:

﴿تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَـٰلِحُونَ ۝١٠٤﴾

"The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured)." (Qur'an 23: 104)

c) They will be dragged.

One of the punishments that the denizens of Hell will be subjected to is that they will be dragged on their faces in the Hellfire. Allah ﷻ said:

﴿إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَـٰلٍ وَسُعُرٍ ۝٤٧ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ۝٤٨﴾

"Verily, the Mujrimoon (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn (in the Hellfire in the Hereafter). The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of

Hell!" (Qur'an 54: 47, 48)

That they are chained with iron collars over their necks indicates that the pain they will feel from being dragged on their faces will intensify:

﴿ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

"Those who deny the Book (this Qur'an), and that with which We sent Our Messengers (i.e., to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). When iron collars will be rounded over their necks, and the chains, they shall be dragged along. In the boiling water, then they will be burned in the Fire." (Qur'an 40: 70-72)

d) Their faces will be blackened.

In the Hereafter, Allah ﷻ will cause the faces of Hell's denizens to turn extremely black, so that it will seem as if the darkness of the night has settled on their faces. Allah ﷻ said:

﴿وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾﴾

"And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever." (Qur'an 10: 27)

e) The Hellfire will encompass them.

Since the sins of a disbeliever encompass him like a bracelet around a wrist, and since the reward should be appropriate to the deed, the Hellfire will encompass him from all directions. Allah ﷻ said:

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾

"Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire). Thus do We recompense the Zaalimoon (polytheists and wrongdoers, etc.)." (Qur'an 7: 41)

What this means is that the Hellfire will encompass them from both beneath and above. Allah ﷻ said in another Verse:

﴿يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴾

"On the Day when the torment (Hellfire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do." (Qur'an 29: 55)

And in yet another Verse, Allah ﷻ said:

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَا عِبَادِ فَاتَّقُونِ ﴿١٦﴾﴾

"They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His slaves: "O My slaves, therefore fear Me!" (Qur'an 39: 16)

Elsewhere in the Qur'an, Allah ﷻ made a more explicit mention of how the Hellfire will encompass the disbelievers, explaining that the Hellfire has walls that surround the disbelievers, so that they are not able to leave:

﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾﴾

"And say : "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zaalimoon (polytheists and wrongdoers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!" (Qur'an 18: 29)

f) The Hellfire will leap up over their hearts:

Allah ﷻ said:

﴿كَلَّا ۖ لَيُنبَذَنَّ فِي ٱلْحُطَمَةِ ﴿٤﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾﴾

"Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allah, kindled, which leaps up over the hearts." (Qur'an 104: 4-7)

g) The fetters, chains, and collars that will restrain them in the Hellfire.

Allah ﷻ has prepared iron chains and collars for the people of the Hellfire:

﴿إِنَّآ أَعْتَدْنَا لِلْكَـٰفِرِينَ سَلَـٰسِلَا۟ وَأَغْلَـٰلًا وَسَعِيرًا ﴿٤﴾﴾

"Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire." (Qur'an 76: 4)

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾﴾

"Verily, with Us are fetters (to bind them), and a raging Fire. And a food that chokes, and a painful torment." (Qur'an 73: 12, 13)

Iron collars will be placed around their necks:

﴿وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ

أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًاۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَـٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾

"Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?" (Qur'an 34: 33)

﴿إِذِ ٱلْأَغْلَـٰلُ فِىٓ أَعْنَـٰقِهِمْ وَٱلسَّلَـٰسِلُ يُسْحَبُونَ ﴿٧١﴾﴾

"When iron collars will be rounded over their necks, and the chains, they shall be dragged along." (Qur'an 40: 71)

Just as criminals are tied up in this world:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا﴾

"Verily, with Us are fetters (to bind them), and a raging Fire." (Qur'an 73: 12)

Criminals in the Hereafter will be tied up as well, except with sturdier, tighter, longer – and generally more terrifying chains. Allah ﷻ said:

﴿خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾﴾

"(It will be said): "Seize him and fetter him; then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!" (Qur'an 69: 30-32)

h) A disbeliever will be united in the Hellfire with the false deity that he worshipped and with his companion from the devils.

Allah ﷻ said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا
وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾﴾

"Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein." (Qur'an 21: 98, 99)

And in another Verse, Allah ﷻ said:

﴿وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ
لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ
بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ
أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾﴾

"And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e., this Qur'an and worship of Allah), We appoint for him Shaitaan (Satan – devil) to be a Qarin (an intimate companion) to him. And verily, they (Satans/devils) hinder them from the Path (of Allah), but they think that they are guided aright! Till, when (such a one) comes to Us, he says [to his Qarin (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" – a worst (type of) companion (indeed)! It will profit you not this Day (O you who turn away from Allah's Remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment." (Qur'an 43: 36-39)

i) Their grief, regret, and supplication.

Allah ﷻ said:

﴿وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا
رَأَوُا۟ ٱلْعَذَابَ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾﴾

"And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allah), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them." (Qur'an 10: 54)

When the disbeliever looks at his scroll of deeds, when he sees in it the disbelief that qualifies him for eternity in the Hellfire, he will supplicate for his own destruction:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾﴾

"But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter a blazing Fire, and made to taste its burning." (Qur'an 84: 10-12)

Then again, when he is thrown into the Hellfire, he will invoke for his own destruction:

﴿وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

"And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions." (Qur'an 25: 13, 14)

When inside the Hellfire, he will scream loudly and wail pathetically, but he will also invoke his Lord, hoping that He will take him out of the Hellfire:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

"Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do."

(Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, – could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zaalimoon (polytheists and wrongdoers, etc.) there is no helper." (Qur'an 35: 37)

He will, at that time, fully acknowledge his disbelief, his foolish deeds, and the sorry use he made of his mind:

﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾﴾

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Qur'an 67: 10)

But his excuses and pledges of reform will be too little, too late. His requests will be rejected with a sense of finality and severity that will cause all hopes of a better condition to vanish from his heart. He will be given an answer that shows him his true worth:

﴿قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

"They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zaalimoon: (polytheists, oppressors, unjust, and wrongdoers, etc.)." He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" (Qur'an 23: 106-108)

Because of his disbelief on earth, there is no return from the destination he will have reached: supplication will be useless and hope will never again be of any avail.

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَـَٔاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا۟

بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

"And if you only could see when the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty." And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do." (Qur'an 32: 12-14)

He and the other denizens of Hell will no longer address Allah ﷻ, but will instead implore the custodians of Hell to help them, to intercede on their behalf, so that Allah ﷻ will reduce for them their punishment.

﴿وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ قَالُوا۟ بَلَىٰ قَالُوا۟ فَٱدْعُوا۟ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿٥٠﴾

"And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!" (Qur'an 40: 49-50)

They will then invoke Maalik, the custodian of Hell, asking for their destruction, so that, if their situation cannot improve as long as they remain alive, at least their punishment will come to an end. But Maalik's answer will only confirm their worst fear:

﴿وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ ۝٧٧ لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ۝٧٨﴾

"And they will cry: "O Maalik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever." Indeed We have brought the truth (Muhammad ﷺ) with the Qur'an), – to you, but most of you have a hatred for the truth." (Qur'an 43: 77, 78)

By choosing disbelief over belief, the disbelievers lose their own selves and their families. Allah ﷻ said:

﴿قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ۝١٥﴾

"Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" (Qur'an 39: 15)

As we have seen from the previous two sections, Makkan Verses of the Qur'an trained Muslims to hope for Allah's reward and to fear His punishment. Like the eternal bliss of Paradise, the punishment of Hell is real, both in the physical and mental sense. Based on the descriptions they found in the Qur'an and heard from the Prophet ﷺ, the Companions ﷺ constantly pictured the gardens of Paradise and the pits of the Hellfire; needless to say, such constant visualization had a profound effect on their characters. They made preparations for death, knowing fully well that it is an inevitable end for all human life in this world, that they will all be questioned as individuals, and that the grave is either a garden from the gardens of Paradise or a pit from the pits of Hell. When a given Companion ﷺ reflected on these realities, he feared Allah ﷻ in his heart, and he went about his daily activities with the knowledge that Allah ﷻ has full knowledge of all his doings. This knowledge would prompt him to invoke Allah ﷻ openly and secretly, asking Him ﷻ to

honour him with the companionship of the Prophets ﷺ, the truthful ones, the martyrs, and the righteous ones.

These days, those who are striving to improve the state of our nation need to understand with the same intelligence and visualize with the same clearness the realities of the Hereafter – of Paradise and Hell. It is only then that the Muslim nation can regain its honour and status among the nations.

Faith In Divine Preordainment (*Al-Qadaa Wal-Qadr*)

Many Makkan Verses of the Qur'an focus on faith in Divine Preordainment. Allah ﷻ said:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝٤٩﴾

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees – Al-Lauh AL-Mahfooz)." (Qur'an 54: 49)

And in another Verse, Allah ﷻ said:

﴿ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۝٢﴾

"He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements." (Qur'an 25: 2)

The Prophet ﷺ would teach his Companions ﷺ about Divine Preordainment, explaining to them that Allah ﷻ has already decreed all that happens in this world. And the Noble Qur'an clarified for them the four levels or aspects of Divine Preordainment:

1) Allah's knowledge is comprehensive of all things, which of course includes events that happened in the past, that are happening now, and that will happen in the future. Allah ﷻ said:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٦١﴾﴾

"Whatever you (O Muhammad ﷺ) may be doing, and whatever portion you may be reciting from the Qur'an, – and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Nor what is less than that or what is greater than that but is (written) in a Clear Record." (Qur'an 10: 61)

2) Even before creating mankind, Allah ﷻ wrote down everything that was to happen:

﴿إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾﴾

"Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihaad (holy fighting in Allah's Cause), and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book." (Qur'an 36: 12)

3) Whatever Allah ﷻ wills, happens; He ﷻ has power over all things. So no matter how hard one tries to ward off *Al-Qadr*, and no matter how many people work as a team to do the same, what Allah ﷻ has decreed will certainly come to pass. Allah ﷻ said:

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾﴾

"Have they not traveled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent." (Qur'an 35: 44)

4) Allah ﷻ is the Creator of all things:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَيْءٍ فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ١٠٢﴾

"Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things." (Qur'an 6: 102)

Having strong faith in Divine Preordainment bore many fruits for the Companions رضي الله عنهم - in terms of an improvement in character, blessings in this world, and reward in the Hereafter. If we too have faith in Divine Preordainment, we will, *In Sha Allah,* enjoy the same fruits and blessings, some of which are as follows:

1) The fulfillment of one's duty to worship Allah ﷻ: By having faith in Divine Preordainment - one of the six pillars of *Eemaan* - and by acting according to the implications of that faith, one is worshipping Allah ﷻ, which is the purpose for which mankind was created.

2) Faith in Divine Preordainment helps save one from *Shirk* (associating partners with Allah in worship). One who believes in Divine Preordainment believes that only Allah ﷻ can harm or benefit, honour or humiliate, raise or demote. This knowledge helps the believer to stay far away from *Shirk.*

3) A person who correctly believes in Divine Preordainment becomes brave and courageous, since he knows that he will not die when another person wants him to die, but only when Allah ﷻ has decreed for him to die.

4) Patience and a willingness to endure hardships for future rewards: When one believes in Divine Preordainment, one knows for certain that the tests of life ultimately come not from one's antagonists or from a random series of coincidences, but instead from Allah ﷻ. With this knowledge and belief, the true believer knows that, if he patiently endures the trials and hardships of life, Allah ﷻ will reward him with a reward that is much greater than the patience and sacrifices that are required of him; on the other hand, when one believes that the tests and trials of life are random coincidences, one won't feel that one has a strong reason to be patient and endure hardships with steadfastness.

5) A restful, peaceful heart: When one knows that it is upon him to strive and that it is for Allah ﷻ to decree results, one will not feel restless or agitated when things go contrary to his plans. Such a person knows that Allah ﷻ is Most Merciful and Most Just; therefore, whatever He ﷻ decrees for His slaves is what is best for them. A heart and mind that are at peace is what every person desires, but only those who have faith in Divine Preordainment can achieve that sense of peace to its fullest degree; and since the Companions ﷺ had stronger faith than those who came after them - in all of the pillars of *Eemaan*, Divine Preordainment included - it follows that they had a greater degree of peace of mind.

6) Contentment, self-dignity, and freedom from servitude to created beings: A believer of Divine Preordainment knows that his sustenance is in the Hand of Allah ﷻ, Who provides for him and is sufficient for him. He also knows that he will not die until he receives in full amount the sustenance that Allah ﷻ has decreed for him. So no matter how hard it is that others try to provide him with or prevent him from sustenance, they will only be able to do that which Allah ﷻ has decreed for them to do. A sense of contentment is the resultant of such knowledge. Rather than hope for help from another human being, the believer expects and hopes for help from Allah ﷻ alone. The

fruits of having faith in Divine Preordainment are many; the few I have mentioned here are meant only as examples and not as a comprehensive list.

In cultivating the beliefs and manners of his Companions ﷺ, the Prophet ﷺ did not solely teach them about the six pillars of *Eemaan*. He ﷺ also cultivated their outlook and views on many issues - such as the beliefs they held about man, life, and the universe. The overall purpose of the Prophet's teachings was to make human beings perceive their purpose in life, to truly fulfill the duties that Allah ﷻ charged them with, and to achieve freedom from false notions and beliefs.

The Companions ﷺ Understood The Reality Of Man's Worth And Role In The Universe

After it acquainted man with his Lord, the Noble Qur'an also acquainted man with his own self, by answering some questions that occur naturally to man, such as: where did I come from? And, where am I heading? Questions such as these occur with a great sense of urgency in all human beings.

The Noble Qur'an clarified the reality of man's development - what he came from, where he will be returning, what is required from him in life, and where his destination is after death. The Companions ﷺ learned that the original makeup of man is water and clay; they learned about their early development from male sperm; and they learned about their status and noble ranking with their Lord - for did not Allah ﷻ honour mankind over other kinds of created beings, and did not Allah ﷻ order the angels to perform prostration to Adam ﷺ? They understood from what they learned that man must be in a state of equilibrium between a lower and higher extreme: Because of his status and nobility, man should see himself as being dignified, but because of his beginnings - from male sperm - he should be humble, and he should glorify the One Who raised him from those beginnings to the heights of honour and nobility. With this understanding, one

becomes saved from pride, arrogance, and conceitedness; yet at the same time one's honour and nobility prevent one from showing servitude of any kind to anyone other than Allah ﷻ. Had Allah ﷻ left man without guidance, man would have developed a great deal of misunderstanding about his own self, by thinking of himself as being either too great or too small and vile; in fact, many people have gone to these two extremes, simply because they do not follow divine guidance.

The way in which man perceives himself, his status, his purpose, and his role in the universe obviously has a great impact on his character. Since man was created, he has misunderstood himself, sometimes giving himself more importance than he is worthy of, and sometimes considering himself to be more unimportant and unworthy than he really is. When the former happens, he thinks that he is at the center of the universe and that he is great. As Allah ﷻ informs us in the Qur'an, this is what happened to the people of 'Ad:

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا
أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾﴾

"As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayaat (proofs, evidences, verses, lessons, revelations, etc.)!" (Qur'an 41: 15)

The same happened to Fir'aun:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾﴾

"Saying: "I am your lord, most high." (Qur'an 79: 24)

People who overestimate their worth think that they are far too great to be held accountable by anyone. On the other extreme, man sometimes thinks himself to be the most unworthy creature in the universe. He then begins to bow his head down before trees, rocks, rivers, mountains, or animals; he thinks that the only

way he can achieve safety in this life is to perform prostration to the moon or to the sun.

In the Noble Qur'an, Allah ﷻ clearly mentioned that the reality of man returns to two origins, one that took place long ago, which refers to when man was first created from clay; and one that took place recently, and it continues to take place with the birth of every human being, and this refers to man's creation from male semen. Allah ﷻ said:

﴿ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٖ ٧ ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٩﴾

"Who made everything He has created good, and He began the creation of man from clay. Then He made his offspring from semen of worthless water (male and female sexual discharge). Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes), and hearts). Little is the thanks you give!" (Qur'an 32: 7-9)

Verses that contain a similar meaning abound in the Qur'an.

The Qur'an also abounds with mention of how Allah ﷻ honoured mankind; such Verses had a most salutary effect on the minds of the Prophet's Companions ﷺ. The Qur'an mentions different ways in which Allah ﷻ honoured mankind:

1) Allah ﷻ bestowed honour upon man by creating him with His own two Hands:

Allah ﷻ said:

﴿إِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن طِينٖ ٧١ فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ ٧٢ فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ ٧٣ إِلَّآ إِبۡلِيسَ ٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ٧٤ قَالَ يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ أَسۡتَكۡبَرۡتَ أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ٧٥﴾

"(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." So the angels prostrated themselves, all of them: Except Iblis (Satan) he was proud and was one of the disbelievers. (Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" (Qur'an 38: 71-75)

In these Verses, Allah ﷻ points to the lofty ranking of the soul that resides in man. After He ﷻ created the first man, Allah ﷻ honoured him with a great welcome from the company of angels, commanding the angels to perform prostration to him:

﴿وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ١١﴾

"And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam," and they prostrated, except Iblis (Satan), he refused to be of those who prostrate." (Qur'an 7: 11)

2) Allah ﷻ has created man upon a beautiful form that is justly proportioned:

Allah ﷻ said:

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ ٣﴾

"He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return." (Qur'an 64: 3)

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ٤﴾

"Verily, We created man of the best stature (mould)." (Qur'an 95: 4)

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧﴾

"Who created you, fashioned you perfectly, and gave you due proportion." (Qur'an 82: 7)

3) Allah ﷻ bestowed upon man, among other countless blessings, intelligence, speech, and the ability to make sound judgment:

Allah ﷻ said:

﴿ٱلرَّحْمَٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ ۝٢ خَلَقَ ٱلْإِنسَٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ ۝٤﴾

"The Most Beneficent (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech." (Qur'an 55: 1-4)

4) Allah ﷻ has made what is in the heavens and the earth to be of use and of benefit to mankind. After He ﷻ created man, Allah ﷻ honoured him with innumerable blessings. Allah ﷻ said:

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ۝٣٤﴾

"And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, – a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ)." (Qur'an 14: 34)

The sun, the moon, the stars, or more generally put, the wonderful system upon which Allah ﷻ created all things is for the service and benefit of mankind; this includes, for example, the succession of day and night, the changing of seasons, and the increase and decrease of temperatures. Allah ﷻ said:

﴿وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ۝١٢﴾

"And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand." (Qur'an 16: 12)

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾﴾

"And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply." (Qur'an 45: 13)

5) Allah ﷻ has clearly favoured mankind over many of those that He ﷻ has created:

﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾

"And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference." (Qur'an 17: 70)

6) Allah ﷻ blessed man by sending Messengers to him. His Messengers ﷺ guide mankind to ultimate success in this world and the Hereafter. Allah ﷻ said:

﴿قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾﴾

"(Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery." (Qur'an 20: 123)

In another Verse, He ﷻ said:

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨﴾

"Say (O Muhammad ﷺ: "O mankind! Verily, I am sent to you all as the Messenger of Allah – to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e., Muhammad ﷺ) who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" – and he was i.e., Allah's Word: "Be!" – and he was, i.e., 'Iesa (Jesus ﷺ) son of Maryam (Mary ﷺ), and follow him so that you may be guided." (Qur'an 7: 158)

Through the guidance of Allah's Messengers, man is freed from servitude to false idols, false deities, and other human beings; he remains a slave of Allah alone. Allah ﷻ said:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَـٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ ٣٦﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghoot (all false deities, etc., i.e., do not worship Taghoots besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)." (Qur'an 16: 36)

7) Allah's love for man - if man is worthy of His love - and His mention of man in the highest of gatherings: One of the greatest of ways in which Allah ﷻ has bestowed honour

upon man is by making him worthy of His love and Good Pleasure. In the Qur'an, Allah ﷻ has guided man to the truths he needs to believe in, the deeds he needs to perform, and the qualities he needs to adopt in order to make himself qualified and worthy of Allah's love. The first of these is to follow the Messenger of Allah ﷺ in what he ﷺ invited mankind to follow; one who does so will achieve a good life in this world and eternal bliss in the Hereafter. Allah ﷻ said:

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴾

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment, and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter)." (Qur'an 16: 97)

8) Another way in which Allah ﷻ bestowed honour upon man is by caring for him and protecting him from harm:

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾

"When the heaven shall be cleft asunder." (Qur'an 82: 10)

To this end, Allah ﷻ has appointed angels over every single human being:

﴿إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾﴾

"There is no human being but has a protector over him (or her) (i.e., angels in charge of each human being, guarding him, writing his good and bad deeds, etc.)" (Qur'an 86: 4)

These are but a few of the many ways in which Allah ﷻ has bestowed honour upon man.

What The Companions ﷺ Learned From The Story Of Adam ﷺ And *Iblis*

The story of Adam ﷺ and *Iblis* sheds light on the nature of the struggle between man and his archenemy, the Devil (*Shaitaan*), who tempted his father before him. The Companions ﷺ learned about the various facets of this story through a number of Verses in the Qur'an. For example, Allah ﷻ said:

﴿يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧﴾

"O Children of Adam! Let not Shaitaan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluh (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayaatin (devils) Auliya' (protectors and helpers) for those who believe not." (Qur'an 7: 27)

And in other Verses of the same Chapter, Allah ﷻ said:

﴿قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤ قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ ١٥ قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ١٧﴾

"(Iblis) said: "Allow me respite till the Day they are raised up (i.e., the Day of Resurrection)." (Allah) said: "You are of those allowed respite." (Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e., they will not be dutiful to You)." (Qur'an 7: 14-17)

Being that they were guided by Allah ﷻ, that they were hearing Verses of the Qur'an freshly as they were being revealed, that they had strong faith, and that they benefited from the Prophet's company, the Companions ﷺ lived as if they could see *Shaitaan,* as if he took form, coming to them from all directions and whispering evil instructions to them. Thus they strove to always be on guard, fearing an ambush from *Shaitaan* at any given moment. They performed many good deeds, which they knew would help defend them from *Shaitaan's* traps, a lesson they learned from the saying of Allah ﷻ:

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾﴾

"So when you want to recite the Qur'an, seek refuge with Allah from Shaitaan (Satan), the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah, i.e., those who are Mushrikoon - polytheists)." (Qur'an 16: 98-100)

In some parts of the Qur'an, the story of *Shaitaan* (*Iblis*) and Adam ﷺ is discussed in full detail - as in *Sooratul-'Araaf* (Chapter "The Heights," or, "The Wall With Elevations"). In other parts of the Qur'an, only partial aspects of the story are mentioned; and in yet other parts of the Qur'an, the story is mentioned only in passing - and this occurs very frequently in the Noble Qur'an. The Chapter of *Ibraaheem* is the only Chapter of the Qur'an that deals with the stance *Shaitaan* will take on the Day of Resurrection vis-à-vis the children of Adam, particularly those children of Adam who succumbed to his temptations in this world. For example, in Verse number 22 of the Chapter of *Ibraaheem*, Allah ﷻ said:

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ

فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي فلا
تلوموني ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخي إني
كفرت بما أشركتمون من قبل إن الظالمين لهم عذاب أليم ﴿٢٢﴾

"And Shaitaan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zaalimoon (polytheists and wrongdoers, etc.)." (Qur'an 14: 22)

And in the Chapter of *Al-'Araaf*, Allah ﷻ said:

﴿ويا آدم اسكن أنت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة
فتكونا من الظالمين ﴿١٩﴾ فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من
سوءاتهما وقال ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من
الخالدين ﴿٢٠﴾ وقاسمهما إني لكما لمن الناصحين ﴿٢١﴾ فدلاهما بغرور فلما ذاقا الشجرة
بدت لهما سوءاتهما وطفقا يخصفان عليهما من ورق الجنة وناداهما ربهما ألم أنهكما
عن تلكما الشجرة وأقل لكما إن الشيطان لكما عدو مبين ﴿٢٢﴾ قالا ربنا ظلمنا أنفسنا
وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين ﴿٢٣﴾ قال اهبطوا بعضكم لبعض
عدو ولكم في الأرض مستقر ومتاع إلى حين ﴿٢٤﴾ قال فيها تحيون وفيها تموتون
ومنها تخرجون ﴿٢٥﴾ يا بني آدم قد أنزلنا عليكم لباسا يواري سوءاتكم وريشا ولباس
التقوى ذلك خير ذلك من آيات الله لعلهم يذكرون ﴿٢٦﴾ يا بني آدم لا
يفتننكم الشيطان كما أخرج أبويكم من الجنة ينزع عنهما لباسهما ليريهما
سوءاتهما إنه يراكم هو وقبيله من حيث لا ترونهم إنا جعلنا الشياطين أولياء للذين
لا يؤمنون ﴿٢٧﴾

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree, otherwise you both will be of the Zaalimoon (unjust and wrongdoers)." Then Shaitaan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he [Shaitaan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitaan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Allah) said: "Get down, one of you an enemy to the other [i.e., Adam, Hawwa (Eve), and Shaitaan (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, – for a time." He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e., resurrected)." O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of the righteousness, that is better. Such are among the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e., leave falsehood and follow truth). O Children of Adam! Let not Shaitaan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers form the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayaatin (devils) Auliya' (protectors and helpers) for those who believe not." (Qur'an 7: 19-27)

It is very important for a person to know his history, not so much to console himself as to learn valuable lessons. Among the stories of the Qur'an - they are all historical stories that provide valuable lessons and morals - the story of Adam ﷺ stands out with very special meanings, furnishing information to humans about their beginning; their end destination; their role and purpose on earth; their enemy - the reason for his hatred, his motives, etc.; the way in which they should journey through this world, the obstacles they will face throughout that journey, and the ways in which they can overcome those obstacles.

The Qur'anic Verses that discuss the story of Adam ﷺ and his struggle with *Shaitaan* taught the first generation of Muslims some valuable lessons, lessons that are applicable to one's outlook, beliefs, and manners. Here are some of those lessons:

1) Adam ﷺ is the first human being: Allah ﷻ created him from clay, immediately upon his full human form, which did not come about through gradual stages from one species to another, or from one form of creation to another. Allah ﷻ created Adam ﷺ from clay, after which He ﷻ blew into him his soul. He thus immediately became a completely formed human being, with all of his flesh, bones, and blood. This outlook is of course diametrically opposed to any of the recent false theories that atheists put forward, theories that debase humankind and that ludicrously claim that man is descended from other species of animals.

2) The fundamental quality of Islam is complete obedience to Allah ﷻ. When Allah ﷻ ordered the angels to perform prostration to Adam ﷺ, they did so, as a way of greeting him, honouring him, and acknowledging his status, not in obedience to Adam ﷺ, but in obedience to Allah ﷻ, Lord of all that exists. They did so without the least bit of hesitation or doubt, in spite of the fact that they were members of the highest gathering, who worshipped and glorified Allah ﷻ continuously, while Adam ﷺ had as of then done no deed or act of worship to outdo them or to ostensibly merit greater

status. So the only reason why the angels performed prostration to Adam is that the command to do so came from Allah, the Lord of all that exists. When Allah makes a command, one must immediately obey, without any hesitation or opposition, and without first waiting to learn the wisdom behind the command; this is the essence of Islam, and this is the way of the Muslim. The true Muslim obeys Allah's command especially when doing so is contrary to his preconceived notions, desires, and lusts.

3) Every man is susceptible to falling into error: Through the story of Adam, the Companions gained a heightened sense of awareness about sinning, learning that man, by his very nature, is susceptible to falling into error. Allah has made man have a natural disposition for certain desires and lusts; it is through this weakness in man that *Shaitaan* finds a way to tempt him. As is clear from the story of Adam, one of the many intuitive desires of man is to live forever. *Shaitaan* preyed upon this weakness in Adam:

﴿فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾﴾

"Then Shaitaan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." (Qur'an 7: 20)

He strengthened his claim in the eyes of Adam and Hawwa when he swore by Allah that he was a sincere advisor to them. What I stated hitherto does not mean that one should surrender to his desires and lusts; to the contrary, a Muslim must restrain his desires and lusts and limit them to what is permitted in Islam. The story of Adam teaches Muslims about their susceptibility to sin not to validate sinning, but to heighten their awareness of their weaknesses, of their enemy, of his plots, and of the ways of

overcoming his plots. For the most part, man's desires transgress the bounds of moderation, which is why *Al-Hawa,* or desire, is disparaged; when *Al-Hawa* is disparaged, it refers to desire of the evil kind, as occurs in the following Verse:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ۝٤٠ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ۝٤١﴾

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode. (Qur'an 79: 40, 41)

In this Verse, *Al-Hawa* is mentioned in a general way; those who restrain themselves from *Al-Hawa* are praised because, as an Islamic term, the word *Al-Hawa,* upon being used, is primarily understood as meaning not all desire but only evil desire.

4) The mistake of Adam ﷺ teaches a Muslim that it is incumbent upon him to place his complete trust upon Allah ﷻ. That man is ever susceptible to falling into error, as is illustrated in the story of Adam ﷺ, inspires fear into the heart of a Muslim, thus increasing his level of dependence and reliance upon his Lord ﷻ to protect him from the evil of the accursed *Shaitaan.*

Allah ﷻ commanded the angels to perform prostration to Adam ﷺ to show his lofty status and ranking with his Lord ﷻ; He ﷻ expelled *Shaitaan* from Paradise when he refused to perform prostration to Adam ﷺ. Allah ﷻ made Adam and his wife ﷺ to inhabit Paradise, permitting them to enjoy all of the fruits and pleasures of Paradise, though giving Adam ﷺ a clear order to stay away from one particular tree. Allah ﷻ said:

﴿وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ۝١٩﴾

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zaalimoon (unjust and wrongdoers)." (Qur'an 7: 19)

Allah even warned Adam and his wife about *Shaitaan*, informing them that about his plots and deceptive ways. Allah said:

﴿وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾ فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾﴾

"And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery." (Qur'an 20: 116, 117)

But in spite of that warning, *Shaitaan* ended up deceiving them, and they ate from the forbidden tree. Because of their sin, Allah removed them from Paradise.

The mistake of Adam inspired a sense of fear in the hearts of the Prophet's Companions; they remained on their guard against their enemy, but they knew that, without help and guidance, they could not resist his evil whispers. And so they turned to Allah, placing their complete trust in Him and seeking His help against the accursed *Shaitaan*, whose sole occupation is to tempt man and drag him into the mires of evil and sinning. These are the meanings that the Companions understood from the following two Verses:

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

"Verily! My slaves (i.e., the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian." (Qur'an 17: 65)

﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَـٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾﴾

"Verily! He has no power over those who believe and put their trust only in their Lord (Allah)." (Qur'an 16: 99)

Therefore, the *Shaitaan* has neither influence nor power over those

whose faith in Allah ﷻ is strong; as a result of their strong faith, they are made to see and understand *Shaitaan's* plots for what they really are; their dependence upon Allah ﷻ at once strengthens them and weakens *Shaitaan*, whose limited power is no match against strong *Eemaan* (faith).

5) Repentance and asking Allah ﷻ for forgiveness are of paramount importance in the life of the Muslim. The Companions رضي الله عنهم learned this lesson from the story of Adam عليه السلام . After they sinned, both Adam and his wife عليهما السلام hurried to repent to Allah ﷻ and to ask for mercy from Him. Allah ﷻ said:

﴿فَدَلَّىٰهُمَا بِغُرُورٍۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢ قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٢٣﴾

"So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitaan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Qur'an 7: 22, 23)

Their repentance was accompanied by severe regret, which is understood from their saying, "We have wronged ourselves"; it was also accompanied by a sense of hope that Allah ﷻ would forgive them, which is implied in their saying, "If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." Adam and his wife عليهما السلام had to repent even though they enjoyed a high ranking with their Lord; this suggests that others, who do not enjoy that status, have all the more reason to repent from their misdeeds.

6) The story points to two evil characteristics that Muslims must avoid adopting: Jealousy and pride. *Iblis* (*Shaitaan*) fell so low from so high because of his jealousy and pride.

Iblis was too proud to perform prostration to Adam ﷺ, thus making pride the first sin. About pride and arrogance, the Prophet ﷺ said, "He who has in his heart an atom's weight (or the weight of a small ant) of pride, will not enter Paradise."[1] The Noble Qur'an abounds with Verses in which pride and proud people are disparaged, and in which the evil destination and outcome of proud people are clarified. The definition of pride consists of two parts:

1) To reject the truth, to not submit to the truth, and to be too arrogant and intransigent to accept the truth;

2) to look down upon people, and to feel contempt for them.

There is no greater show of rejecting the truth than refusing to obey Allah's commands; for since rejecting the truth is, by definition, the meaning of pride, there is no greater truth one can reject than one that is sent down as a command from Allah ﷻ. The Prophet's Companions ﷺ were at a safe and far distance from the diseases of jealousy and pride, the dangers of which they understood from the saying of *Iblis*, "I am better than him," a saying that is rife with feelings of pride and jealousy.

Allah ﷻ said:

﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾﴾

"Those who avoid great sins and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults, – Verily, your Lord is of Vast Forgiveness. He knows you well when He created you from

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[1] *Saheeh Muslim*, "The Book of Faith"; chapter, "The Prohibition of Pride." *Hadeeth* number: 91.

the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e., those who are Al-Muttaqoon (pious)]." (Qur'an 53: 32)

The Companions ﷺ learned from this that all human beings come from the same background and are created in the same manner; therefore, no one has the right to feel proud and superior because of his lineage; superiority results only from piety, acts of obedience, and good deeds - all of which must be performed with the intention of pleasing Allah ﷻ. *Iblis,* who fell from the heights of obedience to the lowest levels of ignominy, felt that he was superior to Adam ﷺ because of his background:

﴿خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾﴾

"*You created me from fire, and him You created from clay.*" (Qur'an 7: 12)

7) From Verses that were revealed in Makkah, the Companions ﷺ repeatedly learned that *Iblis* (*Shaitaan*) is their archenemy. When *Iblis* refused to perform prostration to Adam ﷺ, Allah ﷻ cursed *Iblis* and banished him from His Mercy. From that point onwards, *Iblis* became an enemy of Adam, his wife ﷺ, and all of their descendants. Allah ﷻ said:

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾﴾

"*And surely, Hell is the promised place for them all.*" (Qur'an 15: 43)

In another Verse Allah ﷻ said:

﴿قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾﴾

"*[Iblis (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by*

sending them astray) all but a few!" (Qur'an 17: 62)

Here, *Iblis* announced his resolve and his plan to tempt the children of Adam and lead them astray; furthermore, he asked Allah ﷻ to give him respite until the Day of Resurrection, so that he could have time to execute his plan. The following Verse also points to the severe and unmitigated enmity between *Iblis* and humankind:

﴿قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝٣٦ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ۝٣٧ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ۝٣٨ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝٣٩ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ۝٤٠﴾

"[Iblis (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." Allah said: "Then, verily, you are of those reprieved, Till the Day of the time appointed." [Iblis (Satan) said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them." (Qur'an 15: 36-40)

Thus the Companions ﷷ believed with certainty that the nature of their relationship with *Shaitaan* is that of unmitigated hatred, which in no way can be changed to a more cordial relationship. Negotiations, peace pacts, treaties – none of these can be enacted between mankind and *Shaitaan* to bring about peace between them. In fact, *Shaitaan* is afflicted with the worst form of monomania: his one deep obsession, his *raison d'etre,* is to lead human beings astray by any means necessary. Allah ﷻ said:

﴿فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ۝٤٣﴾

"When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitaan (Satan) made fair-seeming to them that which they used to do." (Qur'an 6: 43)

As in the previous Verse, as well as the following one, *Shaitaan's* main method is to make evil deeds fair seeming in the minds of people. Allah ﷻ informed us that, when speaking about Queen Sheebah, Hudhud said to Sulaimaan ﷺ:

﴿وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾﴾

"I found her and her people worshipping the sun instead of Allah, and Shaitaan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance." (Qur'an 27: 24)

For all of the above-mentioned reasons, the Companions ﷸ took *Shaitaan* to be their enemy, and thus obeyed Allah's command in this Verse:

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾﴾

"Surely, Shaitaan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire." (Qur'an 35: 6)

8) The Companions ﷸ learned that they had to speak to one another in the politest and best of ways, in obedience to the command of Allah ﷻ:

﴿وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾﴾

"And say to My slaves (i.e., the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitaan (Satan) verily, sows disagreements among them. Surely, Shaitaan (Satan) is to man a plain enemy." (Qur'an 17: 53)

Not only did Allah ﷻ inform Muslims that *Shaitaan* is their

archenemy; He ﷻ also told them how to protect themselves from *Shaitaan's* plots, one such plot being to sow the seeds of dissension among Muslims. So the Companions ؓ learned that if they did not speak to one another with good and polite speech, *Shaitaan* would kindle the flames of enmity among them.

﴿إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾﴾

"Surely, Shaitaan (Satan) is to man a plain enemy."

Because *Shaitaan* is man's plain enemy, he wants nothing more - and nothing else, for that matter - than for harm to befall him. The Prophet ﷺ trained and cultivated his Companions ؓ to deal with people with the noblest and best of manners. Allah ﷻ said:

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

"Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayaatin (devils). And I seek refuge with You, My Lord! Lest they may attend (or come near) me." (Qur'an 23: 96-98)

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ﴾

"Repel evil with that which is better."

Means: with the best of qualities - forgiveness, politeness, kindness, and in general, noble manners. It is in this manner that one should combat a person who does evil by him, for by doing so, that person's enmity will turn into friendship, and his hatred will turn into love.

﴿وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

"And I seek refuge with You, my Lord! Lest they may attend (or come near) me." (Qur'an 23: 98)

Means: I seek refuge in You, my Lord, lest they come near to me in

any of my affairs. For the very purpose of driving away the Shaitaan, Muslims are commanded to remember Allah ﷻ at the beginning of all of their affairs.

Allah ﷻ said:

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter, i.e., Paradise and in this world of a high moral character). And if an evil whisper from Shaitaan (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower." (Qur'an 41: 34-36)

Allah's saying:

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ﴾

"Repel evil with that which is better."

Means: Defend yourself from the person who wronged you by treating him well and by showing him good manners. If one does this, then the person who wronged him will have a change of heart: As Allah ﷻ says:

﴿فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾﴾

"He, between whom and you there was enmity, (will become) as

though he was a close friend." (Qur'an 41: 34)

By treating well the person who treats you badly, you will win out in the end; your acts of kindness towards him will infuse love for you in his heart, until he, with his reciprocal feelings of compassion and acts of kindness, will be as a close friend to you. Allah ﷻ then said:

﴿وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

"But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter, i.e., Paradise and in this world of a high moral character)." (Qur'an 41: 35)

No one will apply Allah's command to do well by those who do one harm, except for one who is endowed with the quality of patience, for it is among the most difficult of things for the soul to follow this particular command. But if one does apply this command of Allah ﷻ, he will have a great share of happiness in this world and the Hereafter.

In the following Verse Allah ﷻ said:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

"And if an evil whisper from Shaitaan (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower." (Qur'an 41: 36)

What this means is that if the *Shaitaan* whispers to you, commanding you to reciprocate the harm that is done to you and to gain revenge, then seek refuge in Allah ﷻ from *Shaitaan's* evil whisperings. Unlike human beings, *Shaitaan* does not change his stance or attitude when someone tries to treat him kindly; in his mind, the only way a person can win him over is by obeying his command to disobey Allah ﷻ. Human beings, on the other

hand, are open – at least in many cases – to being won over through kind acts of affection. This is why Islam encourages Muslims to treat well those human beings who treat them badly. The *Shaitaan* too treats Muslims badly, by ordering them to do evil, but the only way they can protect themselves from his harm is to seek refuge in Allah ﷻ from *Shaitaan's* evil. Throughout the Noble Qur'an, a clear explanation is given regarding the reality of the relationship between man and *Shaitaan*, mainly in terms of this world and how Muslims should go about protecting themselves from his evil, but also in terms of the Hereafter, as in the following Verses:

﴿وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَٰٓؤُا لِلَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَيْءٍ ۚ قَالُوا لَوْ هَدَىٰنَا اللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾ وَقَالَ الشَّيْطَٰنُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوٓا أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ الظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾﴾

"And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us." And Shaitaan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zaalimoon (polytheists and wrongdoers, etc.)." (Qur'an 14: 21, 22)

The Companions' Outlook On Life, The Universe, And Certain Created Beings

Before the advent of Islam, people had a confused outlook on life, both in terms of the inner reality of man and in terms of the outer world – its origins, for example. Through Verses of the Qur'an, the Prophet ﷺ educated the Companions ﵃ about the origins of the universe, and also about what will eventually happen to it:

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾﴾

"Say (O Muhammad ﷺ) : "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinns, and all that exists). He placed therein (i.e., the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e., all these four 'days' were equal in the length of time), for all those who ask (about its creation). Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth : "Come both of you willingly or unwillingly." They both said : "We come, willingly." Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower." (Qur'an 41: 9-12)

Regarding our ignorance about how things were before the forming of galaxies, stars, and planets, Allah ﷻ said:

﴿مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا ٥١﴾

"I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers." (Qur'an 18: 51)

Allah ﷻ alluded, in the following Verse, to the original togetherness of the heavens and the earth, at the same time clearly mentioning some important realities about life:

﴿أَوَلَمۡ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ كَانَتَا رَتۡقٗا فَفَتَقۡنَٰهُمَاۖ وَجَعَلۡنَا مِنَ ٱلۡمَآءِ كُلَّ شَيۡءٍ حَيٍّۚ أَفَلَا يُؤۡمِنُونَ ٣٠﴾

"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Qur'an 21: 30)

From the above-mentioned Verses from Chapter "*Fussilat* (Verses 9-12)," the Companions ؓ understood that Allah ﷻ "created the earth, blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e., these four 'days' were equal in length of time)." This all occurred before the forming of the heavens.

Ibn 'Abbaas ؓ said, "And He (Allah ﷻ) created the earth in two days. Then He ﷻ created the heavens, and then He rose over towards the heavens and organized them (the seven heavens) in two more days. Next, He ﷻ spread the earth – spreading it means to bring out from it water and pastures; and He ﷻ created the mountains, sands, inanimate objects, hills, and what is between them (between the heavens and the earth) in two more days. And that is the meaning of the sayings of Allah ﷻ: 'And after that He spread the earth (Qur'an 79: 30),' and, 'He created the earth in two days.' The earth and what is in it was made in four days, and the

heavens were created in two days."[1]

The Qur'an discusses in length some realities about the sun, moon, stars, mountains, etc. - to teach people about the realities of life and the universe, to stimulate them into contemplating the Creator of the universe, and to remind them about Allah's countless favours upon them. In regard to the seas, Allah ﷻ referred to sea vessels and the sustenance that is found underneath the surface of the seas. When He ﷻ discussed weather, He ﷻ referred to the winds, the clouds, rain, lightning, and thunder. Allah ﷻ said:

﴿ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾﴾

"Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! They rejoice!" (Qur'an 30: 48)

And Allah ﷻ said in another Verse:

﴿وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾﴾

"And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores (i.e., to give water to whom you like or to withhold it from whom you like)." (Qur'an 15: 22)

In the Noble Qur'an, Allah ﷻ also informed us about certain animals, with facts that are not less important than the facts

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[1] *Saheeh Bukhaaree,* "The Book of *Tafseer*"; chapter, "*Soorah Haameem As-Sajdah* or *Soorah 'Fussilat.'*" *Hadeeth* number: 4815.

mentioned about the universe at large. At times in the Qur'an, Allah ﷻ directs our attention to the many ways in which He ﷻ has subjected animals to our use – as riding animals, as beasts of burden, as food, as clothing. In short, Allah ﷻ has subjected animals to our use and benefit. With the advent of Islam, the Companions ﷺ, who prior to Islam had a very confused understanding about the world they lived in, now understood and appreciated to a great extent the fact that the universe was very ordered. They knew that, whether they could always discern it or not, there was wisdom behind Allah's creation. The Qur'an encouraged this line of thought, guiding them to reflect on the universe and the created beings that reside in it. The Qur'an established for them the fact that, though they could not understand how, all of creation, both alive beings and inanimate objects, glorified Allah ﷻ:

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾﴾

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." (Qur'an 17: 44)

The Qur'an reminds us of the many ways in which animals are subjected for our benefit and well-being, mainly to remind us that we should therefore be thankful to the One Who made animals so serviceable to us in our day to day lives. Had not animals, by the very nature upon which Allah ﷻ created them, been so subservient to our needs, we would not have been able to use them for our benefit. Allah ﷻ said:

﴿أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

"Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful?" (Qur'an 36: 71-73)

The Qur'an also turned our attention to the issue of how animals get their sustenance. Man thinks and plans of ways to earn his livelihood, and then when, through whatever means, he manages to gain sustenance, he thinks about saving it and hoarding it away for the future. As for animals, they are not endowed with the same abilities of thinking and planning. Yet they gain their sustenance because it is Allah ﷻ, the All-Knowing, the All-Wise, Who provides for them the means to survive. Allah ﷻ said:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٦٠﴾

"And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower." (Qur'an 29: 60)

Allah ﷻ has full knowledge of where his created beings are and of what their situation is, and regardless of their location and situation, He ﷻ provides for them. Animals find sustenance, among elsewhere, near the floor of the sea and ocean, underneath solid rock, below the earth, and in frozen wastelands. Scientists are always finding the existence of life where they previously assumed that life could not be supported. The existence of all life forms, as well as the specific situation of each living organism, is recorded with Allah ﷻ in *Al-Lauh Al-Mahfooz* (the Book of Decrees):

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ۝٦﴾

"And no (moving) living creature is there on earth but its

provision is due from Allah. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). All is in a Clear Book (Al-Lauh-Al-Mahfooz – the Book of Decrees with Allah)." (Qur'an 11: 6)

The Qur'an also turns our attention to how animals, with their varied shapes, sizes, and ways of movement, are communities like human beings. Allah ﷻ said:

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾﴾

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered." (Qur'an 6: 38)

The Qur'an shaped the way in which the Companions ﷺ thought about the universe, about created beings – and about the reality of life. The Prophet ﷺ continued to remind them about the reality of where they were heading after this life, convinced that whoever among them knew about the Hereafter and about the path to safety and ultimate success, would strive, with all of his energy and strength, to tread that path. In making clear to the Companions ﷺ the reality of this life, the Prophet ﷺ stressed the following points:

This life is transient in nature. And no matter how much sustenance one gains in this life, it is, in reality, a paltry, inconsequential amount. Allah ﷻ clarified these points in the following Verse:

﴿إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾﴾

"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the

> *intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayaat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect."* (Qur'an 10: 24)

This Verse contains a number of phrases that, in their sum total, make the intended comparison complete, with each phrase acting as a vital component to the overall comparison. The two things that are being compared are this life, in terms of its impermanence and the way in which people are deceived by it, and the compounded effects of rainfall: rain is sent down, vegetation grows, people make use of what grows, but then all of that comes suddenly to an end, as in the example of the bride, who wears elegant clothing on the night of her wedding – clothing that comes about through the cycle of rain and growth – but soon her life is taken, so that it is if she had never been.

Allah ﷻ said:

﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾﴾

> *"And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything."* (Qur'an 18: 45)

What "the example of the life of this world" refers to is the quickness with which life comes to an end. At first, the vegetation of the earth, which is being compared to the shortness of human life, is fresh and green, but then it very quickly becomes dry, and the wind scatters its dry pieces in all directions. And in the

particular context of this Verse, "And Allah is able to do everything," means – though it does of course also have a more general meaning – that He ﷻ is able to create and destroy.

In another Verse, Allah ﷻ said:

﴿ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾﴾

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers – evildoers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, – good-doers), whereas the life of this world is only a deceiving enjoyment." (Qur'an 57: 20)

The meaning of this Verse is as follows:

The life of this world is not as it seems: Its pleasures and material accompaniments might seem important, but in reality, it is insignificant and fleeting; it is false to those who are enamored by it. It manages to have a deceptive and entrancing effect because it is *Zeenah*: Beautiful in appearance. In this world, people compete with one another, boasting over material possessions, noble lineages, and children. Just as a farmer is amazed and entranced by the process of plants growing through rain, the disbeliever is entranced by the pleasures of this world, which he ostensibly gains through his efforts. But then, just as vegetation dries up and exists no more after once having been green and fresh, the possessions of man depart from him. Since, as the previous example illustrates, this life is headed for a certain end, and since the Hereafter is approaching for certain, people need to be

warned and reminded about the Hereafter, about the two possible outcomes people face, severe punishment or forgiveness and reward: "But in the Hereafter (there is) a severe torment (for the disbelievers - evildoers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, - good-doers)." Since the Hereafter is what counts - for in it, ultimate punishment will be meted out, and ultimate reward will be given - people must come to the realization that "the life of this world is only a deceiving enjoyment." Those who extravagantly enjoy this life are deceived into thinking that there is no other life; their being deceived is especially poignant considering the great disparity between the trifling, insignificance of this world and the consummate importance of the Hereafter."

Through the above-mentioned and other similar Verses of the Qur'an, the Companions ﷺ came to know about the reality of life in this world. Having instilled this knowledge into the minds of his Companions ﷺ, the Prophet ﷺ then taught them about their religious duties and their role on earth. With guidance from the Qur'an and *Sunnah*, an understanding of life on earth, and a knowledge of the purpose of their existence, the Companions ﷺ worked day and night, without tiring, to fulfill their purpose in life, fearing no one but Allah ﷻ, and desiring neither wealth nor status. Their sole objective was to achieve happiness both for this life and the Hereafter.

One of the greatest of pitfalls that Islamic workers can fall prey to is a desire for worldly pleasures, a desire that can end up absorbing their lives. When one becomes engrossed in the pursuit of material gain in this life, he will not be satisfied when he gains something he wants; to the contrary, he will want even more, with an insatiable appetite that will never leave him satisfied. This is a pitfall that every Islamic worker - preacher, scholar, teacher, etc. - must strive hard to avoid. It must be noted, however, that it is permissible and correct for one to enjoy this life within the limits established by the *Shariah*, especially when one does so in order to become stronger for worship.

4

Laying The Foundations For Worship And Manners During The Makkan Period Of T e Prophet's Life

Purifying The Souls Of The Companions ﷺ Through Various Acts Of Worship

Allah ﷻ said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit); Say: "The Rooh (the spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Qur'an 17: 85)

And Allah ﷻ said:

﴿فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَـٰجِدِينَ ﴿٧٢﴾﴾

"So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." (Qur'an 38: 72)

And in yet another Verse, Allah ﷻ said:

﴿ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾﴾

"Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!" (Qur'an 32: 9)

The Prophet ﷺ trained his Companions ؓ to purify their souls. Through various Verses of the Qur'an and the teachings of the Prophet ﷺ, the Companions ؓ learned of ways to purify their souls, the most important of those ways being as follows:

1) Reflecting on the universe, Allah's created beings, and the Qur'an itself, so that they can appreciate the Greatness, Almightiness, and Wisdom of Allah ﷻ. Allah ﷻ said:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ
مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾

"Indeed your Lord is Allah, Who created the heavens and the earth in six Days and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the Creation and commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!" (Qur'an 7: 54)

2) Contemplating the fact that Allah's knowledge is comprehensive of all that exists in the universe, in terms of both the seen and the unseen world. Contemplation of this sort fills the soul and the heart with an appreciation of Allah's greatness and purifies the soul from doubts and disbelief. Allah ﷻ said:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا
تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم

بِٱلنَّهَارِ ثُمَّ يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٞ مُّسَمّٗىۖ ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٦٠﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do." (Qur'an 6: 59, 60)

3) Worshipping Allah ﷻ: This is one of the most important of ways in which one purifies one's soul. Worship is the supreme form of submission, and none deserves to be worshipped but Allah ﷻ, Who said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ﴿٢٣﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour." (Qur'an 17: 23)

There are two category of worship:

a) The kind that is compulsory and must, according to Islamic legislation, be performed in a certain manner – such as prayer, fasting, *Zakaat*, and *Hajj*.

b) The kind that is general and so comprises of a wide variety of deeds. This category comprises of deeds that one does or

abstains from and of feelings - or basically of any thought, action, or lack of action, as long as one does any of the above for Allah ﷻ, seeking His Pleasure only. So whatever one does with the intention of seeking closeness to Allah ﷻ is an act of worship, for which one will be rewarded.

It is supremely important for a Muslim to purify his soul through prayer, recitation of the Qur'an, glorification of Allah ﷻ, and remembrance of Allah ﷻ. For if one does not purify one's soul from impurities, and if one does not establish a connection with his Lord ﷻ, then one will not be strong enough to fulfill the rest of his Islamic duties. Frequently performed worship, therefore, is the fuel a person needs to become strong enough to do other Islamic duties that are required of him, a reality that is indicated in the following Verses:

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ (١) قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا (٢) نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا (٤) إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا (٧) وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (٨)﴾

"O you wrapped in garments (i.e., Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little. Half of it, – or a little less than that. Or a little more; and recite the Qur'an (aloud) in a slow, (pleasing tone and) style. Verily, We shall send down to you a weighty Word (i.e., obligations, legal laws, etc.). Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah). Verily, there is for you by day prolonged occupation with ordinary duties. And remember the Name of your Lord and devote yourself to Him with a complete devotion." (Qur'an 73: 1-8)

In these Verses, we learn that one should prepare for the heavy, difficult work of the day by standing up late in the night to pray.

From the very early days of his Prophethood, the Messenger of Allah ﷺ strove to teach his Companions ﷺ to purify their souls

through worship. Purification of the soul and consequently worship are so important to the life of a Muslim that the Companions ﷺ would pray even when doing so threatened their lives. At first, they would pray in the mountain passes that neighboured Makkah, so as to avoid being seen by their fellow tribesmen. Then the Prophet ﷺ, knowing that the disbelievers would not allow the Muslims to pray out in the open, established a meeting place in the house of Al-Arqam, where the Muslims could go to remember Allah ﷻ and perform prayer. Had purification of the soul and worship not been of paramount importance, the Prophet ﷺ would have ordered his Companions ﷺ to abandon the prayer since praying made them vulnerable to physical torture and punishment at the hands of the Quraish.

Makkan Verses of the Qur'an encouraged Muslims to perform prayer, to stand up late in the night to pray, to remember and glorify Allah ﷻ, and to perform prayer with a presence of mind and heart - as in the following Verses:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ① ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ② وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ③ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ④﴾

"Successful indeed are the believers. Those who offer their Salaat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakaat." (Qur'an 23: 1-4)

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ⑮ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ⑯ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ⑰﴾

"Only those believe in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord,

and they are not proud. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (Qur'an 32: 15-17)

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾﴾

"And perform As-Salaat (Iqamat-as-Salaat), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salaat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins). That is a reminder (an advice) for the mindful (those who accept advice)." (Qur'an 11: 114)

﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ
مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

"Perform As-Salaat (Iqamat-as-Salaat) from mid-day till the darkness of the night (i.e., the Zuhr, 'Asr, Maghrib, and 'Isha prayers), and recite the Qur'an in the early dawn (i.e., the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). And in some parts of the night (also) offer the Salaat (prayer) with it (i.e., recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer – Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqaman Mahmooda (a station of praise and glory, i.e., the highest degree in Paradise!)." (Qur'an 17: 78, 79)

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ
آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ

بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

"So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. And enjoin As-Salaat (the prayer) on your family, and be patient in offering them [i.e., the Salaat (prayers)]. We ask not of you a provision (i.e., to give Us something: money, etc); We provide for you. And the good end (i.e., Paradise) is for the Muttaqoon (pious and righteous persons)." (Qur'an 20: 130-132)

﴿فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾﴾

"So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e., the Fajr, Zuhr, and 'Asr prayers). And during a part of the night (also), glorify His Praises (i.e., Maghrib and 'Isha prayers), and (so likewise) after the prayers (As-Sunnah, Nawafil – optional and additional prayers, and also glorify, praise and magnify Allah – Subhan Allah, Alhamdu lillah, Allahu-Akbar)." (Qur'an 50: 39, 40)

The last of the above-mentioned Verses proves that the strength one needs to deal with calamity and hardship is derived from prayer, recitation of the Qur'an, supplication, and remembrance of Allah ﷻ. Of all acts of worship, prayer has the most potent effect on purifying the soul; the following are some of the more

prominent effects that prayer had on the first generation of Muslims:

1) Prayer encouraged them to answer Allah's commands and gave them the opportunity to manifest their servitude and submission to Allah ﷻ.

   Allah ﷻ praised His believing slaves who answer His Call:

   ﴿وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾﴾

   "And those who answer the Call of their Lord [i.e., to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salaat (Iqamat-as-Salaat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them." (Qur'an 42: 38)

The meanings of true worship are not realized in a person unless he does good deeds sincerely for Allah ﷻ:

﴿قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾﴾

"Say (O Muhammad ﷺ: "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 6: 162, 163)

The Companions ﷺ saw in each part of the prayer a way of manifesting their servitude and submission to Allah ﷻ, which had a profound effect on their souls. To see how this is so, consider the effects that different parts of prayer have on a worshipper: By reciting during prayer, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)," it becomes firmly ingrained in one's mind that Allah ﷻ is perfect in every sense, that one must praise Allah ﷻ for having guided him to His obedience and for the blessings He ﷻ has bestowed upon

him, and that he should praise Allah ﷻ by mentioned His beautiful names and attributes. Then, when one recites, "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)," one applies one's belief in pure Islamic Monotheism by asking for help from Allah ﷻ alone. And when one says during prayer, "Guide us to the Straight Way," one acknowledges one's dire need not only for guidance but for steadfastness upon guidance, so that he can reap the fruits that the righteous are deserving of, and avoid the punishment of those who have earned Allah's anger or who have gone astray.

Upon bowing down and physically humbling oneself, one magnifies Allah ﷻ and then glorifies Him ﷻ, showing submission both with one's heart and with one's body. Then, when one performs prostration, one places the best and most honoured part of his body on the ground, manifesting his complete submission to his Lord ﷻ. While one's body is performing prostrating in a position of humility, his heart should, in a sense, perform prostration as well - feeling a sense of one's own lowness and the greatness of Allah ﷻ. Despite the disparity between one being so low during prostration and Allah ﷻ being Most High, one never comes nearer to his Lord ﷻ as one does while he is performing prostration. During prostration, the more one feels humility and fear of Allah ﷻ, the closer one gets to his Lord, which is alluded to in the following Verse:

﴿كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب﴾

"Nay! (O Muhammad ﷺ! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!" (Qur'an 96: 19)

And the Prophet ﷺ said, "A slave never gets so close to his Lord ﷻ as he does when he is performing prostration, so supplicate much (while you are performing prostration)."[1]

Then, finally, when one is in the seated position during prayer,

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[1] *Saheeh Muslim,* "The Book of Prayer"; chapter, "What is Said During The Bowing and Prostrating Positions (During Prayer)." *Hadeeth* number: 482.

one asks for forgiveness for his sins, hoping all the while for Allah's Mercy.

Thus in each action of prayer, one manifests one's servitude and submission to Allah ﷻ; at the same time, one strengthens one's faith, which is what purification of the soul is founded upon, and which is one of the greatest of fruits that one reaps from prayer.

2) Through prayer, the Companions ؓ had a way of privately communicating with their Lord ﷻ. The Messenger of Allah ﷺ said, "Allah ﷻ said, 'I have divided the prayer in half between Me and My slaves, and My slave will have what he asks for.' So when the slave (of Allah) says, 'All the praises and thanks be to Allah, the Lord of the *'Alamin* (mankind, jinns, and all that exists),' Allah ﷻ says, 'My slave has praised Me.' And when he (the slave of Allah ﷻ) says, 'The Most Beneficent, the Most Merciful,' Allah ﷻ says, 'My slave has extolled Me.' And when he says, 'The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection),' Allah ﷻ says, 'My slave has glorified Me.' And when he says, 'You (Alone) we worship, and You (Alone) we ask for help (for each and everything); guide us to the Straight Way, the Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians),' Allah ﷻ says, 'This is for My slave, and My slave will have what he asks for.'''[1]

The Companions ؓ learned that such private communi-cation with Allah ﷻ was from the most important of ways to purify their souls and strengthen their faith.

3) The achievement of tranquility and peace of mind: Whenever some hardship or difficulty befell the Prophet ﷺ, he ﷺ would find solace through prayer; in fact, it is related that the delight

[1] *Saheeh Muslim,* "The Book of Prayer"; chapter, "It is Compulsory to Recite the 'Opening Chapter *Soorah Al-Faatihah*' in Every Unit (of Prayer)." *Hadeeth* number: 395.

of his eye, or in other words his greatest pleasure, was prayer.[1] The Messenger of Allah ﷺ taught his Companions ﷺ many voluntary acts of worship, so that they could increase their connection with their Lord ﷻ and subsequently enjoy inner peace. And so prayer is the best weapon one has at one's disposal to disburden oneself from anxiety and worries.

4) Prayer is like a barrier that prevents one from sinning. Allah ﷻ said:

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾﴾

"Recite (O Muhammad ﷺ what has been revealed to you of the Book (the Qur'an), and perform As-Salaat (Iqamat-as-Salaat). Verily, As-Salaat (the prayer) prevents from Al-Fahsha (i.e., great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e., disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) of Allah in prayers, etc.]. And Allah knows what you do." (Qur'an 29: 45)

When they prayed, the Prophet's Companions ﷺ found extra strength that propelled them to do good deeds and to flee from evil deeds. The spiritual strength they gained from prayer helped them overcome desire and lust. Just as the Companions ﷺ felt that prayer helped them stay away from evil deeds, so too did they realize that prayer atones for sins and raises one's ranking with Allah ﷻ. Allah ﷻ said:

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾

"And perform As-Salaat (Iqamat-as-Salaat), at the ends of the

[1] *Al-Haakim* (2/160) related it and said, "It is authentic, and it fulfills the conditions of Muslim." *Adh-Dhahabee* concurred with his ruling."

day and in some hours of the night [i.e., the five compulsory Salaat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins). That is a reminder (an advice) for the mindful (those who accept advice)." (Qur'an 11: 114)

Praying of course has many other positive effects, in terms of purifying and disciplining the soul. The Prophet ﷺ said, "And prayer is light."[1] Prayer illuminates for one the path of guidance; also, prayer is light in the heart for a person who tastes the sweetness of faith. And prayer is light on a person's face in this world, and more so in the Hereafter, when his face will truly shine, as opposed to one who abandons prayer. Allah ﷻ said:

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾﴾

"*On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!*" (Qur'an 57: 12)

Prayer, as we mentioned, is one of the most important acts of worship when it comes to purifying the soul, but there are other acts of worship which, in the same regard, are also important – such as remembering Allah ﷻ, invoking Allah ﷻ, reciting the Qur'an, listening to Qur'anic recitation, and struggling against the evil thoughts and suggestions that occur frequently in one's heart and soul. By performing these acts of worship, the Companions ﷺ found different means of communicating privately with their Lord ﷻ and of manifesting different kinds of servitude and submission to Allah ﷻ, both of which had the effect of raising their ranking with Allah ﷻ. The Messenger of Allah ﷺ said, "Allah ﷻ said, 'I am with the thoughts of My slave about Me, and I am with him when he remembers Me. If he remembers Me in his

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[1] *Saheeh Muslim*, "The Book of Purification"; chapter, "The Virtues of Ablution." *Hadeeth* number: 223.

self, I remember him in My Self, If he remembers me in a gathering, I remember him in a gathering whose members are better than them (i.e., the members of My slave's gathering). If he approaches Me the distance of a hand span, I approach him the distance of a forearm. If he approaches Me the distance of a forearm, I approach him the distance of outstretched arms. And if he comes to Me walking, I come to him running."[1]

Of the different forms of remembrance mentioned above, the recitation of the Qur'an is the noblest and best. Through the recitation of the Qur'an, the Companions ﷺ increased both their love of Allah ﷻ and the degree to which they feared Allah ﷻ in their hearts. The Qur'an cured the diseases that afflicted their souls:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon (polytheists and wrongdoers) nothing but loss." (Qur'an 17: 82)

And Allah ﷻ said:

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾

"And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is

[1] *Saheeh Muslim*, "The Book of Remembrance and Supplication"; chapter, "The Exhortation to Remember Allah ﷻ." *Hadeeth* number: 2675.

blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." (Qur'an 41: 44)

And Allah ﷻ said in yet another Verse:

﴿ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨﴾

"Those who believe (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest." (Qur'an 13: 28)

Supplication is also of supreme importance in the life of a Muslim, and it is one of the clearest manifestations of worship. As the Messenger of Allah ﷺ said, *"Ad-Du'ah* (supplication) is worship."[1] In a single Verse of the Qur'an, Allah ﷻ at once ordered His slaves to invoke Him and warned those who deem themselves above worshipping Him of a severe torment:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Qur'an 40: 60)

Commenting on this Verse, Ibn Katheer, may Allah have mercy on him, said, "Worship in 'those who scorn My worship," means, those who do not supplicate to me and do not believe in My Oneness (Islamic Monotheism)."[2]

The Prophet ﷺ taught his Companions that, just as the body

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[1] *Abu Daawood* (1479).

[2] *Tafseer Ibn Katheer* (4/86).

needs nourishment for its upkeep, so does the heart need constant nourishment, of the variety of supplication, remembrance of Allah ﷻ, and recitation of the Qur'an. These forms of nourishment protect the heart from all kinds of diseases that can afflict it. In order to provide them with constant protection from diseases, the Prophet ﷺ taught his Companions ؓ what invocations to say at different times and during different situations – invocations for the morning and evening; for entering one's home or for leaving it; for entering the marketplace; for eating, drinking, or wearing clothing, and so on in terms of daily activities. And even if one is afflicted with a temporary inner illness – such as depression, stress, or anxiety – the invocations that the Prophet ﷺ taught his Companions ؓ provide the cure, so that one's heart becomes alive again and returns to a state of peace and tranquility. One example is the invocation that the Prophet ﷺ taught his Companions ؓ to say if they ever became afflicted with hardship or distress: "None has the right to be worshipped except Allah, the Forbearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the earth, and Lord of the noble throne."[1]

The Messenger of Allah ﷺ taught his Companions ؓ how to seek refuge in Allah ﷻ during times of hardship and distress, so that they could find the safety and inner peace one finds when one truly believes that Allah ﷻ will help one and answer one's supplications. Allah ﷻ said:

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there

[1] *Saheeh Bukhaaree*, "The Book of Supplications"; chapter, "Supplicating in Times of Distress." *Hadeeth* number: 6345.

any ilah (god) with Allah? Little is that you remember!" (Qur'an 27: 62)

Standing up late at night to pray, remembering Allah ﷻ, reciting the Qur'an, invoking Allah ﷻ for help - each of these contributes greatly to the process of purifying the soul. And were it not for a limitation of space, I could have included much more here about this topic; but even if I had added more, I still would not be able to do it justice. And success lies with Allah ﷻ.

Cultivation Of The Mind

Man is made up of a soul, a body, and a mind; and as such, the Qur'an addresses man as a whole, as a complete entity. And because the Prophet's teachings are derived from the Qur'an and are in harmony with the Qur'an, he ﷺ trained his Companions ﷸ in a comprehensive manner, dealing with each aspect of man's being. In terms of cultivating the mind, the Prophet ﷺ trained his Companions ﷸ to develop their abilities to think, contemplate, and infer. Over and over again in the Qur'an, Allah ﷻ commands us to contemplate the universe around us and to learn how to think in a proper and intelligent manner. Allah ﷻ said:

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

"Say: "Behold all that is in the heavens and the earth," but neither Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." (Qur'an 10: 101)

And Allah ﷻ said:

﴿قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾﴾

"Say: "Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation

of the Hereafter (i.e., resurrection after death). Verily, Allah is Able to do all things." (Qur'an 29: 20)

And Allah ﷻ said:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (Qur'an 38: 29)

And Allah ﷻ said in yet another Chapter of the Qur'an:

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾﴾

"Then let man look at his food, that We pour forth water in abundance, and We split the earth in clefts, and We cause therein the grain to grow, and grapes and clover plants (i.e., green fodder for the cattle), and olive and date-palms, and gardens, dense with many trees, and fruits and Abba (herbage, etc.), (to be) a provision and benefit for you and your cattle." (Qur'an 80: 24-32)

The mind is central to man's religious duties in that it distinguishes between those who are responsible for their actions - sane people - and those who are not Islamically responsible for their actions - insane people. Allah ﷻ said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾﴾

"And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah)." (Qur'an 17: 36)

The mind is a great blessing from Allah ﷻ; with it, one is able to absorb, assimilate, and understand knowledge. And because of the mind's importance, Allah ﷻ has clarified the correct methodology for cultivating it, a methodology that the Prophet ﷺ of course relied upon to train his Companions ﷺ. The most important aspects of that methodology are as follows:

1) The mind must be divested of false preconceived notions, notions that are based upon guesswork, blind following, or custom. This principle is established in many different Verses of the Qur'an, such as in the following Verse:

﴿وَمَا لَهُم بِهِۦ مِنْ عِلْمٍۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾﴾

"While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth." (Qur'an 53: 28)

2) The mind must search out for proofs and confirm or verify what comes to its attention. Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ ﴿٦﴾﴾

"O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful for what you have done." (Qur'an 49: 6)

3) The mind should contemplate universal laws and patterns that Allah ﷻ has established for the universe:

﴿وَمَا خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّۗ وَإِنَّ ٱلسَّاعَةَ لَـَٔاتِيَةٌۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾﴾

"And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious

forgiveness. (This was before the ordainment of Jihaad – holy fighting in Allah's Cause)." (Qur'an 15: 85)

4) The mind should reflect on the wisdom behind the legislation of Islamic laws and manners, and of the *Shariah* as a whole; such a reflective process develops and strengthens the mind. Allah ﷻ decreed laws to test human beings, but also to bring them peace, tranquility, and happiness – at least to those among them who submit to and apply Allah's *Shariah*. To fully appreciate the *Shariah* when applying it, man does well to contemplate the wisdom behind a given legislation, and if he is not able to understand the wisdom behind a particular legislation, he should appreciate the fact that there is a profound wisdom, though his limited mind cannot perceive it. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾﴾

"And why should you not eat of that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors." (Qur'an 6: 119)

5) The mind should reflect on the way in which Allah ﷻ dealt with mankind throughout history, to learn lessons from previous generations, since Allah ﷻ deals with nations and peoples according to consistent laws and principles. Allah ﷻ said:

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم
بِذُنُوبِهِمْ وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾﴾

"Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations." (Qur'an 6: 6)

And Allah ﷻ said:

﴿وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾

"And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.). Then We made you follow after them, generations, after generations in the land, that We might see how you would work!" (Qur'an 10: 13, 14)

And Allah ﷻ said in yet another Verse:

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾﴾

"Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves." (Qur'an 9: 9)

These and similar Verses taught the Companions ﷺ to use their

minds in ways that please Allah, as opposed to philosophers and others of their ilk who went astray, glorifying the mind and ascribing to it qualities and abilities that it does not possess.

Cultivation Of The Body

The Prophet taught his Companions about how to maintain their bodies, basing the principles of what he taught on the Noble Qur'an; his main goal in this regard was to teach each of them how to use his body for the purpose for which it was created, without being extravagant or negligent in its upkeep.

In the Noble Qur'an, Allah clarified those foods that are good and lawful, as well as those foods that are prohibited; and at the same time He reproached those who make forbidden for themselves that which is good and lawful. Allah said:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾﴾

"Say (O Muhammad: "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Tayibaat [all kinds of Halaal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayaat (Islamic laws) in detail for people who have knowledge." (Qur'an 7: 32)

To be sure, when one satisfies his physical needs, one is more able to then fulfill the duties that Allah has charged him with. For this reason, Allah mentioned in the Noble Qur'an the needs of a human body, which are as follows:

1) The need for food and drink; Allah said:

﴿يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)." (Qur'an 7: 31)

2) The need for clothing, for both males and females must cover their respective private parts; different kinds of clothing are also needed for protection from extremely cold or extremely hot weather. Also, Allah ﷻ mentioned that one should wear nice, clean attire when one goes to the *Masjid*:

﴿يَـٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾﴾

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3) The need for shelter; Allah ﷻ said:

﴿وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَـٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـٰثًا وَمَتَـٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾﴾

"And Allah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g., carpets, blankets, etc.), a comfort for a while." (Qur'an 16: 80)

4) Sexual needs and the need to have a family, both of which are made possible through the legislation of marriage, which at

times is permissible, and which at other times is obligatory. Allah ﷻ also made it clear that, while marriage is permissible, any form of sexual activity outside of marriage is forbidden:

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٧﴾

"And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hand possess, – for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors." (Qur'an 23: 5-7)

5) The need to own possessions and to be in control of one's financial situation; it is permissible in Islam, within set boundaries, to own wealth and property. Allah ﷻ said:

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ۝٧﴾

"And spend of that whereof He has made your trustees. And such of you as believe and spend (in Allah's Way), – theirs will be a great reward." (Qur'an 57: 7)

6) The need for personal safety, which is fulfilled in Islam through the prohibition of transgression and oppression. Allah ﷻ said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝٢١﴾

"And who does more wrong than he who invents a lie against Allah or rejects His Ayaat (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zaalimoon (polytheists and wrongdoers, etc.) shall never be successful." (Qur'an 6: 21)

And Allah ﷻ said:

﴿وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾﴾

"And Nooh's (Noah's) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zaalimoon (polytheists and wrongdoers, etc.)." (Qur'an 25: 37)

And Allah ﷻ said in yet another Verse:

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

"Verily, Allah enjoins Al-'Adl (i.e., justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.) and Al-Munkar (i.e., all that is prohibited by Islamic law : polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed." (Qur'an 16: 90)

7) The need to work and achieve some sort of worldly success: Muslims are called upon to work in this world, in order to live up to their worldly and religious duties. Whatever one does to earn his living, it must be lawful work, and it must not involve harming other people. Allah ﷻ said:

﴿قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

"They said : "We (Children of Israel) had suffered troubles before you came to us , and since you have come to us ." He said : "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" (Qur'an 7: 129)

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ إِنَّ ﴿٣٠﴾﴾

"Verily! As for those who believe and do righteous deeds, - certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner." (Qur'an 18: 30)

As it is made clear in the following Verse, the Muslim is called upon to do deeds in a good manner:

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

"Verily, Allah enjoins Al-'Adl (i.e., justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.) : and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.) and Al-Munkar (i.e., all that is prohibited by Islamic law : polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed." (Qur'an 16: 90)

And in the following Verse, Allah ﷻ gave a stern warning about

being ungrateful for the blessings He ﷻ bestowed upon mankind:

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾﴾

"And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors." (Qur'an 28: 58)

The Prophet ﷺ trained his Companions based upon the methodology of the Noble Qur'an, a methodology that involves purification of the soul, enlightenment of the mind, and the preservation and strengthening of the body. Each facet of this methodology must be applied if the individual is to develop a balanced, Islamic personality. The Prophet ﷺ applied this methodology on his Companions and achieved wonderful results, results that we can hope to repeat only if we apply the same methodology to ourselves and to those we teach.

Cultivating The Manners Of The Companions

Good manners are inextricably linked with sound beliefs; if one has the latter, he should possess the former as well. Makkan Chapters of the Qur'an abound with Verses that encourage Muslims to develop good and lofty manners; some such Verses remind Muslims that, in terms of good manners and a noble character, they have an ideal example in the Prophet ﷺ. Allah ﷻ said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (Qur'an 68: 4)

And when 'Aishah was asked about the character of the Messenger of Allah ﷺ, she said, "Verily, the character of the

Prophet of Allah ﷺ was the Qur'an."[1] The following Verse encapsulates the manners that Allah ﷻ ordered the Prophet ﷺ to adopt:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (Qur'an 7: 199)

"Show forgiveness," as Mujaahid pointed out, encompasses many manners, such as to accept apologies from others, to forgive, to be easygoing in one's dealings, to not delve into the motives of others, and so on. Ibn 'Abbaas ﷺ clarified that, "Enjoin what is good," encompasses everything that is good, *Tawheed* being the highest good, followed by the rights of worship (of Allah ﷻ), and then the rights of Allah's slaves. At the end of the previous Verse, Allah ﷻ said, "And turn away from the foolish," which means: If an ignorant person does wrong by you, do not reciprocate his wrongdoing with a similar act of ignorance. And a similar meaning is conveyed in the following Verse:

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾﴾

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (Qur'an 25: 63)

As 'Aishah ﷺ made clear in the above-mentioned *Hadeeth,* if all of the manners taught in the Qur'an – such as those from the above-mentioned Verses – are put together, they, as a sum total, constitute the character of the Prophet ﷺ. And as is related in *Saheeh Bukhaaree,* "Of all people, the Prophet ﷺ had the best manners."[2]

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[1] *Saheeh Muslim,* "The Book of Prayer for Travelers." *Hadeeth* number: 746.

[2] *Saheeh Bukhaaree,* "The Book of Manners." *Hadeeth* number: 6203.

The Prophet ﷺ encouraged his Companions ؓ to adopt a lofty set of manners, reminding them of the great reward a person receives if he has good manners: "On the Day of Resurrection, nothing is heavier in the scale of the believer than a good character (good manners). And verily, Allah ﷻ detests the shameless, indecent one who has foul manners."[1]

When the Messenger of Allah ﷺ was asked about what most frequently makes people enter Paradise, he ﷺ said, "Fear of Allah and good manners." And when he was asked about what most frequently makes people enter the Hellfire, he ﷺ said, "The mouth and the private part (s)."[2] In another *Hadeeth*, the Prophet ﷺ clarified the great reward for having a good character: "Indeed, from the most beloved of you to me, and from the closest of you to me on the Day of Resurrection, are those among you who have the best manners. And indeed, the most loathsome of you to me, and the furthest of you from me on the Day of Resurrection are the *Ath-Tharthaaroon* (those who speak a lot about things that have no religious value or benefit), *Al-Mutashaddiqoon* (the singular of *Al-Mutashaddiqoon*, *Al-Mutashaddiq*, refers to one who feigns eloquence and gives himself airs when he speaks, so as to show his superiority over others), and *Al- Mutafaihiqoon*." The Companions ؓ said, "O Messenger of Allah, we indeed know the meanings of *At-Tharthaaroon* and *Al-Mutashaddiqoon*, but what does *Al-Mutafaihiqoon* refer to?" The Prophet ﷺ said, "The arrogant ones."[3]

In Islam, manners and a good character are not of secondary importance; to the contrary, manners are fundamental to Islam and to the life of a Muslim. In fact, from the very early days of his Prophethood, the Prophet ﷺ stressed the importance of good

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[1] *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding Good Manners." *Hadeeth* number: 2002.

[2] *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding Good Manners." *Hadeeth* number: 2004.

[3] *At-Tirmidhee*, "The Book of Piety and of Joining Ties (with Relatives)"; chapter, "What is Related Regarding the Highest of Manners." *Hadeeth* number: 2018.

manners, even while he ﷺ was busy teaching his Companions ﷡ about the importance of correct beliefs. Furthermore, the manifestations of good manners are not limited to particular aspects of life, but rather are spread over to ever aspect, every facet, and every part of a person's life. One can even say that good manners represent an outward translation of *Eemaan* (faith), for *Eemaan* is not merely a group of feelings that remain deep within a person's soul; rather, it is also actions and manners that manifest themselves outwardly. Therefore, when one does not see in himself outward manifestations of Islamic deeds and manners, or when one sees the opposite, one certainly needs to ask the question: Where is the *Eemaan* I claim to have? And if I do have *Eemaan*, what benefit is it to me if it is not outwardly translated through good manners and deeds? It is for the reasons outlined above that one finds that the Noble Qur'an established a clear and strong link between manners and beliefs; for example, Allah ﷻ said:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ
مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ
﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ
وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ
﴿٨﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ يَرِثُونَ
ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾﴾

"Successful indeed are the believers. Those who offer their Salaat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakaat. And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, – for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their

Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts, etc.) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawaat (prayers) (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever." (Qur'an 23: 1-11)

This Chapter, *Soorah Al-Mo'minoon*, begins by establishing and stressing the fact that "Successful indeed are the believers." Then, in a detailed manner, the Chapter describes, and in essence defines, "the believers". In that description, manners and characteristics are stressed, to show, on the one hand, that good manners and traits are the fruits of *Eemaan*, and, on the other hand, that *Eemaan* consists of tangible actions and deeds. The Chapter begins by mentioning one of the most important characteristics of believers: that they offer their prayers with "all solemnity and full submissiveness," which means that, while they pray, they remember Allah ﷻ in their hearts, they are in deep concentration, and they are submissive and fearful of Allah ﷻ. The next Verse mentions another characteristic of believers: that they "turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)." Correct Eemaan leads to a sense of purpose and determination in life, which does not mean that a believer is frowning all the time, but it does mean that he avoids false and vain speech. For false and vain talk are not compatible with the weighty message that a believer is responsible for before his Creator ﷻ. The next characteristic refers to how believers realize that Allah ﷻ has a right over their wealth, and that right is established through the payment of *Zakaat*. The Chapter goes on to mention other characteristics: That believers engage in lawful sexual activity only and that they fulfill the trusts that they are charged with.

In the above-mentioned Verses from *Soorah Al-Mo'minoon*, Allah ﷻ provides a detail picture of a believer's personality. It is interesting to note that the list of characteristics in those Verses begins with worship - by describing those who pray with full

solemnity and submissiveness - and ends with worship - by describing those who strictly adhere to the five compulsory congregational prayers.

According to what is suitable to a specific context, the Qur'an shifts its focus between worship and manners. For example, in *Soorah Adh-Dhaariyaat,* when the *Muttaqoon* (those who fear Allah ﷻ; the pious ones) are being described, worship is stressed:

﴿ءَاخِذِينَ مَآ ءَاتَىٰهُمۡ رَبُّهُمۡۚ إِنَّهُمۡ كَانُواْ قَبۡلَ ذَٰلِكَ مُحۡسِنِينَ ١٦ كَانُواْ قَلِيلٗا مِّنَ ٱلَّيۡلِ مَا
يَهۡجَعُونَ ١٧ وَبِٱلۡأَسۡحَارِ هُمۡ يَسۡتَغۡفِرُونَ ١٨ وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ١٩﴾

"Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinoon (good-doers). They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness, and in their properties there was the right of the beggar, and the Mahroom (the poor who does not ask the others)." (Qur'an 51: 16-19)

But in *Soorah Ar-Ra'ad,* when those of sound, intelligent minds are being described, manners are stressed:

﴿أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ
١٩ ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ ٢٠ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن
يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ٢١ وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ
وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمۡ
عُقۡبَى ٱلدَّارِ ٢٢﴾

"Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the Covenant of Allah and break not the Mithaaq (bond, treaty, covenant); those who join that which Allah has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the

terrible reckoning (i.e., abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). And those who remain patient, seeking their Lord's Countenance, perform As-Salaat (Iqamat-as-Salaat), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end." (Qur'an 13: 19-22)

It is more than worthy to note here that, despite the fact that most of the description being given in these Verses has to do with characteristics and manners - such as patience, trustworthiness, loyalty, and spending for good causes - the Verses are not describing merely civilized manners, but rather divinely revealed manners, which one assumes as an act of worship. Believers fulfill the Covenant of Allah ﷻ or they join ties of family relations only because they "fear their Lord and dread the terrible reckoning." And they are patient only because they are "seeking their Lord's Countenance." If the believers assume or adopt any characteristic, they do so only because they hope from Allah ﷻ and hope for a good ending in the Hereafter.

Being truthful in speech, fulfilling the trust, living up to promises, being patient during times of hardship, helping those in distress, showing mercy to the young and respect for the elderly - the Companions did all of the above and more for the sake of Allah ﷻ and out of a desire for His reward. Allah ﷻ said:

﴿فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾﴾

"So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy. And their recompense shall be Paradise, and silken garments, because they were patient." (Qur'an 76: 11, 12)

Throughout their spiritual training, the Companions learned that worship is a category of manners, because through worship, one fulfills the Covenant of Allah ﷻ, shows thankfulness for blessings,

acknowledges kindness shown, and shows veneration - or in this case glorifies and worships He Who is worthy of glorification.

A believer worships Allah ﷻ through the manners and characteristics he adopts. And the criterion upon which he decides between good and bad manners is neither arbitrary nor defined by human beings, but rather is what Allah ﷻ commands and forbids. One's conscious or innate nature is not enough to distinguish between good and bad manners, simply because neither the conscious nor one's innate nature is infallible. Many people throughout this world both in the past and the present have claimed to have clean consciences, confident that they have done no great wrong; yet most of them have done great wrong by associating partners with Allah ﷻ in worship and by perpetrating other vile deeds! So to be sure, though the conscience plays an important role in life, it is not a sufficient, precise, or reliable guide to what is right.

The mind is not much better equipped than the conscience is to decide between what is right and what is wrong, since the mind is limited by environment, by circumstances, by idiosyncratic ways of thinking, which is why moralistic philosophers have such divergent views when they define good characteristics and manners. Custom is just as worse off in this regard as are the conscience and the mind; customs are never universal and are never stable: Customs change from one generation to the next, and even in the same generation, they differ from country to country, and even from region to region. For all of these reasons, the believer, in discerning between good and bad manners, relies on the one and only infallible source - revelation.

In Islam, manners are not limited, as opposed to how they are in the Western sense - to the way one conducts oneself at the dinner table or when engaging in a conversation. In fact, the manners taught by the Prophet ﷺ are comprehensive of all of man's actions, feelings, and thoughts. The prayer, for example, has manners that must be adhered to; it is bad manners in prayer to wander in one's thoughts; and it is good manners in prayer to be in a state of complete concentration, with a presence of both heart

and mind. Simple conversation has manners that are Islamically required; for example, one must turn away from false, meaningless talk. One of the manners of living within a community is to seek mutual consultation in affairs that have an impact on the entire community. In Islam, manners are even relevant to emotions; for example, one of the manners of feeling angry is to forgive. As such, there are Islamic manners that dictate how a Muslim should act in all aspects of his life.

The following Verses represent a general covenant of manners, which the Companions ﵃, as well as those who followed in their footsteps after them, adhered to:

﴿قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"Say (O Muhammad ﷺ: "Come, I will recite what your Lord has prohibited you from : Join not anything in worship with Him ; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them ; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full

strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. And verily, this (i.e., Allah's commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious)." (Qur'an 6: 151-153)

When one reflects upon these Verses, one finds that they deal, either overtly or by suggestion, with the five major needs of human beings, which Ash-Shaatibee defined as follows: "That which is necessary for one's religious and worldly well-being, so that, if one of these five needs is lacking, one's worldly well-being is not only compromised, but also is then replaced by corruption, commotion, and loss of life in this world, and loss of salvation and bliss in the Hereafter - what results, then (from the loss of one of the five major needs of human beings), is unmitigated loss." Islamic law has many important goals in mind, one of the most important of which is to preserve the five major needs of human beings, needs that are, as I mentioned above, discussed or alluded to in the aforementioned Verses from *Soorah Al-An'aam.* Those five major needs are:

1) Preservation of religion, which is discussed twice in the above-mentioned Verses, first in Allah's saying:

﴿أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

"Join not anything in worship with Him."

And then in His saying:

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

"This He commands you, that you may remember. And verily, this (i.e., Allah's commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path."

The Prophet ﷺ strove to preserve the one true religion by applying its teachings, by struggling for its cause, by inviting others to embrace it, and by rejecting all that opposes it.

2) Preservation of life, which is also discussed twice in the above-mentioned Verses, first in Allah's saying, "Kill not your children because of poverty," and then in His saying, "And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law)." Islam has established certain safeguards to protect human beings. First, it has prohibited any unwarranted attack on human life. Second, it has, through the legislation of severe penalties, highly discouraged any attempts made against human life: the family of the murdered can demand the death penalty from the killer. Also, in extreme cases when death is imminent, Islam allows the consumption of otherwise unlawful sustenance, so as to preserve life. These are just a few of the many safeguards that Islam has legislated to preserve the sanctity of life.

3) Preservation of posterity and the family; Allah ﷻ said, "Come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly." *Al-Faawahish* is the plural of *Fahishah* (which is defined above in parentheses); the use of the plural points to the fact that there are different kinds of shameful sins. The worst kind of *Fahishah* is fornication; in another verse, Allah ﷻ explicitly mentioned that fornication, or "unlawful sexual intercourse," is a form of *Fahishah*:

﴿وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

"And come not near to the unlawful sexual intercourse. Verily, it

is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)." (Qur'an 17: 32)

Preservation of family and posterity is of crucial importance to the welfare of human beings. If proper family structure and the safety of children are preserved in a given nation, that nation will certainly thrive and prosper.

4) Preservation of wealth, which is discussed in Allah's saying, "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength," and in His saying, "And give full measure and full weight with justice." Islam has placed many safeguards to protect a person's wealth, both from others - for example, by forbidding any form of transgression against a person's wealth - and from one's own self - for example, by forbidding extravagant spending and transactions, such as usury, which take away from the blessings of one's wealth. Cutting off of the thief's hand, strict procedures for the writing of contracts, the permissibility of physically defending one's property and wealth, severe punishment for highway robbers and others like them who compromise the safety of citizens - these are just some examples of how Islam safeguards people's wealth.

5) Preservation of the mind: One is required to live up to his religious duties only if one is of sound mind. The importance of the mind and the role the mind has to play in recognizing its duties and then turning to piety are, and Allah ﷻ knows best, alluded to in Allah's saying: "This He has ordained for you that you may become *Al-Muttaqoon* (the pious)." Also, Islam prohibits everything that pollutes the mind or negatively affects its inner workings.

Throughout the Noble Qur'an, human beings are called upon to adopt noble manners. For example, Allah ﷻ said in *Soorah Al-Israa*:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who

turn unto Him again and again in obedience, and in repentance. And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayaatin (devils), and the Shaitaan (Satan) is ever ungrateful to his Lord. And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e., Allah will give me and I shall give you). And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him). And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, – Law of Equality in punishment – or to forgive, or to take Diay (blood-money)]. But let him not exceed limits in the matter of taking life (i.e., he should not kill except the killer only). Verily, he is helped (by the Islamic law). And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! the covenant, will be questioned about. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard).

Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above-mentioned things) are hateful to your Lord." (Qur'an 17: 23-38)

Before discussing manners in these Verses, Allah ﷻ begins with a command to worship Him alone, or in other words, to believe in and apply Islamic Monotheism. This is significant because it highlights for us the relationship between manners and Islamic Monotheism. The root of all good manners is to believe in Islamic Monotheism, and the root of all bad manners is to reject Islamic Monotheism. Justice and truthfulness with one's own self are a part of believing in Islamic Monotheism, while rejecting Islamic Monotheism involves the most evil of manners – which carry on to the rest of life – such as being too proud to accept the truth, being too arrogant to follow the Messengers, becoming enamored with false argumentation, blindly following misguided ways, and so on. If these are the bad manners one shows to his Lord ﷻ, then how much more evil will his manners be when he deals with other human beings.

In the above-mentioned Verses, many examples of good manners, which deal with various aspects of life, are discussed – such as being dutiful to one's parents, being good and kind to one's relatives and to the weak, and abstaining from extravagant spending, as in the saying of Allah ﷻ:

﴿إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ٢٧﴾

"Verily, spendthrifts are brothers of the Shayaatin (devils), and the Shaitaan (Satan) is ever ungrateful to his Lord."

At the same time, however, it is made clear, through an example that makes us to visualize the vileness of the deed, that miserliness is not acceptable:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

"And let not your hand be tied (like a miser) to your neck."

We are commanded in the above-mentioned Verses not only to avoid bad manners and characteristics, but also to adopt positive ones; for example, we are instructed on how to speak to a poor person whom we cannot immediately help:

﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾﴾

"And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e., Allah will give me and I shall give you)."

At times, the kind response without help, if sincere, is better than giving, if doing so is accompanied by reminders of one's favours and superiority.

We learn from these Verses about one particularly vile characteristic: to have a hard heart, a characteristic that is exemplified by the killing of one's own daughter, which was a common practice in Makkah before the advent of Islam. True, killing is a crime that is dealt with in Islamic courts, but in the above-mentioned Verses, it is dealt with from the perspective of having good manners and characteristics; so what is aimed at is prevention through education. Allah ﷻ said:

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾﴾

"And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin." (Qur'an 17: 31)

We are also called upon in the aforementioned Verses to work to achieve things that will Islamically benefit us, to avoid wasting our time in that which does not concern us, and to avoid speaking

without knowledge:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾﴾

"And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah)." (Qur'an 17: 36)

Because the above-mentioned Verses are comprehensive in how they call upon man to rectify his situation, Allah ﷻ concluded them by saying:

﴿ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾﴾

"This is (part) of Al-Hikmah (wisdom, good manners, high character, etc.) which your Lord has inspired to you (O Muhammad ﷺ). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy)." (Qur'an 17: 39)

Allah ﷻ referred to what He ﷻ mentioned in the previous Verses as being *Hikmah* (wisdom, good manners, high character, etc.), and He ﷻ ended the aforementioned set of Verses just as He ﷻ began them: with a prohibition of *Shirk* (to associate partners with Allah ﷻ in worship).

Cultivating The Manners Of The Prophet's Companions ﷺ Through The Stories Of The Qur'an

The stories of the Qur'an are rich with profound wisdom and important lessons; they are for everyone, and not just for historians in particular. Let us briefly study one story from the Qur'an, the story of Yousuf ﷺ, by paying particular attention to

the manners and characteristics it focuses upon. Yousuf ﷺ was at once a Prophet ﷺ and a leader; we will focus on those qualities of his that have to do with leadership and that we can hope to emulate. Through a close reading of "Chapter Yousuf," one can infer the following twelve qualities of leadership – among others – that Yousuf ﷺ possessed, and which every leader or person of authority should aspire to possess:

1) To be chaste and free from evil lusts and desires: A leader needs this quality for many reasons – for instance, to set an example for others and to solidify his inner resolve and restraint. Allah ﷻ said:

   ﴿كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوٓءَ وَالْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

   "Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves." (Qur'an 12: 24)

2) To show forbearance when angry, in order to achieve inner discipline:

   ﴿قَالُوٓا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾﴾

   "They [Yousuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yousuf (Joseph)] who did steal before (him)." But these things did Yousuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allah knows best the truth of what you assert!" (Qur'an 12: 77)

3) To be lenient when lenience is called for, and to be severe when severity is called for:

   ﴿وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّىٓ

أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾﴾

"And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." (Qur'an 12: 59, 60)

4) To be sure of one's abilities while placing one's complete trust upon Allah ﷻ:

﴿قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ ﴿٥٥﴾﴾

"[Yousuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time)." (Qur'an 12: 55)

5) To have a strong memory, a quality that serves many purposes for a good leader:

﴿وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾﴾

"And Yousuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not." (Qur'an 12: 58)

6) To have a clear mind and conscience, thus enabling one to perceive what others cannot perceive:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾﴾

"(Remember) when Yousuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me." (Qur'an 12: 4)

7) To have a knack for learning and to love for knowledge:

﴿وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٣٨﴾

"And I have followed the religion of my fathers, – Ibraaheem (Abraham), Ishaque (Isaac) and Ya'qoob (Jacob) ﷺ, and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e., they neither believe in Allah, nor worship Him)." (Qur'an 12: 38)

And in another Verse:

﴿رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ١٠١﴾

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." (Qur'an 12: 101)

8) To be, despite one's high station and ranking as a leader, merciful to the weak and humble when dealing with them. Consider the humbleness with which Yousuf ﷺ spoke to his fellow prisoners:

﴿يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ٣٩﴾

"O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?" (Qur'an 12: 39)

Yousuf ﷺ spoke to them about both their religious and worldly concerns:

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ﴾

"He said : "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes." (Qur'an 12: 37)

And in another Verse:

﴿إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ﴾

"Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e., the Kan'aniun of Egypt who were polytheists and used to worship the sun and other false deities)." (Qur'an 12: 37)

As a result, Yousuf's two fellow inmates discerned his good qualities and bore witness to his righteousness and good character:

﴿وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْـَٔاخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾﴾

"And there entered with him two young men in the prison. One of them said : "Verily, I saw myself (in a dream) pressing wine." The other said : "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said) : "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinoon (doers of good)." (Qur'an 12: 36)

9) To forgive when one has the opportunity to exact retribution, an important quality but one that very few leaders have possessed throughout history. Consider what Yousuf ﷺ said to the very same brothers that had previously plotted against him:

﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾﴾

"He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!" (Qur'an 12: 92)

10) To honour one's relatives, for if a leader is not faithful to his own family, then how can he be expected to be loyal to the citizens of his city or country? Allah ﷻ informed us that Yousuf ﷺ said:

﴿ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾﴾

"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." (Qur'an 12: 93)

11) To be eloquent and powerful in speech, qualities that Yousuf ﷺ displayed when he interpreted the king's dream. With the quality of good speech, one gains the attention of those above him, those equal to him, and those below him in ranking. Allah ﷻ informed us that, after hearing Yousuf's truthful and eloquent speech, the king was greatly impressed:

﴿فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

"Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." (Qur'an 12: 54)

12) To be a good and careful planner:

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾﴾

"[Yousuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat." (Qur'an 12: 47)

How wonderful and beautiful indeed is the Qur'an for those who

delve into its teachings and contemplate its meanings!

The story of Yousuf ﷺ is but one example; all of the stories of the Qur'an are replete with examples of lofty morals and important lessons.

In the Makkan phase of the Prophet's biography, the Prophet ﷺ used various means to educate his Companions ﷺ about good manners; it is interesting to note that in Al-Madeenah, when the Muslims had their own country, there were additional means to improve the manners of Muslims. In Makkah, Muslims were called upon to change from within; this is equally true in Al-Madeenah, but there were certain additional factors that further facilitated change, or even forced it upon individuals who were weak from the inside:

1) Islamic legislation

Islamic laws, such as punishment and legally sanctioned retaliation for murder, helped to uphold a high level of moral rectitude in society. These laws helped to prevent wrongdoing, transgression, and a degeneration of moral rectitude in society.

2) Societal pressure

In Al-Madeenah, Muslims were able to do what Allah ﷻ commanded them to do, namely, to enjoin good and forbid evil. By living up to the duty of enjoining good and forbidding evil, the Companions ﷺ helped to preserve a high level of moral rectitude in society. Highlighting the importance of enjoining good and forbidding evil, Allah ﷻ juxtaposed these duties with other important duties, performing prayer and giving *Zakaat* (obligatory charity):

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

"The believers, men and women, are Auliya (helpers,

supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salaat (Iqamat-as-Salaat), and give the Zakaat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise." (Qur'an 9: 71)

In fact, Allah ﷻ informed us that the main ingredients of success for the Muslim *Ummah* are enjoining good and forbidding evil:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ١١٠﴾

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah [legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah – and rebellious against Allah's command)." (Qur'an 3: 110)

It was during the Al-Madeenah phase of the Prophet's biography that the effects of enjoining good and forbidding evil were truly palpable.

3) The Authority of the Government

In an Islamic country, it is the duty of the ruler to strengthen, to the best of his ability, the moral fabric of society, a duty that is achieved through the application of Islamic law.

In this section, we have highlighted just some aspects of the

Prophet's teachings during the Makkan phase of his *Da'wah*, in terms of how he ﷺ educated his Companions ♣ about correct Islamic beliefs, taught them how to purify their souls, and impressed upon them the importance of good manners. The Prophet's efforts in Makkah bore amazing results later on, when Muslims increased in numbers and in strength, for it was the early converts of Makkah who bore the responsibilities of leadership both during the Prophet's lifetime and after his death. Others among the early converts of Makkah shined in another way, becoming not leaders but martyrs. Of the 'Ten Who are Promised Paradise,' nine are from the early converts of Makkah. Their many sacrifices contributed to the development of the most beautiful society that mankind has ever known - sacrifices from the likes of 'Ammaar ibn Yaasir, 'Abdullah ibn Mas'ood, Abu Dharr, Ja'far ibn Abee Taalib ♣, and others. Among the early converts was the best woman of this nation, Khadeejah ♣, as well as many other women who are models of piety and excellence - such as Umm Al-Fadl bint Al-Haarith ♣, Asmaa Dhaat An-Nitaaqain ♣ and Asmaa bint 'Umais ♣.

It is not surprising that the early converts of Makkah consisted of such excellent, pious, and noble individuals, for they benefited from the tremendous blessings of the Prophet's direct company. Imagine the joy of one who was honoured with the distinction of being a Companion of the Prophet ﷺ, which by definition means that he saw the Prophet ﷺ at least once during his lifetime and believed in him. Then imagine the joy of those early converts who were his Companions on a daily basis - learning from him, cultivating their manners under his tutelage, and nourishing their souls with his speech and company.

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Open Preaching, And The Means Employed By The Polytheists To Oppose The Prophet's *Da'wah*

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Open Preaching

Once the Prophet ﷺ trained his early followers, having taught them about correct beliefs, worship, and manners, the time came to openly preach the message of Islam, which represented a new stage of *Da'wah* that began with the revelation of this Verse:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾﴾

> *"And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do."* (Qur'an 26: 214-216)

And so the Prophet ﷺ gathered his tribe together and invited them to believe in Allah ﷻ, warned them about a painful torment if they disobeyed Him, commanded them to save themselves from the Hellfire, and made clear to them the religious duties of every human being.

Ibn 'Abbaas ﷺ reported that, when "And warn your tribe (O Muhammad ﷺ) of near kindred" was revealed, the Prophet ﷺ ascended Mount As-Safaa and began to call out, "O children of Faihr, O children of 'Adee," these being the various subtribes of the Quraish. They all gathered together before the Prophet ﷺ, and if a man was not able to go himself, he sent a messenger on his behalf to find out what was happening. The Quraish, Abu Lahab

included, came, and the Prophet ﷺ said, "Suppose I informed you that horses (i.e., an army riding on horses) were in the valley (i.e., behind this mountain), intending to attack you - would you believe me?"

"Yes," they said, "We have experienced nothing from you but truthfulness."

"Then I am a warner to you," said the Prophet ﷺ, "before the time of a severe punishment."

"Woe to you for the rest of this day!" exclaimed Abu Lahab. "Is it only for this that you have gathered us together?" Then Allah ﷻ revealed the following Verses,[1] making it clear who it was that was headed for destruction:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴿١﴾ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾﴾

> *"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him!"* (Qur'an 111: 1, 2)

According to one narration, the Prophet ﷺ invited them one subtribe at a time, saying to the members of each subtribe, "Save yourselves from the Hellfire." To make the situation of his relatives crystal-clear, the Prophet ﷺ also called out to his daughter, saying, "O Faatimah, save yourself from the Hellfire, for I have no authority from Allah ﷻ to avail you in the least (in the Hereafter), except that you have ties of relation (with me), which I will join (by being good to you in this world)."[2]

At the outset of the aforementioned meeting, the Prophet ﷺ, from on top of the mountain, was able to look at his audience and at what was behind the mountain, whereas his audience was able to look only at him. Based on his advantageous viewpoint, the Prophet ﷺ asked his audience a suitable question to establish a proof against them; their sense of justice, previous experience, and intelligence guided them to acknowledge his truthfulness. Now

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[1] *Saheeh Bukhaaree*, "The Book of *Tafseer*." *Hadeeth* number: 4770.

[2] *Saheeh Muslim*, "The Book of Faith." *Hadeeth* number: 204.

that this preamble was done with, and the audience had testified to his veracity, the Messenger of Allah ﷺ said, "Then I am a warner to you before the time of a severe punishment." He ﷺ said this as if to define his role as a Prophet and to make it clear that he ﷺ alone among them had knowledge of realities that had to do with the unseen world. In a wise and eloquent manner, using both visual effect and pithy speech, the Prophet ﷺ informed the Quraish that he was a Prophet ﷺ sent to them from Allah ﷻ.

Even though the Prophet ﷺ was sent to all of mankind, it was only natural that he ﷺ should begin with his tribe. Why? First, one should always begin with oneself, then with one's family and close friends, for it is neither wise nor correct to invite a stranger to the truth before inviting one's own relatives. Second, there was a strong sense of tribal loyalty among the Quraish, so that, if the Prophet ﷺ succeeded in garnering the support of Quraish's members, they would help him, support his *Da'wah*, and protect him. Third, Makkah was of great religious significance to the polytheists of Arabia; hence Islam would greatly benefit if Makkah's inhabitants became Muslims. For these and other reasons, the Prophet ﷺ began by preaching to the Quraish, even though, as the following Verses make amply clear, he ﷺ was sent as a Messenger ﷺ to all of mankind:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا ١﴾

"Blessed be He Who sent down the criterion (of right and wrong, i.e., this Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamin (mankind and jinns)." (Qur'an 25: 1)

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ ١٠٧﴾

"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 21: 107)

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢٨﴾

"And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not." (Qur'an 34: 28)

The next stage quickly followed, and the Prophet ﷺ began to invite everyone he came across, regardless of their tribal affiliations or countries of origin. He ﷺ went himself to people in their gatherings and took special advantage of the *Hajj* season, when many people of various tribes congregated in Makkah for the yearly pilgrimage. During this stage of his *Da'wah*, the Prophet ﷺ invited the free person and the slave, the strong and the weak, the rich and the poor. This more comprehensive preaching began with the revelation of this Verse:

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾﴾

"Therefore proclaim openly (Allah's Message – Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikoon (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers. Who set up along with Allah another ilah (god), they will come to know. Indeed, We know that your breast is straitened at what they say." (Qur'an 15: 94-97)

What resulted from this open preaching? People, for the most part, disbelieved; some among them mocked or even harmed Muslims; other plotted against Islam. A great struggle began between the Prophet ﷺ along with his Companions ؓ and the leaders of the polytheists. But not everything was negative in those early days: news of the said struggle spread rapidly by word of mouth, which in itself was a great victory for the Muslims, a victory in which the leaders of the polytheists were unwitting helpers. For when the leaders of the polytheists spoke evil words about Islam to people from other tribes, not everyone believed them, and so that is how they unwittingly informed

others about Islam. After all, the only means of spreading news during those days was oral communication. And it was by word of mouth that people from far off places learned of the Prophet's message. True, not many people embraced Islam in those early days of the Prophet's mission; but at least everyone was talking about it in their gatherings and homes, which was, if nothing else, a first step.

What The Polytheists Rejected

Of course, the most important teachings of Islam that the polytheists rejected were belief in the Oneness of Allah ﷻ, in the Hereafter, in the Prophethood of Muhammad ﷺ, and in the Noble Qur'an. In what follows is a brief analysis of the Islamic beliefs that the polytheists rejected:

Islamic Monotheism

The polytheists of Makkah did not deny the fact that Allah ﷻ created both them and all things. Allah ﷻ said:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾﴾

"And if you (O Muhammad ﷺ) ask them : "Who has created the heavens and the earth," they will certainly say : "Allah." Say : "All the praises and thanks be to Allah!" But most of them know not." (Qur'an 31: 25)

Nonetheless, they worshipped idols, claiming that doing so brought them closer to Allah ﷻ:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾﴾

"Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers)

besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever." (Qur'an 39: 3)

Makkah was originally a place wherein pure Islamic Monotheism had reigned. Ibraaheem, Ismaa'eel ﵉, and their progeny worshipped Allah ﷻ alone, without associating partners with Him. But generations later, polytheism was transported into Makkah from neighbouring lands. And it wasn't very long before polytheism became the norm in society, whereas monotheism became the very rare exception. This is why the inhabitants of Makkah, in whose minds polytheism was deeply ingrained, rejected the Prophet's message as vehemently as they did, even feeling a sense of wonder that a Prophet ﷺ came to them from among themselves:

﴿وَعَجِبُوٓا أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا وَٱصْبِرُوا عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾﴾

"And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. Has he made the aliha (gods) (all) into One Ilah (God – Allah). Verily, this is a curious thing!" And the leaders among them went about (saying): "Go one, and remain constant to your aliha (gods)! Verily, This is a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention!" (Qur'an 38: 4-7)

Their perception or understanding of Allah ﷻ and His relation to what He ﷻ created was utterly wrong; for example, they claimed that Allah ﷻ had a female companion from the jinn, that she conceived the angels, and that the angels are daughters of Allah ﷻ! And so Allah ﷻ revealed Verses which made it absolutely clear that Allah ﷻ created both jinns and angels, just as He ﷻ created human

beings; that He ﷻ has no female companion; and that He ﷻ has no children: He begets not, nor is He begotten. Allah ﷻ said:

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾﴾

"Yet they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything." (Qur'an 6: 100, 101)

Allah ﷻ also informed them that the jinns acknowledge the fact that they are slaves of Allah ﷻ and have no other relation to Him ﷻ:

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾﴾

"And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)." (Qur'an 37: 158)

Allah ﷻ commanded the polytheists to follow the truth and correct knowledge, and to reject false notions and guesses:

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى ﴿٢٧﴾ وَمَا لَهُم بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾﴾

"Verily, those who believe not in the Hereafter, name the angels with female names. While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth." (Qur'an 53: 27, 28)

And Allah ﷻ pointed out that, based on their very own thinking, the polytheists were contradicting themselves. According to them, daughters were of lesser value than sons, yet they had

the temerity to claim that Allah ﷻ, their Creator, granted them sons, yet kept daughters - the angels - for Himself:

﴿أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾﴾

"Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed." (Qur'an 17: 40)

Finally, Allah ﷻ informed the polytheists that they will indeed be questioned and held accountable for all of their baseless claims:

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾﴾

"And they make the angels who themselves are the slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!" (Qur'an 43: 19)

Faith In The Hereafter

The polytheists answered the Prophet's call to believe in the Last Day with disdain, mockery, and disbelief:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾﴾

"Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?" Has he (Muhammad ﷺ) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error." (Qur'an 34: 7, 8)

Also, they altogether disbelieved in resurrection after death:

﴿وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ٢٩﴾

"And they said : "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." (Qur'an 6: 29)

They were so sure and confident about their false beliefs that they swore by Allah ﷻ with their strongest oaths that they will not be resurrected after death:

﴿وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ وَعۡدًا عَلَيۡهِ حَقّٗا
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٨ لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ
ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ كَانُواْ كَٰذِبِينَ ٣٩﴾

"And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), – a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars." (Qur'an 16: 38, 39)

These Verses further illustrate their disbelief in Resurrection and the Hereafter:

﴿وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ وَمَا لَهُم بِذَٰلِكَ
مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَظُنُّونَ ٢٤ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن
قَالُواْ ٱئۡتُواْ بِـَٔابَآئِنَآ إِن كُنتُمۡ صَٰدِقِينَ ٢٥ قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يَجۡمَعُكُمۡ إِلَىٰ يَوۡمِ
ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢٦ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَيَوۡمَ
تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ ٢٧﴾

"And they say : "there is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only conjecture. And when

Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!" Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, – on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything)." (Qur'an 45: 24-27)

They were not guided to understand that the One Who created them the first time is able to give them life on the Day of Resurrection. Mujaahid and others related that Ubai ibn Khalaf[1] once went to the Messenger of Allah ﷺ with a decayed bone in his hand. As he broke the bone into small pieces and scattered those pieces into the wind, he said, "O Muhammad, do you claim that Allah will resurrect this?" The Prophet ﷺ answered, "Yes, Allah ﷻ will cause you to die; then He will resurrect you; and then He will thrust you into the Hellfire." These Verses were then revealed[2] :

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

"Does not man see that We have created him from Nutfah (mixed male and female discharge – semen drops). Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Qur'an 36: 77-79)

[1] According to a narration from Ibn 'Abbaas ؓ, it was Al-'Aas ibn Waail, and not Ubai ibn Khalaf, who went to the Prophet ﷺ on this occasion.

[2] *Tafseer Ibn Katheer* (3/581).

To convince people about the Resurrection, Allah ﷻ addressed their minds. He ﷻ reminded them that His Wisdom dictates that He ﷻ should resurrect His slaves for accountability and recompense. After all, Allah ﷻ created mankind to worship Him; He ﷻ then sent Messengers ﷺ and Books, in order to make clear to mankind how they should worship Him. Some of His slaves obey Him, and others disobey Him. Is it not wise and just, therefore, that Allah ﷻ should then recompense each person according to his deeds? Allah ﷻ said:

﴿أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾﴾

"Shall We then treat the (submitting) Muslims like the Mujrimoon (criminals, polytheists, and disbelievers, etc.)? What is the matter with you? How judge you? Or have you a Book through which you learn. That you shall have all that you choose?" (Qur'an 68: 35-38)

And Allah ﷻ said in another Verse:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

"And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! Shall We treat those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqoon (pious) as the Fujjar (criminals, disbelievers, wicked, etc)?" (Qur'an 38: 27, 28)

To further convince people, Allah ﷻ reminded them about how He ﷻ brings life to the earth through vegetation after it was once

dead, the point here being that the One Who brings life to the earth after its death is fully able to bring life back to rotting corpses and decaying bones:

﴿فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾﴾

> *"Look them at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things."* (Qur'an 30: 50)

Allah ﷻ also mentioned particular instances of how he brought certain people back to life in this world, as in the example of the People of the Cave. After making them lie in slumber for 309 years, Allah ﷻ raised them up to life. He ﷻ said:

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾﴾

> *"Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried."* (Qur'an 18: 12)

He ﷻ said in another Verse:

﴿وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ فَلْيَنظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾﴾

> *"Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you.*

And let him be careful and let no man know of you." (Qur'an 18: 19)

And He ﷻ said in yet another Verse:

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَـٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾﴾

"And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years)." (Qur'an 18: 25)

Belief In The Prophethood And Messengership Of Muhammad ﷺ

The polytheists attacked the Prophet ﷺ from various angles. First, they claimed that a Messenger from Allah ﷻ should be an angel, and not a human being like them; or at the very least, that an angel should accompany him. Allah ﷻ said:

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾﴾

"And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?" (Qur'an 17: 94)

And He ﷻ said in another Chapter:

﴿وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَـٰهُ مَلَكًا لَّجَعَلْنَـٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾﴾

"And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e., the message of Prophet Muhammad ﷺ)." (Qur'an 6: 8, 9)

Furthermore, they claimed that a Messenger from Allah ﷻ should

not eat food, and shouldn't walk in the marketplace as other human beings do:

﴿وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ
إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ
جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾﴾

"And they say : "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zaalimoon (polytheists and wrong-doers, etc.) say : "You follow none but a man bewitched." (Qur'an 25: 7, 8)

They failed to comprehend that if an angel were sent to them, they would also have refused to follow him, for they would have argued the impossibility of emulating the actions and deeds of beings that have powers which they do not possess. But a man from among them was sent, so that they could know that human beings can follow him, if Allah ﷻ guides them. Also, all Prophets ﷺ who came before Muhammad ﷺ were human beings who would eat and work:

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ
وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ
رَبُّكَ بَصِيرًا ﴿٢٠﴾﴾

"And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others : will you have patience? And your Lord is Ever All-Seer (of everything)." (Qur'an 25: 20)

Out of their brazenness and arrogance, they thought that a Messenger from Allah ﷻ should live up to their conditions: That

he be rich as well as powerful and eminent in their judgment:

﴿وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

"And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?" (Qur'an 43: 31)

The two 'great' men they were referring to are Al-Waleed ibn Al-Mugheerah (from Makkah) and 'Urwah ibn Mas'ood Ath-Thaqafee (from Ta'if).[1]

Despite the fact that the polytheists knew that the Prophet ﷺ was superior to them in intellect, they, in order to misguide others, claimed that he ﷺ was insane:

﴿وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾﴾

"And they say: "O you (Muhammad ﷺ) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man. Why do you not bring angels to us if you are of the truthful?" (Qur'an 15: 6, 7)

Allah ﷻ said in another Verse:

﴿أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾﴾

"How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. Then they had turned away from him (Messenger Muhammad ﷺ) and said: "One (Muhammad ﷺ) taught (by a human being), a madman!" (Qur'an 44: 13, 14)

And Allah ﷻ refuted them by saying:

﴿مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾﴾

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[1] *Tafseer Ibn Katheer* (4/126, 127).

"You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman." (Qur'an 68: 2)

And although they knew that the Prophet ﷺ was not endowed with the ability to produce poetry, they claimed that he ﷺ was merely a poet; likewise, they knew that he ﷺ was in no way similar to soothsayers, yet they nevertheless made the claim that he was a soothsayer, intending thereby to discredit him ﷺ. Allah ﷻ said:

﴿فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ۝٢٩ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ۝٣٠﴾

"Therefore, remind and preach (mankind of Islamic Monotheism, O Muhammad ﷺ). By the Grace of Allah, you are neither a soothsayer, nor a madman. Or do they say: (Muhammad ﷺ is) a poet! We await for him some calamity by time!" (Qur'an 52: 29, 30)

They furthermore claimed that he ﷺ was a liar, even though, prior to his Prophethood, they themselves knew him as the 'Truthful, Trustworthy One.' And even after he ﷺ became the recipient of revelation, they called him a liar on the one hand, and trusted their valuable merchandise to him on the other hand, knowing full well that they could trust no one else as much as they could trust him. Allah ﷻ said:

﴿وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ۝٤﴾

"And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar." (Qur'an 38: 4)

And Allah ﷻ said in another chapter, mentioning another one of their claims:

﴿نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ۝٤٧ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝٤٨﴾

"We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zaalimoon (polytheists and wrongdoers, etc.) say: "You follow none but a bewitched man." See what examples they have put forward for you. So they have gone astray, and never can they find a way." (Qur'an 17: 47, 48)

In response to the lies and mockery of the polytheists, Allah ﷻ sent down a stern warning:

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ١٠﴾

"And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at." (Qur'an 6: 10)

The polytheists inwardly knew the truth, but they were too arrogant to accept it; so having nothing else at their disposal, they resorted to false claims and accusations in order to turn people away from Prophet Muhammad ﷺ. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ٣٣﴾

"We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny." (Qur'an 6: 33)

Belief In The Noble Qur'an

Not believing the Qur'an to be revelation from Allah ﷻ, they considered it to be a form of poetry, even though anyone who compares the Qur'an with Arab poetry knows for certain that the former is completely different from the latter. Allah ﷻ said:

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ٦٩ لِّيُنذِرَ

﴿مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَـٰفِرِينَ ﴿٧٠﴾﴾

"And We have not taught him (Muhammad ﷺ) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'an. That he or it (Muhammad ﷺ or the Qur'an) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings)." (Qur'an 36: 69, 70)

The Qur'an has nothing to do with poetry; in fact, in the Qur'an, poets are censured because they – at least most of them – misguide mankind and speak contrary to what is true and real. Allah ﷻ said:

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾

"As for the poets, the erring follow them. See you not that they speak about every subject (praising others – right or wrong) in their poetry? And that they say what they do not do." (Qur'an 26: 224-226)

In another Chapter of the Qur'an, Allah ﷻ said:

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٤٣﴾﴾

"That this is verily the word of an honoured Messenger [i.e., Jibreel (Gabriel) or Muhammad ﷺ which he has brought from Allah]. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the revelation sent down from the Lord of the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 69: 40-43)

Not having legitimate proofs to back up their beliefs, the polytheists would often make ludicrous claims. For example, they said, "Muhammad learns the Qur'an from a foreigner (i.e., a non-Arab)." The foreigner they were referring to was a hired

seller who spoke very little Arabic – just enough to engage in only a simple conversation. And that is why Allah ﷻ said:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ١٠٣﴾

"And indeed We know that they (polytheists and pagans) say : "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue." (Qur'an 16: 103)

Just reflect on how preposterous their claim was: They said that the Qur'an, with its unparalleled eloquence and linguistic beauty, was composed by a person who could barely speak Arabic! Only someone with a very weak grip on reality could make such a claim.

They also decried the manner in which the Qur'an was being revealed; they requested that it should all be revealed at once, even though it being revealed in stages was more conducive to strengthening the hearts of the believers, to their understanding the Qur'an, to their memorizing the Qur'an, and to their applying its teachings. Allah ﷻ said:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ٣٢﴾

"And those who disbelieve say : "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years)." (Qur'an 25: 32)

After the polytheists openly disbelieved in the Qur'an, Allah ﷻ challenged them to produce something similar to it; and He ﷻ also informed them about the outcome of that challenge beforehand.

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ٨٨﴾

"Say : "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (Qur'an 17: 88)

In fact, they were not even able to produce something that is similar to only 10 Chapters of the Qur'an:

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَـٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٣﴾ فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَـٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾﴾

"Or they say, "He (Prophet ﷺ) forged it (the Qur'an)." Say : "Bring you then ten forged Soorahs (Chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!" If then they answer you not, know then that the revelation (this Qur'an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?" (Qur'an 11: 13, 14)

The challenge was a perfect refutation of the polytheists when it was made clear that they couldn't even produce something that is similar to only one Chapter of the Qur'an:

﴿وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٨﴾﴾

"And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e., the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e., laws and orders, etc, decreed for mankind) – wherein there is no doubt from the Lord of the 'Alamin (mankind, jinns, and all that exists), Or do they say : "He (Muhammad ﷺ) has forged it?" Say : "Bring then a Soorah

(Chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!" (Qur'an 10: 37, 38)

One must keep in mind that the Arabs were known for their poetry and eloquence. Having no other claim to fame, they held poetry competitions and the winners' poems would be hung up onto the wall of the Ka'bah. Yet despite their eloquence, they couldn't meet the aforementioned challenges, which clearly proves that the Qur'an is Allah's speech. There is nothing that is similar to Allah ﷻ Himself, to His attributes, to His actions – and to His sayings and speech.

Some Of The Reasons Why Most Of The Quraish Rejected The Message Of Islam

Some Islamic historians and researchers have discussed at least some of the reasons that prompted the Quraish to reject the Prophet's *Da'wah;* among the reasons they mentioned are the following:

1) The weak impact that the messages of previous Prophets عليهم السلام had on the Arabian Peninsula

The Arabs, to whom Prophet Muhammad ﷺ was sent, were not even remotely interested in previous Prophets عليهم السلام and the laws that were revealed to them. What the Arabs believed in and practiced could not really be called a religion; true, they bowed down to idols, but they were not governed by a set of moral or religious laws. And contrary to the Christians and Jews, they did not spend any time studying divinely revealed Books; and so Allah ﷻ established the proof against them by sending His Messenger ﷺ to them. Allah ﷻ said:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓا۟
إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ
﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ

مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ
سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

"And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e., do not disobey His Orders), that you may receive mercy (i.e., saved from the torment of Hell). Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied." Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those who turn away from Our Ayaat with an evil torment, because of their turning away (from them)." (Qur'an 6: 155-157)

Polytheism was deeply ingrained in the minds, hearts, and souls of the Quraish; any change on their part, therefore, required a major inward transformation. Also, since they did not believe in any divinely revealed religion, their hearts had hardened, and they became a materialistic people, caring only for their worldly welfare. And so when the message of Islam threatened their authority in Makkah, they were willing to expend all of their energies in order to protect the authority and wealth to which they had become accustomed.

2) They had a fanatical attachment to the ways and customs of their fathers

Customs and traditions have a strong hold on human beings. If one is born a Hindu, for example, it is very hard for him to change, no matter how many clear proofs he witnesses that establish the falsehood of his religion. Fanatical loyalty to the

ways of one's forefathers was the strongest reason that caused people to reject the messages of Prophets عليهم السلام and Messengers عليهم السلام. For many people, it is easier to sacrifice their lives than to change what has become customary for them. In the Noble Qur'an, Allah ﷻ pointed to how blind following of one's forefathers was a disease that afflicted previous nations. The following Verses contain a discourse between Ibraaheem عليه السلام and his people:

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ٧٠ قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ٧٢ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ٧٣ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ٧٤﴾

"When he said to his father and his people: "What do you worship?" They said: "We worship idols, and to them we are ever devoted." He said: "Do they hear you, when you call (on them)? "Or do they benefit you or do they harm (you)?" They said: "Nay, but we found our fathers doing so." (Qur'an 26: 70-74)

Throughout the centuries, whenever Prophets عليهم السلام and righteous believers reproached their people for gratifying their evil desires, they excused themselves by citing the examples of their forefathers:

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٢٨﴾

"They say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?" (Qur'an 7: 28)

They had no proof to validate their actions – no revealed book, no logical arguments – and so they justified what they did by citing the examples of their forefathers. Allah ﷻ said:

﴿أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا

كِتَٰبٖ مُّنِيرٖ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ
ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

"See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including health good looks, etc.) and hidden [i.e., One's faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light! And when it is said to them: "Follow that which Allah has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitaan (Satan) invites them to the torment of the Fire." (Qur'an 31: 20, 21)

In misguiding the polytheists, *Shaitaan* took advantage of an inborn characteristic that is found in all human beings - a sense of loyalty to one's father and grandparents. *Shaitaan* often attacks his victims through an inborn characteristic or desire - lust, love of country, love of wealth, etc. - and then attempts to develop it in their minds until they go to extremes. So, for the polytheists of Makkah, what was originally a natural and inborn sense of loyalty to forefathers became a fanatical concept that hindered them from accepting the truth. The Prophet ﷺ pointed out such deception on the part of *Shaitaan* when he ﷺ said, "Verily, *Shaitaan* lies in wait for the son of Adam upon the paths [he travels by (figuratively speaking)]. *Shaitaan* waits for him on the path of Islam and says, 'Will you embrace Islam and forsake your religion, the religion of your fathers, the religion of your fathers' fathers?' He (the son of Adam) disobeys him and embraces Islam. Then *Shaitaan* sits waiting for him on the path of *Hijrah* and says, 'Will you migrate (perform *Hijrah*), and forsake your land and your sky? And indeed, the example of a *Muhaajir* (one who

migrates) is that of a horse that is tied up in a rope (the *Shaitaan* is trying to insinuate that a *Muhaajir* is constricted in his lifestyle, whereas the native dwellers of a land are free to live in comfort).' He (the son of Adam) disobeys him and performs *Hijrah*. Then *Shaitaan* sits waiting for him on the path of *Jihaad* and says, 'Will you perform *Jihaad*! It weakens one's soul and one's store of wealth. Then one fights and is killed, upon which his wife remarries, and his wealth is distributed.' He disobeys him and performs *Jihaad*." The Messenger of Allah ﷺ then said, "If one does that (i.e., whoever disobeys *Shaitaan* in all that is mentioned above), then it is a right upon Allah *'Azza wa-Jall* (the Possessor of might and majesty) to admit him into Paradise. And if he drowns, then it is a right upon Allah to admit him into Paradise. Or if he falls off of his mount and dies as a result, it is a right upon Allah to admit him into Paradise."[1]

When the Prophet ﷺ began to spread the message of Islam, one of the accusations leveled against him was that he invited people to follow a way that was contrary to the way of the forefathers of the Quraish. The leaders of the polytheists used this accusation to turn commoners away from the Prophet ﷺ and Islam.

3) The position taken by the People of the Book strengthened the resolve of the polytheists

Having been accustomed to polytheism for generations, the Quraish were sufficiently set in their ways, so that it became unlikely that they would readily embrace Islamic Monotheism. But their resolve not to change strengthened when they witnessed the stance that Jews and Christians took vis-à-vis Islam. They were the people of the Torah and the *Injeel*, the inheritors of divinely revealed Books, yet they disbelieved in and rejected the message of Muhammad ﷺ. Allah ﷻ said:

﴿وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ۝٦ مَا

[1] *An-Nasaaee*, "The Book of *Jihaad*." (6/21, 22).

﴿ سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴾ ﴿٧﴾

"And the leaders among them went about (saying): "Go on, and remain constant to your aliha (gods)! Verily, this a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention!" (Qur'an 38: 6, 7)

Ibn 'Abbaas ﷺ, As-Siddee ﷺ, Muhammad ibn Ka'ab Al-Quradhee, Qataadah, and Mujaahid[1] – they all said that "people of these later days" refers to Christians, an opinion that is based on the testimony of the People of the Book against the Messenger ﷺ; it could not have been otherwise, since the Arabs had no knowledge about divinely revealed Books, nor about the realities and information contained in those Books.

4) The strong hold that tribal customs and norms had on the Quraish

Inter-tribal strife was a common feature of life in the Arabian Peninsula prior to the advent of Islam. Each tribe strove for superior power, honour, and status; and even within a tribe, the matter of choosing a leader was at once highly competitive and based upon inherited norms and customs. Consequently, people from the same subtribe of the Prophet ﷺ complained that he ﷺ was not one of their elder, honoured leaders. Those from other subtribes rejected Islam partly because they feared for their authority and status. And people from foreign tribes rejected Islam in order to avoid becoming weaker in relation to the Quraish, but also out of tribal pride: they didn't want to follow an individual who was not a member of their tribe. Consider the following narration, in which Mugheerah ibn Sho'bah ﷺ said, "On the first day I came to know the Messenger of Allah ﷺ, I was with Abu Jahl ibn Hishaam in one of alleys of Makkah. While we were there, the Messenger of Allah ﷺ met us and said to Abu Jahl,

[1] *Tafseer At-Tabaree* (23/126), and *Ad-Durr Al-Manthoor* (7/146).

'O Abal-Hakam (i.e., Abu Jahl; he was known as Abal-Hakam prior to the advent of Islam), come to Allah ﷻ and to His Messenger. Indeed, I invite you unto Allah.' Abu Jahl said, 'O Muhammad, are you done cursing our gods? Is the only thing you want that I bear witness that you have indeed conveyed (your message)? For by Allah, even if I knew that what you say is the truth, I would still not follow you!' The Messenger of Allah ﷺ left, and Abu Jahl then approached me and said, 'By Allah, I indeed know that what he says is true, but Banu Qusai (the subtribe of the Prophet ﷺ) said: The *Hijaabah* (covering the Ka'bah) is our (honour and duty). And we said: Yes. They said: The *An-Nadwah* (the house of council for the Quraish) is with us. And we said: Yes. They said: *Al-Liwaa* (the banner of war) is with us. And we said: Yes. They said: *As-Siqaayah* (providing drink to the pilgrims) is with us. And we said: Yes. Then they fed (pilgrims), and we fed (pilgrims), until they say: A Prophet is among us. Then no, by Allah, I will not do so (i.e., I will not concede this to them).'''[1]

5) A strong desire on the part of the Quraish to maintain their status and influence among Arabs

The Quraish wanted to maintain the lofty status they held among Arabs, and they wanted Makkah to remain a holy place among Arab tribes. They thought that Islam would take away the superiority they enjoyed, and they felt that if Islam reigned supreme in Makkah, other Arab tribes would attack Makkah, or at least prevent trade and merchandise from reaching Makkah's marketplace. With all of their calculations and planning, the Quraish forgot that it was Allah ﷻ Who blessed them with safety and sustenance. Allah ﷻ said:

﴿وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا

[1] *Al-Baihaqee, "Dalaail An-Nubuwwah"*; chapter, "The Polytheists of The Quraish Acknowledge the Miracle of Allah's Book. (2/207).

ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

"And they say : "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, – a provision from Ourselves, but most of them know not." (Qur'an 28: 57)

The Quraish thought that if the Arabs – who glorified idols – found out that the Quraish embraced a new religion, they would severely punish them for doing so; but little did they appreciate that Allah ﷻ has complete control and power over all things. Allah ﷻ said:

﴿أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾﴾

"Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood – polytheism, idols and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?" (Qur'an 29: 67)

And Allah ﷻ said in another Chapter of the Qur'an:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾

"And verily, Our Word has gone forth of old for Our slaves, – the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors." (Qur'an 37: 171-173)

2

Trials And Tribulations

That life is a test and that the faith of people will be tested, through trials are facts that we are reminded of repeatedly in the Noble Qur'an. Allah ﷻ said:

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ﴿١٦٥﴾﴾

"And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful."
(Qur'an 6: 165)

And Allah ﷻ said elsewhere in the Qur'an:

﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾﴾

"Verily! We have made that which is on earth as an adoration for it, in order that We may test them (mankind) – as to which of them are best in deeds. [i.e., those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet ﷺ]."
(Qur'an 18: 7)

And Allah ﷻ said in yet another Verse:

﴿إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًۢا بَصِيرًا ۝٢﴾

"Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer." (Qur'an 76: 2)

Success and trials are inextricably linked. No nation can prosper until it passes through various stages of trials and tests. Allah ﷻ tested the believers through various trials in order to examine their faith; it was only after those trials that they were granted stability and strength on earth. Imam Ash-Shaafai'ee – may Allah have mercy on him – expressed a similar meaning when he was once asked, "What is better for a person: For him to be granted stability and prosperity, or for him to be tested through affliction?" He answered, "One is not granted stability and prosperity until he is tested through affliction. For indeed, Allah ﷻ tested Nooh, Ibraaheem , Moosa, 'Eesa ﷺ, and Muhammad ﷺ It was after they showed patience that Allah ﷻ granted them stability and prosperity, so in no way should anyone think that he can altogether be saved from pain." It must be remembered, however, that the trials that believers in particular are afflicted with are merciful and not punitive in nature. They are not merely being tested, as opposed to disbelievers; rather, they are also being chosen for good things to come. Trials and affliction, if patiently dealt with, lead to Paradise, for the Prophet ﷺ informed us that, "Paradise is surrounded by disliked things (i.e., matters that one does not like, that require effort, etc.), and the Hellfire is surrounded by desires."[1]

The Wisdom Behind And The Benefits Of Affliction

The wisdom behind and the benefits of trials and affliction are many; here are the most important ones:

1) Purifying the ranks of believers: Through affliction, the true

[1] *Saheeh Muslim,* "The Book of Paradise." *Hadeeth* number: 2922. Bukhaaree related it as well (6487).

believer is distinguished from the lying hypocrite, for the real character of a person often becomes clear not during times of ease, but during times of hardship. Consider, for instance, how the hypocrites, complaining about harsh circumstances, remained behind from the Tabook expedition. And Allah ﷻ said:

﴿أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢﴾

"Do people think that they will be left alone because they say: "We believe," and will not be tested." (Qur'an 29: 2)

2) Laying bare the inner realities of people's souls: Sayyid Qutub, may Allah have mercy on him, clarified this point when he said, "Allah ﷻ knows the realities of people's hearts before He tests them; His tests, therefore, make plain to the outer world what is already plain and clear to Allah ﷻ. And so people are held accountable for the actions they carry out, and not merely for what Allah ﷻ knows about them. This is a blessing from Allah ﷻ on the one hand, and pure justice on the other."[1]

3) Preparing believers for higher levels of piety and obedience: It is as if hardships melt the good soul and, in the process, rid it of impurities. At the same time, hardships encourage one to dig down deep for hidden strength and resolve, which one would not otherwise have done.

4) Allowing believers to become better acquainted with their inner selves: One should always know where one stands, in terms of both one's weaknesses and strengths; and through hardship one gains that knowledge, thus becoming better able to improve one's character and to fend off future attacks from *Shaitaan*.

5) Providing believers with a means of propagating the message of Islam: The patience of a believer in times of hardship and distress is a silent form of *Da'wah*. Illustrating this point are the

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[1] *Fee Dhilaal Al-Qur'an* (2/180).

examples of individuals from foreign tribes who went to the Prophet ﷺ and embraced Islam. When this occurred, the Prophet ﷺ sometimes instructed the individual to go back to his people and invite them to Islam. He would then return to his people and patiently endure their disbelief and harm, yet he ﷺ would patiently continue upon his course until, sooner or later, he returned to the Messenger of Allah ﷺ - except this time, with the members of his tribe, all of whom were coming as new Muslims. We will - *In Sha Allah* - come across particular examples of this later on in the book.

6) Encouraging strong souls to embrace Islam: When they witness the forbearance and many sacrifices of the Muslims, certain people with strong souls - who usually represent the small minority - become attracted to the religion that breeds such wonderful qualities.

7) Raising one's ranking with Allah ﷻ, and atoning for sins: The Messenger of Allah ﷺ said, "Whenever the believer is afflicted with (the pricking of) a thorn or anything greater than that (i.e., in terms of harm), because of it Allah ﷻ raises him one ranking or removes from him one sin."[1] A person might have a ranking with Allah ﷻ that he couldn't have achieved through his deeds, and so Allah ﷻ tests him with an affliction and raises him to that ranking. The aforementioned *Hadeeth* also makes it clear that affliction is one of the ways through which sins are atoned for.

Other than what I mentioned above, there are many other benefits of going through trials and afflictions, some of which I will list here:

- By experiencing affliction, one gains an appreciation of Allah's Greatness and Power, and one's own weakness and subservience.

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[1] *Saheeh Muslim*, "The Book of Piety and Joining Ties of Relation (with Relatives)"; chapter, "The Reward a Believer Receives when he Becomes Sick." *Hadeeth* number: 2572.

- One is prompted to invoke Allah ﷻ more so during times of hardship that during times of ease and comfort.
- By experiencing hardship, one gains an appreciation for those times when all is well.

For a more detailed discussion of the wisdom behind and the benefits of affliction, one should refer to the book, *Fiqh Al-Ibtilah* by Muhammad Abu Sa'leeq.

Especially, but not exclusively, during the Makkan period of the Prophet's biography the Prophet ﷺ and his Companions ﷽ experienced many trials and hardships - such as when the polytheists distorted the message of Islam; when they physically attacked the Prophet ﷺ and his Companions ﷽; when, during the *Hajj* season, they tried to discredit the Prophet ﷺ, for example, by calling him a soothsayer and a poet; when they enacted a comprehensive embargo against the Muslims; and so on. In the following section, I will - *In Sha Allah* - discuss some of the ways in which the polytheists waged war against Islam.

3

Some Of The Ways In Which The Polytheists Waged War Against Islam

If the polytheists among the Quraish were not united upon certain issues, they were certainly united upon the goal of suppressing the message of Islam, which completely uprooted their way of life, disparaging their gods and their way of thinking. They made many attempts to stop the message of Islam from spreading, or at least to limit the scope of its spreading. In what follows, I will discuss some of those attempts:

The Quraish made frequent attempts to dissuade Abu Taalib from helping and protecting the Messenger of Allah ﷺ

Once, the Quraish went to Abu Taalib and said, "Verily, your nephew has offended us both in our places of gathering and in our *Masjid,* so prevent him from continuing to do so." Abu Taalib then said to the Messenger of Allah ﷺ, "Verily, these cousins of yours claim that you are offending them in their *Masjid* and places of gathering, so desist from harming them." According to one account, the Prophet ﷺ then raised his gaze and said, "Do you see this sun?" They said, "Yes." According to one narration, he ﷺ then said, "By Allah, I am not more able to abandon what I have been sent with than for someone to (reach up and) light a torch of fire from this sun." Abu Taalib then said, "By Allah, my nephew

has never lied," after which he said to the leaders of the polytheists, "So return (from whence you came) in a sensible manner."[1] The Quraish made many attempts to put pressure on the Messenger of Allah ﷺ through his family, but their efforts of course ended in failure.

The leaders of the Quraish became desperate when they realized that Abu Taalib, despite their many entreaties, was standing firmly beside his nephew. Particularly baffling and annoying to the Quraish was the fact that Abu Taalib was their coreligionist and showed no signs of wanting to embrace Islam. Desperation on their part led to an attempt that was at once insidious and pathetic. They went to Abu Taalib with 'Umaarah ibn Al-Waleed ibn Al-Mugheerah, who was young, handsome, and of noble lineage. They said, "O Abu Taalib, here is 'Umaarah ibn Al-Waleed, strongest among Quraish's youth and handsomest. Take him and you will have his *'Aql* (blood money if he is killed) and his help and support. Take him as a son, for he is yours. And (in return) surrender to us your nephew, who has opposed your religion and the religion of your fathers; has divided your people; and has disparaged our wise ones (or our views and opinions). Then we will kill him; in the end, it is nothing more than a man for a man." Abu Taalib answered, "By Allah, evil indeed is the trade you offer me! Shall you give me your son, whom I will nourish, while I give you my son, whom you will kill? This, by Allah, shall never happen!"[2]

The magnanimous way in which Abu Taalib treated the Messenger of Allah ﷺ is truly amazing; he selflessly linked his fate with the fate of his nephew, Muhammad ﷺ; and he was in an ideal position to do so, for he was the leader and most influential member of the Banu Haashim clan, and was thus able to unite the children of Haashim and Al-Muttalib. He united them together - both the Muslims and non-Muslims among them - to support the Messenger of Allah ﷺ. He protected his nephew without doubt or limitation. The only member of his clan who refused to join his

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[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pg. 78).

[2] *Al-Bidaayah Wan-Nihaayah* (3/48).

efforts was Abu Lahab, whose evil destination is clearly mentioned in the Noble Qur'an.

Hamzah رضي الله عنه, another one of the Prophet's uncles, showed a strong display of family loyalty when Abu Jahl cursed the Prophet ﷺ. Hamzah رضي الله عنه, showing no fear, struck Abu Jahl with his bow, causing a fracture; he then said to Abu Jahl, "Do you curse Muhammad while I am upon his religion. Return the blow (I delivered to you) if you are able to do so!" Hamzah رضي الله عنه said that he رضي الله عنه was a Muslim based on family loyalty; it was later on that day or on the following morning, after he had time to reflect on what had happened, that he رضي الله عنه truly decided to enter into the fold of Islam. How Hamzah رضي الله عنه dealt with Abu Jahl was a singular incident in the biography of the Prophet ﷺ, singular because the one he was physically protecting cursed his gods, found fault with his religion, and disparaged his views. Wars were fought against people who did those things, yet not only did Hamzah رضي الله عنه not harm the Prophet ﷺ, he protected him with his life.

A great deal of poetry that was composed during the lifetime of the Prophet ﷺ is recorded in, among other books, *As-Seerah An-Nabawiyyah* by Ibn Hishaam. In one such poem, Abu Taalib praises his clan for joining in his cause and, to further strengthen their resolve, reminds them about the Prophet's superior character and ranking among them. Abu Taalib wrote another poem when he was afraid that the Arabs would unite against his clan; in it, he seeks refuge with the sanctity of Makkah and reminds the Quraish about his ranking among them; also, he announces to the Quraish that he will die before he surrenders the Messenger of Allah ﷺ to them. In another poem, he says that even if it means that rivers of blood will flow and that fighting will become intense between the clans of the Quraish, he will never stop protecting the Prophet ﷺ. Abu Taalib remained true to the Prophet ﷺ until his dying breath. Having the complete support and protection of Abu Taalib, the Prophet ﷺ remained relatively safe from the harm of the Quraish and was able to move about freely in Makkah and openly speak the truth, without having to fear for his life.

An Attempt To Discredit The Prophet ﷺ

The leaders of the Quraish were greatly disquieted by the fact that news of Islam had spread to all parts of the Arabian Peninsula. Arab tribes came to Makkah every year for *Hajj* (pilgrimage to the Ka'bah), and during that time many among them would try to find out more about Prophet Muhammad ﷺ and Islam. In the minds of the Quraish, therefore, a campaign had to be launched to discredit the Prophet ﷺ in the eyes of the Arabs. The leader of that campaign was Al-Waleed ibn Al-Mugheerah, who by that time was an aged chieftain of the Quraish, and leader of the Banu Makhzoom clan.

Having gathered together with a number of other chieftains and nobles, Al-Waleed said, "O people of the Quraish, the season (for *Hajj*) has arrived, and Arab delegates are coming to you. They have indeed heard about this companion of yours (i.e., Prophet Muhammad ﷺ), so let us agree to say the same thing about him; otherwise, if you say different things (about him), you will end up contradicting one another"

"O Abu 'Abd Shams (i.e., Al-Waleed)," said the attendees of this evil gathering, "Speak and inform us of what we should say, and we will say it."

"Rather, you speak, and I will listen," said Al-Waleed.

"We will say that he is a soothsayer," someone suggested. Al-Waleed demurred, saying that the Prophet ﷺ was certainly not a soothsayer. Soothsayers had certain typical characteristics, in the way they spoke barely audible, incoherent incantations, and in the way they rhymed. Al-Waleed explained that the Prophet ﷺ had none of those characteristics and that he in fact did not resemble soothsayers in the least.

"We will say that he is mad," someone suggested. Al-Waleed again demurred, saying, "He is certainly not mad." Mad people too had certain discernible characteristics, none of which the Prophet ﷺ possessed, Al-Waleed explained.

"We will say that he is a poet," someone suggested. "A poet he is

not!" Al-Waleed said, again pointing out that the Prophet ﷺ did not resemble poets in the least. Al-Waleed was certainly not showing any scruples about lying against the Prophet ﷺ; rather, he simply wanted to come up with a plausible lie, one that would not immediately be proven as being false.

"Then we will say that he is a magician," someone suggested.

"He is not a magician," said Al-Waleed. "We have seen magicians and how they blow into things (when making spells) and how they tie knots, and he does none of those things."

"Then what should we say, O Abu 'Abd Shams?" asked those who were gathered around Al-Waleed.

"By Allah, his speech is wonderful and sweet: its root (is strong like) a date palm tree, and its branches are replete with wonderful fruits. If you say anything from what you have suggested, it will immediately be known that what you say is false. Nonetheless, the best chance you have is for you to say that he is a magician." Magicians often practiced magic to sow dissension between people - between husband and wife, father and son, brother and brother, etc. Al-Waleed chose to say that the Prophet ﷺ was a magician - knowing that he ﷺ was not a magician - because, with the advent of Islam, the Quraish had become a divided people. Many sons of Quraish's chieftains and nobles accepted Islam, and so families became divided. Al-Waleed went on to say, "Say that he is a magician who divides between a man and his father, a man and his brother, a man and his wife, a man and his clan."[1]

Allah ﷻ then revealed the following Verses about Al-Waleed ibn Al-Mugheerah:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

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[1] *As-Siyyar Wal-Maghaazee* by Ibn Ishaaq (pgs. 150, 151), and *Tahdheeb As-Seerah* (1/64, 65).

﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ
﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ ﴾

"Leave Me Alone (to deal) with whom I created Alone (without any means, i.e., Al-Waleed bin Al-Mughirah Al-Makhzoomee)! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires – that I should give more; nay! Verily, he has been stubborn and opposing Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.). I shall oblige him to (climb a slippery mountain) in the Hellfire called As-Sa'ood, or to) face a severe torment! Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; then he frowned and he looked in a bad tempered way; then he turned back and was proud; then he said: "This is nothing but magic from that of old; this is nothing but the word of a human being!" I will cast him into Hellfire." (Qur'an 74: 11-26)

It is clear from the above-mentioned story that the campaign to besmirch the character of the Prophet ﷺ was not unorganized; to the contrary, it was a well-planned and coordinated effort on the part of Quraish's chieftains. Despite the fact that they were working on a primitive level with primitive means – they spread news by word of mouth and not by means of television or the radio – the Quraish employed all of the ingredients of a modern-day media smear campaign. They even overcame the disadvantages of only being able to spread their message verbally by choosing to launch their campaign when delegates from all Arab tribes were gathering in one place, in Makkah during the *Hajj* season.

Nonetheless, the above-mentioned story also points to the wonderful character of the Prophet ﷺ and the profound effect the Qur'an has on anyone who hears it. Al-Waleed ibn Al-Mugheerah was one of the most important chieftains of the

Quraish; and despite his arrogance and haughtiness, Al-Waleed was deeply moved by the Qur'an and acknowledge its grandness when he said, "By Allah, his speech is wonderful and sweet: its root (is strong like) a date palm tree, and its branches are replete with wonderful fruits."

As much as the Quraish tried to turn people away from Islam, their efforts were in vain, for the Prophet ﷺ had a profoundly positive effect on anyone he spoke to. His awe-inspiring composure, his humbleness, and his dignity – all of these gave his audience a glimpse into the Prophet's character before he ﷺ even spoke. Then when he ﷺ did speak, he captivated his audience with his logical speech, sincere and energetic tone, and loving disposition. It was clear that he ﷺ sincerely wanted to guide humanity through revelation from Allah ﷻ. Some of the most prominent converts whose stories exemplify how the Prophet ﷺ won over the hearts of people, despite Quraish's efforts to the contrary, are Dimaad Al-Azdee ؓ, 'Amr ibn At-Tufail ؓ, Abu Dharr ؓ, and 'Amr ibn 'Abasah ؓ. Here are brief accounts of how these and other Companions ؓ embraced Islam:

1) Dimaad Al-Azdee ؓ

Despite the aforementioned story about Al-Waleed ibn Al-Mugheerah, the polytheists did, at various times, accuse the Prophet ﷺ of being mad, of being a liar, of being a poet, and not just of being a magician. Dimaad Al-Azdee, who had come to Makkah as a delegate, heard the claim that the Prophet ﷺ was mad. Since it was reputable chieftains of the Quraish that made the claim, and not unknown people whose veracity could not be trusted, Dimaad Al-Azdee was convinced that the Prophet ﷺ was afflicted with some form of insanity. Dimaad was particularly interested in the Prophet's case because he himself was a medical practitioner who treated mentally sick patients. When he heard some people from Makkah say, "Muhammad is indeed mad," he said to himself, "Would that I saw this man, for Allah will perhaps cure him at my hands."

Dimaad did end up meeting the Prophet ﷺ, and he began by telling the Prophet ﷺ that he treated insane people and that, with the permission of Allah ﷻ, he had had some success with his patients. After Dimaad openly offered his services, the Messenger of Allah ﷺ said, "Indeed, all praise is for Allah; we praise him and seek His help. Verily, He whom Allah guides none can misguide; and he whom Allah leads astray none can guide. And I bear witness that none has the right to be worshipped but Allah alone, and He has no partner, and that Muhammad is His slave and Messenger."

Dimaad said, "Repeat these words of yours to me," upon which the Messenger of Allah ﷺ repeated what he had said three times. Very much amazed, Dimaad said, "I have indeed heard the speech of soothsayers, magicians, and poets, yet I have not heard anything that is similar to these words of yours. They reach the deepest depths of the sea (i.e., they are very profound and meaningful)." The Messenger of Allah ﷺ then asked him to extend his hand and pledge allegiance upon Islam, and Dimaad ؓ did so. Next, the Messenger of Allah ﷺ said, "And upon your people (i.e., you make the same pledge for your people: that you will invite them to Islam)." Dimaad answered, "And upon my people."

After the country of Islam was established in Al-Madeenah, the Messenger of Allah ﷺ would send various military units on missions, some to gain information and some to engage in battle. On one such mission, the Prophet's Companions ؓ passed by Dimaad's tribe. The leader of the mission asked those under his command, "Did you gain anything from these people (i.e., in terms of war booty)?" "Yes," said one of them, "I gained from them a container that is used for purification." The leader of the mission said, "Return it, for these are the people of Dimaad."[1]

Some of the Lessons and Morals of this story

1) Sometimes when non-Muslims attempt to harm or discredit

[1] *Saheeh Muslim*, "The Book of *Al-Jumu'ah*"; chapter, "Shortening the Prayer and the *Khutbah*." *Hadeeth* number: 868.

Muslims, they end up unwittingly helping Muslims; people plan, but Allah ﷻ is the best of planners. Regarding the story in question, the Quraish tried to malign the Prophet's character by accusing him of being mad, their intention being to prevent people from learning more about Islam. It was their very lies that prompted Dimaad رضي الله عنه to search out for the Prophet ﷺ, in order to treat him. Hence the slander campaign of the Quraish was one of the reasons why Dimaad رضي الله عنه and his people embraced Islam.

2) One who invites others to Islam must be patient and forbearing; the Prophet ﷺ displayed both of these characteristics during his initial meeting with Dimaad رضي الله عنه. For Dimaad رضي الله عنه introduced himself by saying that he wanted to treat the Prophet ﷺ for the condition of insanity, which would have aroused the anger of most people, had they been in a similar situation. Yet the Prophet ﷺ answered Dimaad رضي الله عنه with forbearance and composure, and as a result, Dimaad رضي الله عنه was amazed and showed complete respect to the Messenger of Allah ﷺ.

3) The words the Prophet ﷺ spoke to Dimaad رضي الله عنه are of special significance in Islam; he ﷺ would often begin his sermons with them. One of the reasons why those words are of special significance is that they are, despite being little in number, comprehensive of important meanings: Glorification of Allah ﷻ, praise of Allah ﷻ, Islamic Monotheism, etc.

4) Two important qualities of the *Daa'ee* (one who invites others to Islam) are eloquence and sincerity. Because the Prophet's speech was eloquent and flowed from a heart that was filled with *Eemaan*, certainty, wisdom, and sincerity, what he said would both reach and attract the hearts of his audience.

5) Dimaad's story is one of many examples that show how Islam is the religion of *Fitrah* – that is, human beings who are free from inward and outward pressures and negative influences inherently accept it. So if a person is free from such pressures and influences, and is also open-minded, he is likely to be

attracted to Islam if it is properly presented to him, which is why Muslims need to work very hard to present Islam in a good and clear manner.

6) The story of Dimaad ﷺ illustrates the importance of performing *Da'wah*, for the Prophet ﷺ took a pledge from Dimaad ﷺ to apply the teachings of Islam himself and to invite his people to become Muslims.

2) 'Amr ibn 'Abasah ﷺ

Here, as related in *Saheeh Muslim*, is 'Amr ibn 'Abasah's story in his own words: "During the days of ignorance (i.e., pre-Islamic days), I would think that people were upon misguidance and that, since they worshipped idols, they were upon nothing (that is correct). Then I heard about a man in Makkah, who was informing (people) about much (significant) news. I sat on my mount and went to him. At the time the Messenger of Allah's people were brazen and insolent in their dealings with him, and so I proceeded gently until I entered upon him Makkah. (Upon meeting the Messenger of Allah ﷺ,) I said, 'Who are you?' He said, 'I am a Prophet.' I asked, 'And what is a Prophet?' He said, 'Allah has sent me.' I asked, 'With what (message) did He send you?' He ﷺ said, 'He sent me with (the message of) joining ties of relation, breaking idols, and believing in the Oneness of Allah ﷻ (worshipping Him alone), without associating any (partner) with Him.' I asked him, 'And who is with you upon this (message)?' He said, 'The free one and the slave.' Among those who followed him at that time were Abu Abu Bakr and Bilaal ﷺ (hence the reference to the free one and the slave). I said, 'Indeed, I will follow you (here).' He ﷺ said, 'Indeed, you are not able to do that on this day of yours. Do you not see my situation and the situation of the people? Instead, return to your family, and then come to me when you hear that I have *Dhahart* (i.e., when I have overcome the obstacles I face now; a clear reference to when the Prophet ﷺ was going to migrate to Al-Madeenah).' I went to my family, and (later on) the Messenger of Allah ﷺ arrived in Al-

Madeenah while I was still among my family. After he arrived in Al-Madeenah, I began to ask people (for information) and to seek out news (about the Prophet ﷺ). I continued to do so until a group of people from the dwellers of Yathrib - from the dwellers of Al-Madeenah - came (to us). I asked (them), 'This man who has arrived in Al-Madeenah: What has he done (i.e., what news of him)?' They said, 'People are hurrying to (follow) him. His people did indeed want to kill him but were unable to do so.' I went to Al-Madeenah, entered upon him, and said, 'O Messenger of Allah, do you know me?' He ﷺ said, 'Yes, you are the one who met me in Makkah.'"

We will suffice with this part of his story, though the narration does continue; among the things that are explained in the latter part of the narration is how 'Amr ﷺ asked the Prophet ﷺ about prayer and ablution.[1]

Morals and Lessons

1) As in the case of Dimaad Al-Azdee ﷺ, 'Amr ibn 'Abasah's acceptance of Islam is partly credited to the unwitting help of Quraish's leaders, for it was through their campaign to malign the Prophet ﷺ that 'Amr ﷺ first heard about Islam.

2) Prior to the advent of Islam, there were some people who shunned the worship of idols and worshipped Allah ﷻ alone, without associating any partner with Him; these people were known as the *Hunafaa*. The *Hunafaa* had no divinely revealed set of laws to follow, since the teachings of divinely revealed Books had become distorted. And so they worshipped Allah ﷻ in the manner that seemed best to them. And the above-mentioned story clearly indicates that 'Amr ﷺ was one of the *Hunafaa*.

3) The Prophet's *Da'wah* is based upon two important principles: the right of Allah ﷻ, and the right of created beings. The

[1] *Saheeh Muslim*, "The Book of Prayer for Travelers"; chapter, "The Islam of 'Amr ibn 'Abasah ﷺ." *Hadeeth* number: 832.

Prophet ﷺ made this clear when he ﷺ said to 'Amr ؓ, "He ﷻ sent me with (the message of) joining ties of relation, breaking idols, and believing in the Oneness of Allah ﷻ (worshipping Him alone), without associating any (partner) with Him." That the Prophet ﷺ practically defined Islam with these words and juxtaposed *Tawheed* with joining ties of relation proves the importance of establishing good relations with one's relatives.

4) It was at a very early stage of his *Da'wah* that the Prophet ﷺ said, "Breaking idols," a stage during which he ﷺ wasn't actually able to break the idols of the Quraish. This proves that, just because Muslims are not able at a given time to apply a particular Islamic practice, there is no excuse to hide or avoid teaching Muslims about that practice. A person's *Dawah* is deficient if he invites people to apply only those teachings of Islam that are easily applied, while avoiding the mention of those teachings that, in order to apply them, require struggle and effort on the part of Muslims.

5) The Messenger of Allah ﷺ did his utmost to keep his Companions ؓ safe, which is why he ﷺ told 'Amr ؓ to wait for the right time to come back to him and to meanwhile go back to his people.

6) Showing the qualities of true leadership, the Prophet ﷺ would remember his Companions ؓ and the times he met them. 'Amr ؓ would perhaps have not felt as assured and welcomed had not the Prophet ﷺ said, "You are the one who met me in Makkah."

7) When the Muslims were few in number and the Prophet's *Da'wah* was in its incipient stages, the Prophet ﷺ would not give every new Muslim a complete list of his followers, for doing so would not have really benefited anyone. And so when 'Amr ibn 'Abasah ؓ asked the Prophet ﷺ who his followers were, the Prophet ﷺ said, "The free and the slave," or in Arabic, *Hurr* and *'Abd*. Ibn Katheer pointed out that this

was a play on words and that, at the time, 'Amr ﷺ probably thought that *Hurr* and *'Abd* were the actual names of two people. Some Muslims did not openly announce their faith, and so divulging news about their acceptance of Islam would quite probably have exposed them to danger.

8) For many reasons - for example, to protect Muslims from harm, to prepare for the future, to prevent all Muslims from being killed at once, etc. - it is not wise to keep Muslims in one place when they are being oppressed and persecuted, which is why the Prophet ﷺ said to 'Amr ibn 'Abasah ﷺ, "Return to your family." And as we shall soon see, other instances of this occurred when the Prophet ﷺ twice permitted Muslims to migrate to Abyssinia.

3) At-Tufail ibn 'Amr Ad-Dausee ﷺ

At-Tufail also first learned about the Prophet ﷺ from those who were trying to discredit him. His story is related in great detail in books of *Seerah*; however, Dr. Akram Diyaa Al-'Umree maintains that the only part of the story that is substantiated is the part which says that At-Tufail ﷺ invited the Prophet ﷺ to take refuge in the fortress of the Daus tribe and that the Messenger of Allah ﷺ refused his offer.[1] And according to an authentic narration, At-Tufail ﷺ invited his people to Islam. After they opposed him, he ﷺ asked the Messenger of Allah ﷺ to supplicate against them, but the Messenger of Allah ﷺ instead invoked Allah ﷻ to guide them.[2] By the time that this occurred, the Messenger of Allah ﷺ had already migrated to Al-Madeenah Al-Munawwarah.[3]

4) Al-Husain ﷺ (father of 'Imraan ibn Husain ﷺ)

The leaders of the Quraish revered Al-Husain ﷺ for his wisdom

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[1] *Saheeh Muslim*, "The Book of Faith." *Hadeeth* number: 116.

[2] *Saheeh Bukhaaree* (2937), and *Saheeh Muslim* (2524).

[3] *As-Seerah An-Nabawiyyah* by Ibn Katheer (2/76), and refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Dr. Al-'Umaree (1/146).

and intelligence. Because of these qualities, and because some members of the Quraish thought that an outsider might succeed where they had failed, Quraish's leaders approached Al-Husain and said to him, "Speak to this man on our behalf, for indeed, he speaks (badly) of our gods and curses them." They accompanied him until they reached the Prophet's house; they waited outside, while Al-Husain and other members of his tribe entered. Al-Husain said, "What is this that has reached us about you: You speak about our gods and curse them? Your father was indeed good and wise (for having adhered to the religion of his fathers)." The Prophet ﷺ said, "O Husain, indeed my father and your father are in the Hellfire. O Husain, how many gods do you worship?" Al-Husain said, "Seven on earth and one in the heavens." The Prophet ﷺ asked, "And when you are afflicted with harm, whom do you invoke?" Al-Husain said, "The One that is in the heavens." The Prophet ﷺ asked, "And when (your) wealth is wiped out, whom do you invoke?" He said, "The One that is in the heavens." The Prophet ﷺ said, "He alone answers you, yet you make them His partners!" Later on in their discussion, the Prophet ﷺ said to him, "O Husain, submit (i.e., embrace Islam) and you will have achieved safety." Al-Husain said, "Verily I have my people and my clan, then what should I say?" The Prophet ﷺ said, "Say: 'O Allah, guide me, so that my affair becomes good, and increase me in knowledge that benefits me." Al-Husain ؓ repeated those words, and he ؓ didn't stand up from their meeting until he ؓ first embraced Islam. Al-Husain's son, 'Umraan ؓ stood up, went to his father and kissed his head, his hands, and his feet. When the Prophet ﷺ saw him doing that, he ﷺ began to cry. He ﷺ said, "I cried because of what 'Umraan ؓ did: When Al-Husain entered here, he was a disbeliever, and 'Umraan neither stood up for him nor turned in his direction; then when Al-Husain embraced Islam, 'Umraan ؓ fulfilled his (father's) right (over him). A feeling of warmness and mercy entered me because of that." When Al-Husain ؓ wanted to leave, the Prophet ﷺ said to his Companions ؓ, "Stand and escort him to his home." The leaders of the Quraish, who had been waiting

all along for Al-Husain ﷺ to come out to them – hoping for some good news – now saw him coming out, surrounded by Muslims. "He has changed his religion!" exclaimed Quraish's leaders, after which they departed in anger.[1] Al-Husain ﷺ was helped into embracing Islam so quickly by the soundness of his inherent nature on the one hand, and the power and logic of the Prophet's words on the other hand.

5) Abu Dharr ﷺ

Even before the advent of Islam, Abu Dharr ﷺ refused to worship idols, and would reproach those who did. Three years before the Prophet ﷺ received revelation for the first time, Abu Dharr ﷺ began to pray to Allah ﷻ; however, not having a *Shariah* (set of laws) to follow, he didn't pray in any particular direction. Therefore like 'Amr ibn 'Abasah ﷺ, Abu Dharr Al-Ghafaaree ﷺ was one of the *Hunafaa* – those who, prior to the advent of Islam, worshipped Allah ﷻ alone, without associating any partner with Him.

It is therefore not surprising that Abu Dharr ﷺ became excited when he heard that a man in Makkah announced that he was a Messenger from Allah ﷻ. Abu Dharr ﷺ was not himself from Makkah; he belonged to the Ghafaar tribe, which was situated north of Makkah, along the road the Quraish took when their trading caravans were heading towards Ash-Sham (Syria and surrounding regions).

Abu Dharr ﷺ sent his brother to Makkah, instructing him to learn more about the Prophet ﷺ and to hear what he had to say. Abu Dharr's brother did what was asked of him, and when he returned back home, he informed Abu Dharr ﷺ about what he had learned: "I saw him ordering (people) to adopt the noblest of manners. And his speech (was beautiful), though it certainly was not poetry."

"You have not quenched my thirst (i.e., I have to go and learn

[1] *Al-Isaabah Fee Tamyeez As-Sahaabah* by Ibn Hajar (1/337).

more about him myself),"[1] said Abu Dharr ﷺ. Having seen the tense situation in Makkah, and how the polytheists were persecuting the Muslims there, Abu Dharr's brother cautioned, "Be very wary of Makkah's inhabitants, for they hate him and look upon him with frowns (or they speak rudely with him)."[2]

Abu Dharr ﷺ then traveled to Makkah, but when he arrived there, he didn't ask about the Prophet ﷺ. The situation in Makkah was indeed tense, and so Abu Dharr ﷺ simply remained beside the Ka'bah until nightfall, at which time he lay down to rest. 'Alee ibn Abee Taalib ﷺ saw him and, knowing that he was a stranger, offered to put him up for the night. That night, 'Alee ﷺ didn't ask Abu Dharr ﷺ about the purpose of his visit to Makkah, and for his part, Abu Dharr ﷺ was not forthcoming with information about himself or his purpose; there seemed to be a grave reticence between the two, with each of them sizing up the situation of the other. In the morning, 'Alee ﷺ accompanied Abu Dharr ﷺ to the *Masjid*, which is where the latter stayed until nightfall. For a second night, 'Alee ﷺ kept Abu Dharr ﷺ n his home as a guest; and the same happened on the third night. Then 'Alee ﷺ asked him about the purpose of his visit. Abu Dharr ﷺ now felt that he could trust his generous host, and so he ﷺ told him that he had come to meet the Messenger of Allah ﷺ. 'Alee ﷺ enthusiastically responded, "He is indeed true; he is indeed the Messenger of Allah ﷺ. When it is morning, follow me, but if I see something which makes me afraid for you (such as a polytheist following him), I will stand as if I am pouring water. Then if I proceed, continue to follow me." Abu Dharr ﷺ followed him, and 'Alee ﷺ safely led him to the Messenger of Allah ﷺ. Upon hearing what the Prophet ﷺ told him, Abu Dharr ﷺ embraced Islam. The Prophet ﷺ said to him, "Return to your people and inform them (about Islam), (and stay there) until my command (to do

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[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pg. 83).

[2] *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Virtues of Abu Dharr ﷺ." *Hadeeth* number: 2473. Also, refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/145).

otherwise) comes to you." Abu Dharr ﷺ said, "By the One Who has my soul in His Hand, I will scream out loud with it (with news that I have embraced Islam) right in their midst (i.e., in the midst of the Quraish)." He ﷺ then went to the *Masjid* and called out as loud as he could, "I bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah." The people of the Quraish pounced upon him and threw him to the ground; the crowd that had gathered was poised to beat him to death, which is probably what would have happened, had not Al-'Abbaas ibn 'Abdul-Muttalib - the Prophet's uncle - intervened. Al-'Abbaas warned the crowd that if they harmed Abu Dharr ﷺ, the Ghafaar tribe would try to exact revenge.[1] And Al-'Abbaas reminded them that the Ghafaar tribe would easily be able to get their revenge since, when heading to Ash-Sham, Quraish's trading caravans had to pass through Ghaffaar territory. Thinking about their material welfare, the crowd came back to their senses, and Abu Dharr ﷺ, having done what he had vowed to do, returned safely to his homeland.

Lessons and Morals

1) All of the above-mentioned stories show two important things: First, news of the Messenger of Allah ﷺ had spread over most, if not all, of Arabia. And second, the Quraish more so than anyone else contributed, albeit unwittingly, to that reality. Here, as before, I am not praising the Quraish for having done something good; I am merely pointing out the fact that, very often, people try to harm Allah's religion, but good comes out of it; in other words, evil people can plan as much as they want, but it is Allah ﷻ alone Who has full control over all that happens in the universe. Muslims should therefore not become despondent these days when some evil people try to give others a bad image of Islam; true, those with a herd mentality

[1] Refer to *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Virtues of Abu Dharr ﷺ." *Hadeeth* number: 2474. Bukhaaree related it as well (3861 and 3522).

might follow them, but there are others who will want to learn more for themselves: it is such people who then find the truth and embrace Islam, as did Abu Dharr Al-Ghafaaree centuries ago.

2) There is always a superior and intelligent minority that consists of individuals who do not follow the herd, but are instead capable of individual thought and of arriving at their own opinions. Abu Dharr Al-Ghafaaree was one such person: People were spreading lies against the Prophet ﷺ, yet what they said had no impact on him, for he was concerned with logical and clear proofs - and with the truth. That is why, instead of simply accepting what the Quraish were saying, he sent his brother to gather information and then went himself to learn the truth. Even today - or especially today - when the media has such a strong grip over the views that the masses hold, there are still some who refuse to believe everything they hear and, knowing that they will be chastised for doing so, dig deeper for the truth.

3) The seeker of the truth very often has to make sacrifices and go beyond soul searching to arrive at the truth. Abu Dharr was not satisfied with the general information that his brother Unais brought back to him; he wanted to arrive at the heart of the matter, for he wasn't gathering information about a common man, but rather about a man who said that he was a Prophet sent from Allah ﷻ. And so Abu Dharr was willing to leave the comfort of his home, the company of his family, and the familiarity of his native land - all, in order to ascertain the truth. He endured many hardships along the way, for he did not have much in terms of provisions, but it was all worth it to be able to meet the Messenger of Allah ﷺ and embrace Islam.

4) In all of one's affairs, one should proceed with a purpose, but also with caution, especially if one sees signs of danger; rashness only brings harm to one's own self and, very often, to the people

one loves. This point is clearly illustrated in Abu Dharr's story. Wanting desperately to meet the Prophet ﷺ, yet knowing that the Quraish would look suspiciously upon an outsider who wanted to meet the Prophet ﷺ, Abu Dharr ؓ proceeded cautiously, waiting for the right opportunity to find out where the Prophet ﷺ was staying. Had Abu Dharr ؓ announced the purpose of his visit, the Quraish would probably have beaten him, or at least expelled him from Makkah and prevented him from realizing the very purpose of his trip. Even with 'Alee ؓ, Abu Dharr ؓ waited three days to make sure that he could trust his generous host. And when 'Alee ؓ asked him to explain the purpose of his visit, Abu Dharr ؓ agreed to do so, but only if 'Alee ؓ promised to both keep it a secret and help him realize that purpose. 'Alee ؓ then showed a similar regard for safety and caution when he ؓ told Abu Dharr ؓ that, if he saw anyone following them, he would act as if he were pouring water. Another cautionary measure they took is that Abu Dharr ؓ walked at some distance behind 'Alee ؓ, thus making it hard for any onlooker to make a link between the two of them. This shows that, even in the early stages of the Prophet's *Da'wah,* the Companions ؓ were superior planners: they ؓ always took studied and planned steps to arrive at their goals – may Allah be pleased with them all.

5) Yet again, we see how the Messenger of Allah ﷺ was concerned with the safety and well-being of his Companions ؓ; rather than ask Abu Dharr ؓ to stay in Makkah and add to the number of his followers there, the Prophet ﷺ ordered him to go back to his people.

6) Although one should be cautious and not put one's life in danger unnecessarily, there are times when courageous action is called for. Abu Dharr ؓ showed great courage when he ؓ went in the midst of Quraish's gatherings and challenged them with the truth by announcing that he had embraced Islam. It was as if, when the Prophet ﷺ told him to keep his Islam a secret, Abu Dharr ؓ felt that the Prophet ﷺ was simply

looking after his well-being and not that the Prophet ﷺ was actually forbidding him from announcing his acceptance of Islam. This, in fact, is likely what had happened, for the Prophet ﷺ later showed no disapproval of what Abu Dharr ؓ had done. Abu Dharr's actions and the Prophet's tacit approval of those actions prove that one may speak the truth even if one fears being harmed as a result, although remaining silent in the face of imminent physical punishment is also permissible. The fact is that, in this regard, what is considered Islamically correct depends on both the situation and one's intentions, factors that consequently determine whether or not one will be rewarded for one's actions.[1]

7) Abu Dharr's display of bravery was a mental blow to Quraish's leaders, who could not believe that someone had the temerity to hurl invective at their gods in their own city. The Quraish thought that they had stifled the voices of the believers, but here was Abu Dharr ؓ defying them not with a sword, but with a verbal announcement of the truth. Persecutors and oppressors tend to lose morale when they see determination in their victims; even after he received repeated blows and after blood began to flow from his body, Abu Dharr ؓ stood up again and announced the Testimony of Truth: I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.

8) Even when he wasn't a Muslim, Al-'Abbaas ؓ would try to protect the lives of Muslims. That Al-'Abbaas ؓ strove to save Abu Dharr ؓ from being beaten or killed at the hands of the Quraish indicates that he was a Muslim sympathizer. In defending Abu Dharr ؓ, Al-'Abbaas ؓ showed that he knew how to reason with the Quraish – in a sense, how to speak their language – by reminding them of the financial risks they would be taking if they seriously harmed Abu Dharr ؓ.

[1] Refer to *Fathul-Baaree*, the explanation of *Hadeeth* number: 3861.

9) In spite of his enthusiasm to brave all dangers for the sake of the truth, and in spite of his love for the Prophet ﷺ and his desire to stay with him, Abu Dharr ؓ obeyed the Prophet's command and returned to his homeland. Once there, he began by inviting his family – first his brother and mother – and his fellow tribesmen to Islam.

10) Just because a person excels in one endeavour does not mean that he is qualified to do other things. This point is lost on many Muslims today: today, for example, one successfully invites another person to Islam, and tomorrow – without being knowledgeable – he wants to issue Islamic rulings. So true, Abu Dharr ؓ was successful in his *Da'wah* efforts; he played an important role – by the permission of Allah ﷻ – in convincing his people about the truth of Islam. That being true, Abu Dharr ؓ was not fitted for leadership roles. Imam Muslim related in his *Saheeh* that Abu Dharr ؓ once said to the Prophet ﷺ, "O Messenger of Allah, will you not employ me (i.e., will you not appoint me as leader or governor or person in charge over a group of people)?" Abu Dharr ؓ later recounted what happened next: "The Prophet ﷺ tapped his hand on my shoulder and then said, 'O Abu Dharr, you indeed are weak, and it (i.e., a position of leadership) is a trust; and on the Day of Resurrection, it (the fact of having been a leader in the world) is ignominy and regret, except for those who take it (a position of leadership) by right and fulfill the duties that come with it (i.e., with a position of leadership or authority).'"[1] Every person should work and strive in that endeavour which Allah ﷻ has made him fitted for; or in other words, just because one succeeds in one endeavour, it does not mean that he will succeed in another. It is up to each person to assess the talents he has been blessed with in an impartial manner and then to use them to his utmost.

11) Abu Dharr ؓ enjoyed tremendous success in his *Da'wah*

[1] *Saheeh Muslim*, "The Book of Leadership." *Hadeeth* number: 1825.

efforts: half of his tribe embraced Islam during a short span of time, and the other half embraced Islam after the Prophet ﷺ migrated to Al-Madeenah.

The slander campaign of the Quraish failed; the Prophet ﷺ showed greater resolve and determination than the Quraish had ever expected. Rather than sit in the corner of the *Masjid* and keep his message a secret, the Prophet ﷺ would go out to meet Arab visitors before they actually entered Makkah, and he ﷺ would recite the Qur'an out loud in the *Masjid,* in the hope that some sincere and open-minded person would hear him. These early efforts were certainly not in vain, as is established by the conversion of Dimaad Al-Azdee ؓ, 'Amr ibn 'Abasah ؓ, Abu Dharr Al-Ghafaaree ؓ, At-Tufail ibn 'Amr Ad-Dausee ؓ, Husain (father of 'Imraan ibn Al-Husain ؓ), and others. That these outsiders embraced Islam (and that some of them then guided their people to Islam) clearly proves that the slander campaign waged by the Quraish against the Messenger of Allah ﷺ was a miserable failure.

The Different Ways In Which The Messenger Of Allah ﷺ Was Persecuted

From the day the Messenger of Allah ﷺ announced his Prophethood, and until the day he left Makkah and migrated to Al-Madeenah, the Quraish tirelessly persecuted him, taking advantage of any opportunity that arose to mistreat him - and even to physically harm him. This is why many Verses that were being revealed during that period ordered the Prophet ﷺ to be patient and forbade him from losing hope. Allah ﷻ said:

﴿وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ۝١٠﴾

"And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way." (Qur'an 73: 10)

He ﷻ said in another Verse:

﴿فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تُطِعۡ مِنۡهُمۡ ءَاثِمًا أَوۡ كَفُورٗا ٢٤﴾

"Therefore be patient (O Muhammad ﷺ) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them." (Qur'an 76: 24)

And He ﷻ said in yet another Verse:

﴿وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُن فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ٧٠﴾

"And grieve you not for them, nor be straitened (in distress) because of what they plot." (Qur'an 27: 70)

And Allah ﷻ also said:

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ أَلِيمٖ ٤٣﴾

"Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment." (Qur'an 41: 43)

Here are some examples of how the Quraish mistreated the Prophet ﷺ:

1) Abu Jahl once asked other members of the Quraish, "Does Muhammad cover his face with dust (by performing prostration) right in your midst?" Someone answered, "Yes." Abu Jahl then said, "By Al-Laat and Al-'Uzzaa! If I see him doing that, I will indeed tread on his neck, or I will cover his face with soil." Soon thereafter, the Messenger of Allah ﷺ was praying in the *Masjid*, when Abu Jahl saw him and proceeded to fulfill his pledge. But no sooner did Abu Jahl approach the Prophet ﷺ than he began to tread backwards, warding something off with his hands, but what it was that he was warding off no other member of the Quraish that was present could discern. Seeing this strange occurrence and the terrified

expression on Abu Jahl's face, someone asked him, "What is the matter with you?" Perhaps it was the terror of the moment that made Abu Jahl give an uncharacteristically honest response: "Verily, between me and him is a trench of fire, terror, and wings (the wings of angels)." The Messenger of Allah ﷺ later shed light on what had happened: "Had he come near me, the angels would have snatched him, limb by limb."[1]

Ibn 'Abbaas ﷺ related that, on another occasion, the Messenger of Allah ﷺ was praying when Abu Jahl went up to him and rudely said, "Did I not forbid you from doing this! Did I not forbid you from doing this?" The Prophet ﷺ admonished him, but that only increased Abu Jahl in his haughtiness, for he answered back in a menacing tone, "You indeed know that I have the biggest council in (Makkah)!" Allah ﷻ then revealed the Verse:

﴿فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾

"Then, let him call upon his council (of helpers). We will call the guards of Hell (to deal with him)!" (Qur'an 96: 17, 18)

At the end of the narration, Ibn 'Abbaas ﷺ said, "Had he called upon his council (to help him mistreat the Prophet ﷺ), Allah's angels of punishment (the guards of Hell) would have seized him."

2) Ibn Mas'ood ﷺ narrated: "While the Messenger of Allah ﷺ was standing up, praying beside the Ka'bah, and the Quraish were together in their gatherings, one of them said, 'Will you not all look at this person who is performing for show? Which one of you will go to the *Jazoor* (a camel that is prepared for slaughter) of such and such family, take its entrails, its blood, and the remains of its womb, and bring it all here - then wait until he performs prostration, and then place it all on his back between his shoulders?' The most wretched of them left (to do this most vile deed). Then, when the Messenger of Allah ﷺ

[1] *Saheeh Muslim*, the book, "Description of the Resurrection, Paradise, and Hell." *Hadeeth* number: 2797.

performed prostration, he (i.e., the one who had volunteered) placed it all between his shoulders. The Prophet ﷺ remained fixed in prostration, while they laughed so uncontrollably that they began to lean (or fall) over one another. Someone went to Faatimah ؓ, who was still a child. She came hurriedly (towards the *Masjid*), and the Prophet ﷺ remained in prostration until she removed (the filth) from his (back). She ؓ then approached the congregated polytheists and cursed them. When the Prophet ﷺ had completed his prayer, he ﷺ said, 'O Allah, destroy (the infidels of) the Quraish; O Allah, destroy (the infidels of) the Quraish; O Allah, destroy (the infidels of) the Quraish.' Then he ﷺ mentioned (specific) names: 'O Allah, destroy 'Amr ibn Hishaam, 'Utbah ibn Rabee'ah, Shaibah ibn Rabee'ah, Al-Waleed ibn 'Utbah, Umayyah ibn Khalaf, 'Uqbah ibn Abee Mu'ait, and 'Umaarah ibn Al-Waleed.' By Allah, I saw them all (each of the men named above) struck dead on the Day of Badr; then they were dragged to Al-Qaleeb (an old well) - the Qaleeb of Badr. The Messenger of Allah ﷺ then said, 'The people of Al-Qaleeb have been followed by a curse (perhaps this refers to the realization of the Prophet's supplication against them).'"[1]

Other authentic narrations establish that the person who threw the entrails and filth of the camel onto the Prophet's back was 'Uqbah ibn Abee Mu'aid, and that the person who goaded him on to do that most despicable deed was Abu Jahl.[2] Those narrations further indicate that the Quraish were greatly perturbed when the Prophet ﷺ supplicated against them, for they believed that supplications made in Makkah were answered.

3) One day, Quraish's nobility were in a gathering beside the Ka'bah, and were talking about the Messenger of Allah ﷺ. One of them said, "We have never witnessed anyone showing as much patience as we have shown regarding the affair of this

[1] *Saheeh Bukhaaree* (520), and *Saheeh Muslim* (1794).

[2] *Saheeh Muslim* (1794).

man (i.e., the Prophet ﷺ): He has disparaged our view and cursed our gods; it is a grave matter indeed regarding which we are patient with him." While this was going on, the Messenger of Allah ﷺ appeared, and they all hurried towards him with a fiery intensity. They surrounded him and said, "You are the one who says such and such (in terms of finding fault with their gods and religion)." The Prophet ﷺ said, "Yes, I am the one who says that." A man among them roughly took hold of his garment, at which time Abu Bakr ؓ came and stood in between the Prophet ﷺ and the gathered crowed. Abu Bakr ؓ was crying as he then said, "Will you kill a man for saying, 'My Lord is Allah?'"[1]

4) Perhaps no one showed as much enmity towards the Prophet ﷺ as did Abu Lahab, the Prophet's uncle, and Abu Lahab's wife, Umm Jameel. Umm Jameel would spread lies in order to sow dissension between the Prophet ﷺ and other people; she was so fixated in her hatred that she would take the time to place thorns along the paths that the Prophet ﷺ customarily treaded upon; and she would place impure filth in front of the Prophet's door. It is not surprising, therefore, that Allah ﷻ revealed an entire chapter about both Abu Lahab and Umm Jameel:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴿١﴾ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ﴿٥﴾﴾

"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ, or use to slander him). In her neck is a twisted rope of Masad (palm fibre)." (Qur'an 111: 1-5)

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[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pg. 96).

When Umm Jameel heard these Verses, she went to the Messenger of Allah ﷺ, who at time was sitting down beside the Ka'bah, in the company of Abu Bakr As-Siddeeq رضي الله عنه. With a stone in her hand, Umm Jameel stood over them and said, "O Abu Bakr, where is your companion? It has been conveyed to me that he satirizes me. By Allah, had I found him (now), I would have struck his mouth with this stone!" She then left. Bewildered by what had just happened, Abu Bakr رضي الله عنه said, "O Messenger of Allah, do you suppose that she did not see you!" The Prophet ﷺ said, "Verily, Allah prevented her from seeing me." Abu Lahab dedicated his life to fight against Islam; he would follow the Messenger of Allah ﷺ around in the marketplace, in gatherings, and during *Hajj* season in order to interrupt and harass him when he ﷺ was inviting people to embrace Islam.

These are just a few examples of how the polytheists tried to inflict harm upon the Prophet ﷺ. Their constant persecution of the Prophet ﷺ culminated with a plan to kill him, which ended in failure and in the Prophet's migration to Al-Madeenah. As for the early stages of persecution, the Prophet ﷺ was subjected to ill treatment before any of his Companions رضي الله عنهم suffered any harm at the hands of the Quraish. The Prophet ﷺ said, "I was threatened (with torture or punishment) for (the cause of) Allah at a time when no one else was threatened. And I was harmed for [the cause of (i.e., Islam)] Allah at a time when no one else was being harmed. And there came a time for me when thirty days and nights passed by while Bilaal and I had no food that a living creature (could) eat except for an amount that (could be) hidden in the armpit of Bilaal (i.e., Bilaal was my companion at the time, and we had very little food for many days - so little that it could be carried under the arm of Bilaal)."[1]

Verbal abuse was a common occurrence: when the Prophet ﷺ would pass by gatherings of the Quraish, they would mock him, saying, "Here is the son of Abu Kabshah; he is spoken to from the

[1] *Sunan At-Tirmidhee* (4/645), and Al-Albaanee, may Allah have mercy on him, declared it to be authentic in *Saheeh Al-Jaamai'*. Number: 5001.

heavens!" And one of them would pass by the Messenger of Allah ﷺ and say in a mocking tone, "Have you not been spoken to from the heavens today!"

Quraish's nobility did not stop at verbal abuse; whenever the opportunity arose, they even physically harmed the Messenger of Allah ﷺ. For example, Umayyah ibn Khalaf once spit on the face of the Prophet ﷺ. And the ill treatment and persecution continued even after the Prophet ﷺ migrated to Al-Madeenah, although in some regards things did of course improve. Whereas Quraish's polytheists were practically the only enemies of the Prophet ﷺ while he lived in Makkah, more people became his enemies once he ﷺ moved to Al-Madeenah - such as the hypocrites who lived alongside the Muslims, neighbouring Jewish tribes, the people of Persia, Rome, and their allies. In Makkah, the Prophet ﷺ was subjected to curses, mockery, and physical abuse - but without the use of weapons. In Al-Madeenah, the situation worsened in the sense that armies began to attack him and his followers. So in fact, the entire duration of his Prophethood consisted of a constant chain of tests and trials; nonetheless, the Prophet ﷺ never tired or lost hope; rather, he remained patient and expected his reward from Allah ﷻ.

One cannot even imagine how much hardship the Prophet ﷺ had to endure through the latter part of his life. The harm he endured was proportionate to the significance of the message he ﷺ came with and to the great honours that will be bestowed upon him on the Day of Resurrection - such as 'The Station of Praise' and a high ranking with his Lord. Abu Sa'eed Al-Khudree ؓ reported that he ؓ once asked the Prophet ﷺ, "O Messenger of Allah, who among people is most severely tested?" The Prophet ﷺ said, "The Prophets, then the next best group of people, and then the next best group of people. A man is tested in proportion to his religion: if there is firmness in his religion (i.e., if he is a strong believer), then his test will become severe. And if there is softness in his religion (i.e., if he is a weak believer, one who does not firmly and consistently follow the teachings of Islam), then he will be tested

in proportion to his religion (i.e., in proportion to his application of Islam's teachings). The slave (of Allah) will constantly be accompanied by affliction, until he is left to walk on the earth, without there being any wrongdoing held against him (this is because hardships and affliction are atonement for one's sins)."[1]

Some Of The Ways In Which The Prophet's Companions ﷽ Were Persecuted

1) Abu Bakr As-Siddeeq ﷽

True, weak Companions ﷽ and slaves were most susceptible to attacks at the hands of the Quraish, but even Muslims from the upper classes of Makkah were not saved from one form of persecution or another. In fact, on one occasion, Abu Bakr ﷽ was beaten so badly that he almost died as a result.

When there were only 39 male Muslims, Abu Bakr ﷽ urged the Messenger of Allah ﷺ to openly preach the message of Islam, but the Prophet ﷺ responded by saying, "O Abu Bakr, we are (as of yet) few in number." Abu Bakr ﷽ continued to urge the Prophet ﷺ to openly preach until, one day, the Muslims spread out in different parts of the *Masjid*, with each man remaining in the midst of his clan. Abu Bakr ﷽ then stood up to deliver a sermon, while the Messenger of Allah ﷺ remained seated. On that day, Abu Bakr ﷽ became the first person (from this nation) to deliver a sermon in which he invited people unto Allah ﷻ and His Messenger ﷺ. The polytheists did not idly listen to his sermon; instead, they became enraged and charged towards Abu Bakr ﷽ and the other Muslims. In various parts of the *Masjid*, the Quraish were giving a severe beating to the Muslims. Abu Bakr ﷽ was both trampled upon and beaten severely; using his shoes, the evildoer 'Utbah ibn Rabee'ah began to viciously strike Abu Bakr ﷽ on his face. So severely was Abu Bakr ﷽ beaten, and so much

[1] *Ibn Maajah* (4023). And in *Saheeh Sunan Ibn Maajah*, Al-Albaanee said, "*Hasan Saheeh* (4095)."

blood flowed down his face, that it became difficult to discern between his face and the back of his head.

Had the beating continued, Abu Bakr might have died; in fact, even as matters stood, he did almost die. But his fellow clansmen from Banu Taim came, although somewhat belatedly, to defend him. They pushed the attacking mob away and carried Abu Bakr to his home, feeling certain that he had died. Members of the Banu Taim clan then returned to the *Masjid* and proclaimed, "By Allah, if Abu Bakr dies, we will indeed kill 'Utbah ibn Rabee'ah." They then returned to Abu Bakr, and Abu Quhaafah – Abu Bakr's father – as well as other members of Banu Tameem tried to speak to him until he finally revived at the end of the day and spoke to them. But rather than answer their questions, and rather than worry about his own condition, Abu Bakr asked them how the Prophet ﷺ was doing. Since they were not Muslims, and since they cared about Abu Bakr's welfare particularly because he was from their clan – as opposed to the Prophet ﷺ – they were rather upset by what Abu Bakr had said, and they reproached him, reminding him that he should be worried about staying alive, for though he had regained consciousness, he was still extremely weak and bruised from the beating he had taken. His fellow clansmen urged his mother, Umm Al-Khair, to give him food and drink. And when the two of them were then left alone together, Umm Al-Khair implored Abu Bakr to partake of some nourishment, but Abu Bakr kept asking about the Prophet ﷺ. It wasn't surprising that no one from Banu Taim knew how the Prophet ﷺ was doing, since it was hard to make out what had happened during the chaotic violence that had just taken place, and since the Prophet ﷺ was, like Abu Bakr, being taken care of by his fellow clansmen, the men of Banu Haashim.

"By Allah, I have no knowledge of your companion (i.e., of how he is doing now)," said Umm Al-Khair. Abu Bakr said, "Go to Umm Jameel, daughter of Al-Khattaab (and brother of 'Umar ibn Al-Khattaab), and ask her about him."

Umm Al-Khair likely had a sense of how Abu Bakr ﷺ valued the Prophet's life more so than his own, and so she acquiesced and went out in search of Umm Jameel ﷺ. Upon finding her, Umm Al-Khair said, "Verily, Abu Bakr asks you about (how) Muhammad ibn 'Abdullah ﷺ (is doing)."

Umm Jameel ﷺ said, "I know neither Abu Bakr nor Muhammad ibn 'Abdullah, but if you want, I will go with you to your son." Umm Al-Khair said, "Yes," and the two of them returned to Abu Bakr ﷺ. They found him to be seriously ill, and they suspected that he was on the verge of dying. Seeing Abu Bakr's weak condition, Umm Jameel ﷺ approached him and yelled out loud, saying, "By Allah, those who have done this to you are indeed the people of wickedness and disbelief. Indeed, I hope that Allah takes revenge on them for you." Abu Bakr ﷺ then asked how the Messenger of Allah ﷺ was doing, to which Umm Jameel ﷺ responded, "Here is your mother, listening (to us)." Abu Bakr ﷺ reassured her that she ﷺ had nothing to worry about regarding his mother.

"He is safe and sound," said Umm Jameel ﷺ. Abu Bakr ﷺ asked, "Where is he?" She answered, "In the House of Al-Arqam." Despite his own weakness and need for rest and nourishment, Abu Bakr ﷺ then made an oath that he would neither eat nor drink before first going to the Messenger of Allah ﷺ and making sure that he was well. But both Umm Jameel ﷺ and Umm Al-Khair delayed him, for they thought it was best to wait for the situation to calm down in the streets. When things did finally calm down, they led Abu Bakr ﷺ to the House of Al-Arqam, and since he ﷺ couldn't walk on his own, he was leaning on them for support. As soon as they entered, the Messenger of Allah ﷺ hurried towards Abu Bakr ﷺ and kissed him; the other Muslims that were there also hurried to meet Abu Bakr ﷺ. The Messenger of Allah ﷺ was greatly moved by Abu Bakr's condition. Knowing that the Prophet ﷺ was worried about him, Abu Bakr ﷺ said, "May my mother and father be held ransom for you, O Messenger of Allah. The only hurt I feel is a result of the blows that *Al-Faasiq*

(the evildoer, i.e., 'Utbah ibn Rabee'ah) delivered to my face. And here (with me) is my mother, who is faithful to her son. And you are blessed, so invite her unto Allah, and supplicate to Allah for her, for perhaps, through you, Allah will save her from the Hellfire." The Messenger of Allah ﷺ supplicated for her and invited her unto Allah ﷻ, and she responded to his invitation by embracing Islam.[1]

Lessons and Morals

1) These days, one might hesitate to propagate Islam to non-Muslims, fearing mockery and insults. Abu Bakr probably knew that beyond mere verbal insults, he would be subjected to a physical attack. Yet he was courageous enough to overlook that outcome, considering it of utmost importance to openly preach Islam to non-Muslims. Some people ask themselves what it was that made Muslims so successful in spreading Islam during the Prophet's lifetime; the answer is not beyond our grasp when we reflect on Abu Bakr's sacrifice - his own subtribe thought that he had died from the beating - and the many sacrifices he and other Companions made throughout their lives.

2) Rarely in history has anyone shown as much love for another person as did Abu Bakr for the Prophet ﷺ. Abu Bakr's own life was on a precarious footing; his wounds were life-threatening, and he needed rest and nourishment; yet upon regaining consciousness he asked not about his own condition, but about the well-being of the Messenger of Allah ﷺ. Annoying his fellow clansmen who were worried about him only, Abu Bakr kept asking about the Prophet ﷺ; he even took an oath to neither eat nor drink until he first saw him. Abu Bakr was in no condition to get up, never mind walk, yet with his determination and profound love for the Messenger of Allah ﷺ, such difficult obstacles were easily

[1] *As-Seerah An-Nabawiyyah* by Ibn Katheer (1/439-441), and *Al-Bidaayah Wan-Nihaayah* (3/30).

overcome. May Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

3) Tribal loyalty, which was a predominant characteristic among Makkah's inhabitants, greatly influenced how people treated one another, and at times even took precedence over religious loyalty. Most of the members of Abu Bakr's subtribe were non-Muslims, yet they threatened to exact revenge against a coreligionist, namely 'Utbah, if Abu Bakr ﷺ were to die.

4) Even during the early days of Islam, the Prophet's Companions ﷺ showed good sense in assessing a situation and then in acting cautiously when they sensed danger. Umm Jameel ﷺ displayed these qualities a few times in the above-mentioned story:

First, knowing that the situation in Makkah was rife with tension and that the Muslims had just been physically assaulted, Umm Jameel ﷺ answered Umm Al-Khair by saying that she didn't know either Abu Bakr ﷺ or Muhammad ibn 'Abdullah ﷺ. This was a wise move on her part, for Umm Al-Khair was not a Muslim and might have wanted to act as a spy on behalf of the Quraish; also, Umm Jameel ﷺ kept secret the fact that she had embraced Islam.

Second, based on the above-mentioned facts, Umm Jameel ﷺ wanted to directly convey news to Abu Bakr ﷺ, and so she wisely made an overture to Umm Al-Khair, offering to go with her to her son.

Third, Umm Jameel ﷺ probably did so at an unconscious level, but she certainly gained Umm Al-Khair's appreciation when she yelled out on her son's behalf: "By Allah, those who have done this to you are indeed the people of wickedness and disbelief." Earlier, Umm Jameel ﷺ showed similar solicitude for Umm Al-Khair's son when she said, "If you want, I will go with you to your son." To be sure, gaining Umm Al-Khair's trust made it easier for Umm Jameel ﷺ to meet and speak with Abu Bakr ﷺ.

Fourth, once she reached Abu Bakr ﷺ, Umm Jameel ﷺ was especially careful not to let any non-Muslim overhear their conversation. She still didn't completely trust Umm Al-Khair, who was after all still a polytheist. Only after Abu Bakr ﷺ told her

that she could speak freely in the presence of Umm Al-Khair ﵁ did Umm Jameel ﵁ tell him about the Prophet ﷺ; and even still, she did not say where the Prophet ﷺ was staying. She finally did say where the Prophet ﷺ was staying when she was forced to do so through a direct question from Abu Bakr ﵁. Throughout the Makkan period of the Prophet's biography, all Muslims were similarly careful, which of course contributed to the fact that the Quraish never found out about the exact location of the secret meeting place of the Muslims.

Fifth, when Abu Bakr ﵁ asked Umm Jameel ﵁ to take him to the house of Al-Arqam, she did not immediately agree to do so; instead, she waited until the tense situation outside calmed down, so as to decrease the chances of being seen.

5) Hard work, affliction, trials, and ordeals – these are followed, as a general rule in life, by reward. After suffering a difficult ordeal at the hands of the Quraish, Abu Bakr ﵁ asked the Prophet ﷺ to invite his mother, Umm Al-Khair ﵁, to Islam, and to supplicate for her. And so the ordeal ended with Umm Al-Khair ﵁ embracing Islam.

6) Because of his special relation to the Prophet ﷺ and because he would stick close to the Prophet ﷺ during the most dangerous of situations, Abu Bakr ﵁ was – despite having the protection of his clan, and despite being, at least prior to Islam, a high-ranking member of Quraish society – one of the most persecuted of the Prophet's Companions ﵃.

2) Bilaal ﵁

As their frustration increased, the Quraish began to persecute the Muslims more and more severely, often reaching savage levels of cruelty. Their victims of choice, or rather of convenience, were weak Muslims – those who had no protection and were not rank and file members of the nobility, and also slaves, Bilaal ﵁ being a member of the latter category. In punishing the weak, the Quraish had more than one goal in mind. First, they wanted to use torture to make Muslims abandon their religion. Second, they wanted to set

an example of weak Muslims, so as to frighten Muslims who had some form of protection. And third – which isn't as much of a goal as it is a reason – they wanted to vent their anger and frustration.

'Abdullah ibn Mas'ood ﷺ said, "The first group to openly proclaim their Islam consisted of seven people: The Messenger of Allah ﷺ; Abu Bakr ﷺ; 'Ammaar ﷺ; 'Ammaar's mother, Sumayyah ﷺ; Suhaib ﷺ; Bilaal ﷺ; and Al-Miqdaad ﷺ. As for the Messenger of Allah ﷺ, Allah protected him through his uncle, Abu Taalib. And as for Abu Bakr ﷺ, Allah ﷻ protected him through his people (Abu Bakr's clan). And as for the rest of them, the Quraish took them, attired them in armour made of iron and melted them in the sun. Each of them gave them (i.e., their torturers) what they wanted (i.e., they uttered words of disbelief, though they did so under duress, and their hearts were at rest with faith), except for Bilaal ﷺ, for losing his life for Allah ﷻ was an easy matter for him (when it came to choosing between death and uttering words of disbelief), and it (killing him) became easy for his people (i.e., they had no qualms about torturing him to the point of death). They gave him to children, who went around with him in the valleys of Makkah. And all the while, he continued to say: 'One, One (i.e., Allah is One; none has the right to worshipped but Allah, etc.)."[1]

Bilaal ﷺ had no family to protect him. In fact, Bilaal ﷺ was hardly considered a human being; his only purpose, according to the mind-set of the Quraish, was to serve and obey, to be bought and sold like livestock. That he should have an opinion in important matters was considered ludicrous, which is why the Quraish, fearing a change in their way of life, became outraged when Bilaal ﷺ and other slaves embraced Islam.

Let it not be said, or for that matter thought – as many opponents of Islam say and think – that slaves embraced Islam in order to improve their lot in Makkan society. The message of the Prophet ﷺ reached the inner depths of Bilaal's heart, as well as the hearts

[1] *Musnad Ahmad* (1/404), with a chain that is *Hasan* (acceptable).

of other slaves that embraced Islam. For how did embracing Islam improve the position of slaves in society? Any slave who embraced Islam was not given a free pass to join parties that were thrown by the nobility; to the contrary, they were tortured, whipped, and taken out to the hot sands of the desert to be melted and crushed by rocks. It stands as a fact, therefore, that, like other better-off Companions ﷺ, slaves who embraced Islam did so because faith had entered their hearts. And to uphold their faith, they were willing to sacrifice everything, even their very lives. Bilaal ﷺ in particular decided to be tortured to death rather than to utter words of disbelief, even though doing so is permissible, so long as one is forced to do so, and so long as one is at rest with faith in his heart, both of which conditions Bilaal ﷺ had fulfilled.

One day, Bilaal ﷺ was tortured so severely that his torturers realized that he was too weakened from their constant beatings to be of any more use to them. Abu Bakr ﷺ then walked by and addressed Ummayyah ibn Khalaf, Bilaal's owner, saying, "Will you not fear Allah regarding this poor person? Until when (will you continue to persecute him)!"

"You are the one who corrupted him," said Ummayyah, "So you save him from his present condition."

"I will do so," said Abu Bakr ﷺ. "I have a black slave who is stronger than him and firmer than him upon your religion. I will trade you him for Bilaal."

"I indeed accept (your offer)," said Ummayyah. Once the trade was completed, Abu Bakr ﷺ declared that Bilaal ﷺ was now a free man.[1] But according to another narration, Abu Bakr ﷺ purchased Bilaal ﷺ for either 7 *Awaaqin* (a measurement used for gold) or 40 *Awaaqin* of gold.[2]

After every trial, there is a payoff, a reward of some kind. After suffering cruel and inhuman torture at the hands of the Quraish, after having almost died from that torture, Bilaal ﷺ was not only

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[1] *As-Seerah An-Nabawiyyah* by *Ibn Hishaam* (1/394).

[2] *At-Tarbiyyah Al-Qiyaadiyyah* (1/140).

purchased by a caring and benevolent Muslim, but he ﷺ also became a free man at the same time. From that time onward, Bilaal ﷺ showed the same dedication to Islam as a free man as he did when he ﷺ was a slave. In fact, he ﷺ was able to do more. Being a free man, he was able to dedicate all of his energies to the service of Islam. Bilaal ﷺ continued thereafter to adhere closely to the company of the Messenger of Allah ﷺ, who, upon his death, was pleased with Bilaal ﷺ, and who, during his lifetime, once said to Bilaal ﷺ, "Indeed, last night, I heard the sound of your footsteps ahead of me in Paradise."[1] As for Bilaal's ranking among the Prophet's Companions ﷺ, 'Umar ﷺ would say, "Abu Bakr is our chief, and he has freed our chief (i.e., Bilaal ﷺ)."[2]

One of the greatest problems the Companions ﷺ faced was the constantly increasing frequency and intensity of the torture sessions to which poor and weak Muslims were subjected. Not that they could do much, for all Muslims, both rich and poor, were being subjected to persecution to at least some degree. Nonetheless, Abu Bakr ﷺ found a way to help some slaves that were being tortured; he purchased them and then freed them, regardless of the cost.

One of the slaves Abu Bakr ﷺ freed was 'Amir ibn Fuhairah ﷺ, who later participated in the battles of Badr and Uhud and was then later martyred on the Day of Bair Ma'oonah; two others were Umm 'Ubais ﷺ and Zinneerah ﷺ. Upon being set free, Zinneerah ﷺ lost her eyesight; of course, the Quraish took the opportunity to say, "It was none other than Al-Laat and Al-'Uzzah (two of their idols) who took away her eyesight." Zinneerah ﷺ did not waive in her faith, but instead said, "They have lied...Al-Laat and Al-'Uzzaa can neither harm nor benefit." Allah ﷻ then gave her back her eyesight.[3]

[1] *Saheeh Muslim,* "The Book of Virtues"; chapter, "The Virtues of Bilaal ﷺ." *Hadeeth* number: 2458.

[2] *At-Tabaqaat Al-Kubra* by Ibn Sa'd (3/232). All of the narrators of this *Hadeeth* are trustworthy.

[3] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/393).

Abu Bakr ﷺ also freed An-Nahdiyyah ﷺ and her daughter ﷺ. Both mother and daughter belonged to a woman from the Banu 'Abd-ud-Daar clan. On the day they were set free, Abu Bakr ﷺ passed by them; they were carrying flour for their mistress. Abu Bakr ﷺ then went to speak to their mistress, asking her to set them free, but she refused, saying, "By Allah, I will never free them." Abu Bakr ﷺ asked her to take back her oath, and she agreed to do so, but then said, "You are the one who corrupted them, so you set them free (i.e., buy them from me and then set them free)."

"How much will you sell them for?" asked Abu Bakr ﷺ. After she told him their price, Abu Bakr ﷺ said, "Then I have taken them, and they are now free (women)." He ﷺ then went back to An-Nahdiyyah and her daughter ﷺ in order to tell them the good news. "Give her back her flour," he ﷺ added. They said, "O Abu Bakr, shall we not first finish (doing what was required of us regarding this flour) and then return it to her?" He ﷺ said, "If you want, you may do so."[1]

Observe how Islam set the two women ﷺ and Abu Bakr ﷺ on an equal footing; they addressed him not as one would address one's master, but as one would address one's equal. Also, observe how Abu Bakr ﷺ was humble enough to agree to their decision, even though he ﷺ had just done them a tremendous service by freeing them. And observe how Islam polished the manners of An-Nahdiyyah ﷺ and her daughter ﷺ; they could have just left the flour where it was, or they could have simply returned it, but they insisted upon finishing the task that was assigned to them and then returning the flour to their former mistress.

Abu Bakr ﷺ also purchased and then freed a young female slave from the Banu Muammil clan. After she became a Muslim, 'Umar ibn Al-Khattaab ﷺ, who was still a polytheist at the time, physically beat her, in order to make her renounce her faith. During a given torture session, 'Umar ﷺ would stop hitting her

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/393).

and say, "I apologize to you (for stopping); it is only boredom that has made me stop (hitting you)." Not allowing him to have the satisfaction of such an insult, she said, "It is indeed Allah ﷻ Who made you become bored (so you would stop hitting me)."[1]

Abu Bakr's heart flowed with sympathy and compassion for the weak. He ؓ spent a great deal of his wealth on setting slaves free, doing so even before Verses of the Qur'an were revealed on the topic – Verses that exhorted Muslims to free slaves and that promised a great reward for those who did so.

Most people among the Quraish made fun of Abu Bakr ؓ, deeming it a waste of money to spend so much money on the poor and weak. Even his father, who was still a polytheist, discouraged him from setting slaves free, considering the act of doing so to be a fruitless venture. One day, he said to Abu Bakr ؓ, "O my son, I see that you are freeing weak slaves. If you have to do what you are doing, then you should at least free strong men who could protect and defend you." Abu Bakr ؓ answered, "My father, I am doing this for Allah *'Azza wa Jall* (the Possessor of might and majesty) only (and for no other purpose)." In Abu Bakr's mind, Muslim slaves were his equals and his brothers in faith; for that matter, all of the polytheists on the earth were not, in his mind (and in reality), equal in value to a single Muslim slave. It is no wonder, therefore, that Allah ﷻ revealed Verses about Abu Bakr's generosity that will be recited until the Last Day. Allah ﷻ said:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾

[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/393).

> *"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna [the Best (i.e., either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e., Allah will compensate him for what he will spend in Allah's Way or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is greedy, miser and thinks himself self-sufficient, and gives the lie to Al-Husna; we will make smooth for him the path for evil; and what will his wealth benefit him when he goes down (in destruction). Truly, Ours it is (to give) guidance. And truly, unto Us (belong) the last (Hereafter) and the first (this world). Therefore I have warned you of a Fire blazing fiercely (Hell). None shall enter it save the most wretched, who denies and turns away. And Al-Muttaqoon (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, and have in his mind no favour from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High. He surely will be pleased (when he will enter Paradise)."* (Qur'an 92: 5-21)[1]

To be sure, Muslims desperately need to revive the deeds of Abu Bakr As-Siddeeq ﷺ, in order to bring unity to a nation whose people are constantly being subjected to persecution, torture, and death at the hands of Islam's enemies.

3) 'Ammaar ibn Yaasir ﷺ; His Father, Yaasir ﷺ; and His Mother, Sumayyah ﷺ

'Ammaar's father, Yaasir ﷺ, was not a native of Makkah, which helps to explain why he was so vulnerable to persecution at the hands of the Quraish; he was from the Banu 'Anas, one of the tribes of Yemen. Yaasir ﷺ and his two brothers, Al-Haarith and Maalik, came to Makkah in search of one of their brothers. Al-Haarith and Maalik eventually returned to Yemen, whereas Yaasir ﷺ settled in Makkah. He ﷺ allied himself with Abu

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[1] *Seerah Ibn Hishaam* (1/319), and *Tafseer Al-Aloosee* (30/152).

Hudhaifah ibn Al-Mugheerah, a member of the Makhzoom clan; the latter married the former off to one of his female slaves; her name was Sumayyah bint Khayyaat ﷺ, and she bore Yaasir ﷺ a son, 'Ammaar ﷺ. Abu Hudhaifah died shortly thereafter, but before he did, he set 'Ammaar ﷺ free. Though no one in the family remained a slave, they all owed a form of allegiance to the Makhzoom clan - a relation that would customarily remain after a master freed his slave. So when Yaasir ﷺ, Summayyah ﷺ, 'Ammaar ﷺ, and 'Abdullah ﷺ - 'Ammaar's brother - embraced Islam, it was the Makhzoom clan that was responsible for inflicting punishment upon Yaasir's family. The tormenters would take Yaasir's family out to the hot sands of the desert at high noon and torture them. The Messenger of Allah ﷺ would pass by them as they were being tortured and comfort them by saying, "Patience, O family of Yaasir, for indeed, your place of appointment is Paradise."[1]

It is not surprising that Yaasir's family suffered so much at the hands of the Makhzoom clan, for Abu Jahl, a prominent member of the clan, was one of the staunchest enemies of Islam. One day, Abu Jahl said to Sumayyah ﷺ, "You believe in Muhammad only because you are in love with him for his beauty." She reproached Abu Jahl as he deserved to be reproached, and in response, he jabbed her in her private area with a spear and killed her. Sumayyah ﷺ became the first martyr in Islam, sacrificing the most valuable thing a person has to offer - her very life. Shortly after she ﷺ died, her husband, Yaasir ﷺ, became martyred in a similar manner.

The Prophet ﷺ was unable to help Yaasir's family; they ﷺ were not slaves, so he ﷺ could not purchase them; and he ﷺ had not the strength to save them from physical torture. All he ﷺ was able to do was to give them glad tidings of Paradise and exhort them to be patient, so that their blessed family could become an example for all proceeding generations.

As for 'Ammaar ﷺ, he continued to be tortured even after his

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[1] *Saheeh As-Seerah An-Nabawiyyah* by Ibraaheem Al-'Alee (pgs. 97, 98).

parents died. The Quraish were venting their rage when they tortured weak Muslims and slaves, but they were also trying to make them renounce their faith. 'Ammaar ؓ did not succumb to their pressure until the pain they inflicted upon him became too much to bear. After that happened, 'Ammaar ؓ went to the Prophet ﷺ, who, seeing the troubled expression on his face, asked him what had happened. "Evil," 'Ammaar ؓ answered. "By Allah, the polytheists did not leave me (i.e., they didn't stop torturing me), until I spoke evil about you and well about their gods." The Prophet ﷺ said, "What state do you find your heart to be in?" 'Ammaar ؓ answered, "At rest with faith." The Prophet ﷺ then said, "If they return to the same (method of torture), then you return [with the same answer (i.e., as long as your well-being is threatened, as long as you are forced to pronounce words of disbelief, and as long as your heart is at rest with faith, then you may say what you need to say in order to save yourself)]."[1] Verses were then revealed that confirmed the truthfulness of 'Ammaar ؓ. Allah ﷻ said:

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ١٠٦﴾

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith – but such as open their breasts to disbelief, – on them is wrath from Allah, and theirs will be a great torment." (Qur'an 16: 106)

'Ammaar ؓ later participated alongside the Messenger of Allah ﷺ in every battle that took place between the Muslims and the polytheists.

Both what Bilaal ؓ did and what 'Ammaar ؓ did were permissible ways of reacting to a similar situation. It is up to the *Daa'ee* to reflect on the lessons of both their stories and to

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[1] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 103).

apply those lessons, without going to the extremes of negligence and extravagance.

4) Sa'd ibn Abee Waqqaas ﷺ

Like other Companions ﷺ, Sa'd ibn Abee Waqqaas ﷺ was put to trial in his faith; where he parted from them was in the fact that his torturer, his mother, aimed not to physically torment him but to psychologically torment him. Sa'd's mother was a polytheist, and she vowed to neither eat nor drink until Sa'd ﷺ renounced his faith and returned to her religion. Sa'd ﷺ said, "This Verse was revealed about me:

﴿وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ﴾

> *"But if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not."* (Qur'an 29: 8)

Sa'd ﷺ later narrated his own story: "I was a man who was very dutiful to his mother. Then, when I embraced Islam, she said, 'O Sa'd, what is this religion that I see you have accepted? You will indeed abandon this religion of yours, or I will neither eat nor drink until I die, and then you will be disgraced through me. It will be said (to you): O, killer of his mother.' I said, 'O my mother, I will not do so, for nothing will make me abandon my religion." She spent the entire day and night without eating anything; she woke up the following morning in a weakened state. She then spent a second day and night without eating anything, and she woke up on the following morning in a weakened state. Then she spent another day and night without eating anything, and when she woke up on the following morning, she was extremely weak. When I saw that, I said, 'O my mother, you know, by Allah, that were you to have 100 souls, and they all departed one soul at a time, still nothing would make me abandon my religion. So if you want, eat; and if you want, don't eat.' She then ate."[1]

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[1] *Tafseer Ibn Katheer* (3/446).

Imam Muslim, may Allah have mercy on him, narrated that the mother of Sa'd swore that she would not eat, drink, or ever speak to him until he disbelieved in his religion. She said to Sa'd, "You claim that Allah commanded you to be good to your parents. I am your mother, and I order you to do this (i.e., to disbelieve in Islam)." Sa'd later recounted, "She remained (upon her oath) for three days, after which she became so weak that she fainted." 'Umaarah, one of her sons, went to her and gave her something to drink. She began to supplicate against Sa'd, and Allah then revealed this Verse:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى﴾

> *"And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me."* (Qur'an 29: 8)

When the people close to her wanted to feed her, they would force her mouth open with a stick and then pour food into it. Although his trial was different in nature to the trials that other Muslims were subjected to, Sa'd's trial was nonetheless tremendously difficult for him. And the way in which he acted attests to how deeply *Eemaan* (faith) had penetrated the inner recesses of his heart. No matter what the result, Sa'd refused to put his faith and religion on any negotiating table.

5) Mus'ab ibn 'Umair

Mus'ab ibn 'Umair lived a life of luxury; no other young man in Makkah lived more comfortably, wore better clothing, or anointed himself with better perfume than he did. Mus'ab's parents loved him dearly, and his mother in particular doted upon him a great deal, making sure that he always wore fine and soft clothing. She was so extravagant in her love for her son that, when he slept, she would place beside his head a cup, in which she would mix together dates, cheese, and grease; so that if he woke up hungry, would have.

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Allah ﷺ was inviting people to embrace Islam. Mus'ab ؓ went to him ﷺ in the house of Al-Arqam and ended up embracing Islam; however, fearing mistreatment from his mother and fellow clansmen, Mus'ab ؓ, like some other early converts, kept his acceptance of Islam a secret. And so he ؓ would secretly visit the Messenger of Allah ﷺ. But his secret was soon found out; one day, after he saw Mus'ab ؓ praying, 'Uthmaan ibn Talhah informed Mus'ab's mother and his fellow clansmen about what he saw. They apprehended Mus'ab ؓ and imprisoned him; he ؓ remained a prisoner until he managed to escape and migrate to Abyssinia during the first of the two famous migrations to that land.

No longer did Mus'ab ؓ lead a life of comfort and luxury; his skin hardened and his body weakened. Nonetheless, the more hardships he faced, the stronger he became in his faith; and the more ill-treatment he received from his relatives, the more determined he ؓ became to make sacrifices for Islam. Mus'ab ؓ continued to strive and to sacrifice until Allah ﷻ honoured him with martyrdom on the Day of Uhud.

Mus'ab ؓ is an ideal example of how Islam transforms an extravagant youth into a real man with a true purpose in life. Hitherto having no other aim in life but to satisfy his desires, Mus'ab ؓ now became a man of purpose, who practically endured many hardships and difficulties for the cause of Islam. The day Mus'ab ؓ entered into the fold of Islam was the day he bade farewell to the comfort and luxury he had previously enjoyed throughout his life; such was the wonderful impact that Islam had on his character. Because of the life Mus'ab ؓ chose, he inevitably had to take various paths of hardship, all for the purpose of strengthening and solidifying his faith. So in spite of all of the poverty and punishment he had to endure, not least of which was being cast off by his relatives, Mus'ab ؓ was content and at peace. With each hardship, his faith strengthened – until he faced and passed his final test on the Day of Uhud, the events of which we will discuss further, *In Sha Allah* (if Allah wills), later on in this work.

6) Khabbaab ibn Al-Arat ﷺ

Khabbaab ﷺ too did not have anyone to protect him once he embraced Islam; he ﷺ worked as a blacksmith in Makkah, and he was allied to a woman named Umm Anmaar, who was from the Khuzaa'ah tribe. Once it became known that Khabbaab ﷺ had embraced Islam, he ﷺ was subjected to brutal torture sessions. The polytheists would heat stones in fire, place the stones on the ground, and make Khabbaab ﷺ lie down on them.

The Messenger of Allah ﷺ liked Khabbaab's company and would visit him after he embraced Islam; but when Umm Anmaar found out about that, she took a piece of heated iron and placed it on Khabbaab's head. Later on, when Khabbaab ﷺ complained about what had happened, the Messenger of Allah ﷺ said, "O Allah, help Khabbaab." Not much time passed before Umm Anmaar complained about severe pain in her head, pain that was so intense that her screaming competed in volume with the howling of stray dogs. Cauterization, the process of burning or searing with heat, was often resorted to for wounds and a variety of ailments; and in the case of Umm Anmaar, cauterization was recommended to her as treatment. It was not to a doctor that she needed to visit, but to a blacksmith, and so she betook herself to Khabbaab ﷺ and asked him to cauterize her. At her behest, Khabbaab ﷺ then did to her as she did to him: He ﷺ took a piece of heated iron and used it to cauterize her head. The Prophet's supplication was answered in the most wonderful of ways, for it was Umm Anmaar herself who went to Khabbaab ﷺ and asked him to cauterize her.

When the weak Muslims of Makkah began to suffer more and more at the hands of the Quraish, Khabbaab ﷺ went to the Messenger of Allah ﷺ and said, "Will you not ask help for us? Will you not invoke Allah for us?" The Messenger of Allah ﷺ, who had been resting his head on his robe underneath the shade of the Ka'bah, sat up. His face turned red and he ﷺ said, "Among those who came before you, a man would have (a pit) dug for him in the ground; he would be placed inside of it, and then a saw

would be brought and placed over his head. Then he would be split into two (halves), yet that did not turn him away from his religion. What is beneath his flesh (i.e., beneath the flesh of a man from those who came before you), in terms of bone and nerve, would be combed (off) with combs of iron, yet that did not deter him from his religion. By Allah, He (i.e., Allah ﷻ) will indeed complete this matter (i.e., will make Islam supreme) until a rider will travel from Sinai to Hadramoot, and fear no one (along the way) but Allah, or (he may also fear an attack of) a wolf upon his sheep; but you indeed are in a rush (for matters to improve before the appointed time comes for that to happen)."[1]

Commenting on this *Hadeeth*, Shaikh Salmaan Al-'Audah - may Allah protect him - said:

"How perfect indeed is Allah! What happened that made the Prophet's face turn red, that made him sit up (in that state) from his lying down position, and that made him speak to his Companions (for Khabbaab ﷺ did not go alone) in such a strong and powerful tone? Was he ﷺ reproaching them because they asked him to supplicate for them? Of course not! Far be it from him to do that, for he was kind and merciful to the people of his nation. The tone of (their) request - 'Will you not supplicate for us? Will you not ask help for us?' - suggested the reality that was behind it: that it was coming from hearts that were worn out by punishment, overcome by fatigue, and crushed by affliction. They were searching out for quick relief from their travails, and they felt that help was too slow in coming. But the Prophet ﷺ knew that for each matter there is an appointed time and that before help, comes affliction. Messengers ﷺ were put to trial, but then the final good outcome was theirs. Allah ﷻ said:

﴿حَتَّىٰٓ إِذَا ٱسۡتَيۡـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمۡ قَدۡ كُذِبُواْ جَآءَهُمۡ نَصۡرُنَا فَنُجِّيَ مَن نَّشَآءُۖ وَلَا يُرَدُّ بَأۡسُنَا عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ ١١٠﴾

[1] *Saheeh Bukhaaree*, "The Book of Virtues"; chapter, "The Signs of Prophethood in Islam." *Hadeeth* number: 3612.

'(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedients to Allah, sinners, disbelievers, polytheists).' (Qur'an 12: 110)

The Prophet ﷺ was aware of the precarious position his Companions ؓ were in, and he ﷺ knew how worn out they had become from constant torture; their very faith was being tested. Just by reading the text of the (above-mentioned) narration, it is hard for one to understand the reality of the situation that led them to ask the Prophet ﷺ to supplicate for them and invoke Allah ﷻ to help them; only if one has experienced something similar to what they experienced can one understand the feelings and emotions that overwhelmed their souls."

The Prophet ﷺ trained his Companions ؓ to do the following:

1) To follow the way of previous Prophets ﷺ, Messengers ﷺ, and their followers, in terms of how they patiently endured punishment and torture in the path of Allah ﷻ.

2) To be attached not to this world, but to what Allah prepared in Paradise, in terms of bliss and reward for patient believers; and to not be deceived by the material pleasures that are in the hands of the disbelievers.

3) To be positive about the future, knowing fully well that Allah ﷻ will make Islam reign in the life of this world and humiliate in it wrongdoers and the people of disbelief.

Furthermore, the Prophet ﷺ constantly strove to improve the situation of his Companions ؓ, to protect them from the polytheists, to establish for them their own country, within which they could freely worship Allah ﷻ without having cause to worry about being punished or tortured for doing so.[1]

[1] Refer to *Al-Ghurabaa Al-Awwaloon* (pgs. 145, 146).

Later on in his life, Khabbaab ﷺ described some of the ways in which the Quraish mistreated him and other Muslims. In one such account, he ﷺ said, "I was a blacksmith. Al-'Aas ibn Waail owed me money, and when I went to him in order to collect what he owed me, he said, 'I will not pay you back until you disbelieve in Muhammad.' I said, 'You will die and be resurrected before I disbelieve!' He said, 'And will I be resurrected after death? If that is the case, then I will pay you back when I will return (after death) to my wealth and children.'" The following Verse was then revealed for Al-'Aas ibn Waail[1] :

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾

"Have you seen him who disbelieved in Our Ayaat (this Qur'an and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children (if I will be alive (again)]," Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)? Nay! We shall record what he says, and We shall increase his torment (in the Hell); and We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which We have bestowed upon him in this world), and he shall come to Us alone." (Qur'an 19: 77-80)

During his caliphate, 'Umar ibn Al-Khattaab ﷺ asked Khabbaab ﷺ to inform him of some of the hardships he faced in the early days of Islam. In response to the *Khaleefah's* question, Khabbaab ﷺ simply raised his shirt, revealing a sight that completely shocked 'Umar ﷺ, who said, "I have not seen anything like this before!" Khabbaab's back was filled with crevices and holes, the insides of which were the charred remains of his flesh. Khabbaab ﷺ said, "O Leader of the Believers, they (the polytheists of Makkah) lighted a fire and cooked me in it. Then a man placed his foot over my

[1] Refer to *Musnad Ahmad* (5/111).

chest." According to one account, Khabbaab ﷺ then said, "It was nothing other than my back that cooled the ground, and nothing other than my fat (and flesh) that extinguished the fire."

7) 'Abdullah ibn Mas'ood ﷺ

The Messenger of Allah ﷺ was kind and gentle in his dealings not just with the nobility and tribal chieftains, but also with young children and teenagers. A meeting between the Messenger of Allah ﷺ and 'Abdullah ibn Mas'ood ﷺ, who was then still an adolescent, illustrates that kindness and gentleness. Years after that meeting took place, 'Abdullah ibn Mas'ood ﷺ gave an account of it: "I was a young adolescent, and was herding sheep for 'Uqbah ibn Abee Mu'ait, when the Messenger of Allah ﷺ and Abu Bakr ﷺ passed by me. He (the Prophet ﷺ) said, 'O young lad, is there any milk?' I said, 'Yes, but I am entrusted with (taking care of these sheep).' The Prophet ﷺ said, 'Then is there a sheep that has not been mounted by a male sheep (i.e., a sheep that is not supposed to have milk in its udder, in which case 'Abdullah ibn Mas'ood ﷺ would not be breaching his trust)?' I brought him (such) a sheep, and he wiped its udder. Milk came out, and as he milked the sheep, the milk was deposited in a container (this was one of the miracles that Allah ﷻ blessed the Prophet ﷺ with, since the kind of sheep he ﷺ asked for should not have had milk in its udder). The Prophet ﷺ drank, and he ﷺ gave Abu Bakr ﷺ (the container) to drink. He then said to the udder, 'Contract,' and it became contracted. I then went to him after that and said, 'O Messenger of Allah, teach me from this speech (i.e., from the Qur'an).' He ﷺ passed his hand over my hand (in a gesture of kindness and gentleness) and said, 'May Allah have mercy on you, for indeed you are a young lad who is *Mu'allam* (i.e., who is inspired or guided to what is correct and good).'"[1]

These inspiring words of the Prophet ﷺ certainly had a profound impact on 'Abdullah ibn Mas'ood's character. When he grew up,

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[1] *Al-Bidaayah Wan-Nihaayah* (3/32), and *Siyyar 'Alaam An-Nubalaa* (1/465).

'Abdullah ibn Mas'ood ﷺ became one of the most learned of scholars among the Prophet's Companions ﷺ. Having embraced Islam in the early days of the Prophet's Mission, 'Abdullah ﷺ migrated both to Abyssinia and then to Al-Madeenah; he ﷺ participated in the Battle of Badr and all ensuing battles; he adhered closely to the company of the Prophet ﷺ, so much so that he ﷺ would try to always be there to hand the Prophet ﷺ his shoes, or, when necessary, to take them from him.[1]

Perhaps 'Abdullah ﷺ is best remembered for being the first Companion ﷺ to openly recite the Qur'an in front of a gathering of polytheists, an amazingly brave feat considering the fact that 'Abdullah ﷺ was not a member of a subtribe in Makkah, but was only allied to one, which means that he ﷺ had no family to protect him. What is more, 'Abdullah ﷺ was skinny, with especially thin calves, and not a person who could defend himself against large or muscular attackers. But the eventuality of a physical attack on his person was probably far away from the thoughts of 'Abdullah ﷺ, who stood right in front of Quraish's central place of gathering and recited the Qur'an to men whose hearts and ears were closed to the truth.

It began when, one day, the Prophet's Companions said to one another, "By Allah, the people of the Quraish have never before heard the Qur'an being recited for them in the open. Where is the man that will make them hear it?" The most unlikely of volunteers, unlikely because of his size and status, said, "I will do it!" That volunteer was 'Abdullah ibn Mas'ood ﷺ. The Companions ﷺ said, "We indeed fear that they will harm you. What we want is a man who has a clan to protect him from the people if they intend to do him harm." 'Abdullah ﷺ said, "Leave me to go, for indeed, Allah ﷻ will protect me." 'Abdullah ﷺ went to the Ka'bah ﷺ in the morning, at which time the Quraish were seated nearby in their gatherings. 'Abdullah stood at Al-Maqaam (the Maqaam of Ibraaheem ﷺ, which is right in front of the

[1] *Al-Isaabah* (6/214).

Ka'bah) and recited in a loud voice:

"In the Name of Allah, the Most Beneficent, the Most Merciful."

He then began to recite "The Most Beneficent" Chapter of the Qur'an:

﴿ٱلرَّحْمَٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ ۝٢﴾

"The Most Beneficent (Allah)! Has taught (you mankind) the Qur'an (by His Mercy)." (Qur'an 55: 1, 2)

He continued to recite the Chapter; meanwhile, the people of the Quraish were all staring at him in wonder, trying to size up the situation, for this was truly unprecedented, considering how in their minds 'Abdullah was merely a young shepherd who was only supposed to serve. They began to say, "What is Ibn Umm 'Abd saying?" 'Ibn Umm 'Abd' is the disparaging name they had for 'Abdullah. Some of them said, "He is reciting some of that which Muhammad ﷺ has come with!" Upon realizing that that was the case, they stood up and began to strike him in his face, but not even that had an effect on 'Abdullah, who continued to recite the Chapter while he was being beaten up! He reached as far as he was able to reach in the Chapter, and then he returned to his Companions, who, upon seeing his bruised face, were greatly moved by his condition. They said to him, "This is what we feared would happen to you"; to which, 'Abdullah lightly answered, "The enemies of Allah were never more insignificant to me than they are now. And if you wish, I will go to them tomorrow morning and do the same thing." They answered, "No, this is sufficient for you. You have made them hear that which they dislike."[1] Such was the faith and courage of 'Abdullah ibn Mas'ood; not even a brutal mob attack deterred him from continuing to convey the message of Islam.

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[1] Refer to *Ibn Hishaam* (1/314-315), and *Asad Al-Ghaabah* (3/385, 386).

8) Khalid ibn Sa'eed ibn Al-'Aas ﷺ

Khalid's acceptance of Islam was prompted by a dream he ﷺ saw during the early days of Islam. He ﷺ dreamt that he was on the brink of falling into fire. There was someone who was pushing him into it, but the Messenger of Allah ﷺ held on to him, in order to prevent him from falling. It was at this point of the dream that Khalid ﷺ woke up in a state of alarm, being certain that he had just seen a true dream. He ﷺ related the contents of the dream to Abu Bakr As-Siddeeq ﷺ, who said, "Goodness was intended for you (in your dream). Here is the Messenger of Allah ﷺ, so follow him." Khalid ﷺ went to him and embraced Islam.

Although Khalid ﷺ tried to keep his Islam a secret from his father, who was a staunch polytheist, the latter soon discerned what had happened based on the fact that his son remained aloof from his side for long periods at a time, a phenomenon that began around the time when the Prophet ﷺ first began preaching the message of Islam. Khalid's father sent his other sons - all of whom had not yet embraced Islam - to search out for Khalid ﷺ. When Khalid ﷺ came back with them, his father censured him and beat him with a stick (or a rapper) that was in his hand, and continued to do so until the stick broke upon making impact with Khalid's head. Khalid ﷺ refused to renounce his faith, and so his father imprisoned him and forbade his brothers from speaking to him. The situation turned from bad to worse: Khalid's father began to starve Khalid ﷺ and, at one point, made him go without water for three days. Hoping for his reward from Allah ﷻ, Khalid ﷺ remained patient. Flushing with anger, Khalid's father once said, "By Allah, I will prevent you from getting sustenance." Khalid ﷺ replied, "If you prevent me, then Allah will provide for me that which will nourish me and keep me alive." The torture did not continue indefinitely, for Khalid ﷺ eventually managed to escape from his father. He then migrated to Abyssinia with other Muslims on the second of the two famous migrations to that land.

9) 'Uthmaan ibn Maz'oon ﵁

When 'Uthmaan ibn Maz'oon ﵁ embraced Islam, his relatives from the Banu Jumh clan began to mistreat him, and no one more so than Umayyah ibn Khalaf, who was a particularly vile and brutal persecutor. Like other Muslims who were able to or who absolutely needed to, 'Uthmaan ibn Maz'oon ﵁ migrated to Abyssinia, where he could freely practice Islam, without the fear of punishment or torture. However, it was soon wrongly conveyed to the Muslims of Abyssinia that the situation of Muslims in Makkah had improved. 'Uthmaan ﵁, along with others, then returned to Makkah, only to find out that, if anything, the situation had worsened.

Upon arriving at the border of Makkah, 'Uthmaan ibn Maz'oon ﵁ faced a difficult situation, for who was going to protect him from persecution? But in the end, he was able to enter Makkah under the protection of Al-Waleed ibn Al-Mugheerah. Some Muslims had similar guardians to protect them; the clearest example is that of the Prophet ﷺ, who had protection from his uncle, Abu Taalib. What this meant is that the guardian, or protector, openly announced that no one could touch the person who was under his protection. People generally honoured the guardian's pledge of protection, so long as the guardian was a polytheist and a rank and file member of Quraish's nobility - conditions that both Al-Waleed ibn Al-Mugheerah and Abu Taalib fulfilled. Thus 'Uthmaan ﵁ was able to walk the streets of Makkah in almost complete safety; this actually bothered 'Uthmaan ﵁ a great deal, for he ﵁ was not at peace with the knowledge that, while he was safe, his brothers in faith suffered on a daily basis. Although he ﵁ could do nothing to help them, he nonetheless felt a great deal of anxiety for being in a better situation than they were in; he said to himself, "It is a great defect in myself that I go about safely in the morning and afternoon, under the protection of a man from the people of polytheism, while my companions ﵃ and the people of my religion are subjected to hardship and affliction for the cause of Allah ﷻ."

'Uthmaan ﷺ then went to Al-Waleed ibn Al-Mugheerah and said, "O Abu 'Abd-Shams (i.e., Al-Waleed), you have fulfilled your obligation, but I now return to you your protection."

"My nephew, why?" asked Al-Waleed. "Perhaps you have been harmed or violated in some way."

"No," said 'Uthmaan ﷺ, "But I am content with the protection of Allah, and I do not want to seek out the protection of anyone else."

"Then go to the *Masjid* and openly renounce my protection, just as I gave it to you openly." The two of them then went to the *Masjid,* and in front of the people that were gathered there, 'Uthmaan ﷺ pronounced that he was no longer under the protection of Al-Waleed. Upon renouncing Al-Waleed's protection, 'Uthmaan ﷺ sat down in one of Quraish's gatherings. Among those present was Labeed ibn Rabee'ah, the famous poet. Labeed was reciting some of his poetry. "Indeed, everything other than Allah is false," Labeed said. 'Uthmaan ﷺ said, "You have spoken the truth."

"And every instance of happiness must necessarily come to an end," continued Labeed.

"You have uttered a lie," said 'Uthmaan ﷺ. "The happiness of Paradise never comes to an end!"

Labeed, who was not a native member of the Quraish, said, "O people of Quraish, a person who would sit among was never before harmed (like this)! When has this started among you?"

One man among those gathered said, "Indeed, he is one among other foolish people that are with him; they have parted from our religion, so please do not mind what he says." 'Uthmaan ﷺ refuted the man's words, and the situation between them soon escalated, until the man stood up and struck 'Uthmaan ﷺ in the eye, causing it to turn green in colour.

Standing nearby, Al-Waleed ibn Al-Mugheerah saw and heard all that had happened; he said to 'Uthmaan ﷺ, "My nephew, by

Allah, your eye needed not the blow that was inflicted to it, for you had over you (my) secure protection."

"By Allah," 'Uthmaan ﷺ said, "My good eye is in need of that which afflicted its sister (i.e., his other eye) in the way of Allah ﷻ. And indeed, I am under the protection of He Who is mightier and more able than you are, O Abu 'Abd-Shams." Feeling sorry for his relative, Al-Waleed repeated his offer to protect 'Uthmaan ﷺ, but the latter outright refused. 'Uthmaan ﷺ didn't have to forego Al-Waleed's protection, but he did so anyway, desiring reward from Allah ﷻ.

When 'Uthmaan ﷺ migrated to Al-Madeenah, a woman named Umm Al-'Alaa Al-Ansaariyah ﷺ provided him with a place to sleep. Years later, after he ﷺ died, Umm Al-'Alaa ﷺ saw a dream about him; in it, 'Uthmaan ﷺ had (with him) a flowing river. Umm Al-'Alaa ﷺ later went to the Messenger of Allah ﷺ and informed him about what she ﷺ had seen. The Prophet ﷺ said, "That is his (good) work (i.e., good deeds)."[1]

There were other Muslims who also suffered at the hands of the Quraish, and who also remained firm upon their religion, despite the ill treatment they received from their fathers and relatives. For the cause of Islam, they were willing to sacrifice all of the comfort and worldly pleasures they enjoyed prior to entering the fold of Islam, because they hoped for their reward from Allah ﷻ.

It is important to note that persecution was not limited to men only; many Muslim women were also victims of punishment and torture – women such as Sumayyah bint Khayyaat; Faatimah bint Al-Khattaab; Labeebah, the young girl of the Banu Muammil clan; Zinneerah Ar-Roomiyyah; An-Nahdiyyah and her daughter; Umm 'Ubais; Humaamah, mother of Bilaal; and others – may Allah be pleased with them all.

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[1] *Saheeh Bukhaaree*, "The Book of Dream Interpretation"; chapter; "The Dreams of Women." *Hadeeth* numbers: 7003 and 7004.

The Wisdom Behind Passive Resistance In Makkah; And How, While In Makkah, The Prophet ﷺ Concentrated Mainly On Spiritual Development

Throughout the Makkan phase of the Prophet's life, Muslims did not physically fight back against the Quraish. The humble position of the Muslims bothered some Companions ﷺ, primarily the younger ones among them. One day, while still in Makkah, 'Abdur-Rahmaan ibn 'Auf ﷺ and some of his Muslim friends ﷺ went to the Prophet ﷺ and said, "O Prophet of Allah, we were honoured when we were polytheists; ever since we have had faith, we have been humiliated." They were not having doubts about their faith, but rather wanted to be able to fight back against their polytheistic persecutors. The Prophet ﷺ said to them, "Verily, I have been ordered to forgive, so do not fight the people (i.e., the Quraish)."[1] Some Islamic researchers have attempted to pinpoint, or infer from historical narrations, the divine wisdom behind fighting not being legislated during the Makkan period of the Prophet's life. One such researcher was Sayyid Qutub - may Allah have mercy on him - who said, "The conclusions we have arrived at (regarding this issue) we do not assert authoritatively, because we would then have made ourselves gods above Allah ﷻ and we would have mentioned the reasons and wisdom behind things, when we could very well be wrong. Whenever the believer is commanded to believe or do something as an Islamic duty, then it is in his purview to only submit, since Allah ﷻ is the All-Knowing, the All-Wise. When we infer and say that such and such is the wisdom or reason for a given legislation, we do so using our ability to reason, with the understanding that we are mentioning a possibility (and not the concrete truth), since none knows the reality (and truth and wisdom behind things) but Allah ﷻ. I am referring here to when Allah ﷻ does not explicitly mention the wisdom or reason for a

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/158).

given legislation in a revealed source (the Qur'an and *Sunnah*)." Keeping this in mind, I list below some of the reasons why fighting was not legislated in Makkah; these reasons complement one another, meaning that two or more of them can be considered as partial reasons and that the correctness of one reason does not necessarily mean that another is false.

1) The Makkan phase of the Prophet's life was a period of training and preparation for things to come. Part of that training involved teaching the Prophet's Companions ﷺ to be patient in the face of adversity, to not lose their temper quickly, to follow the orders of the Prophet ﷺ, regardless of their own opinions regarding matters. All of this training took place in a practical setting; Muslims were subjected to harsh treatment, yet they were ordered to not take up arms.

2) In a society like that of the Quraish, peaceful preaching has a stronger impact than non-peaceful actions. The polytheists among the Quraish were arrogant and obsessed with the concept of tribal loyalty; fighting them, during the Makkan phase of the Prophet's biography, would possibly have made them even more obstinate in the face of the truth; revenge for killings would have then become a common occurrence, and Islam would possibly have been transformed in the minds of people from an important message to a cause for revenge killings.

3) One possible reason was to prevent battles from taking place inside every household. It was not the chiefs of the Quraish who directly punished and tortured every Muslim; rather, the task of torturing individual Muslims was delegated to the leaders of subtribes or to guardians - such as fathers - of individuals. What fighting would have meant in such a situation and in such a society is that killing would have taken place in each home, and then Islam would have been blamed. As it was, the Quraish would say to foreign delegates that Muhammad ﷺ divided father from son. How would matters have stood, then, had a Muslim child been ordered to kill his disbelieving father?

4) Another wisdom is that Allah ﷻ of course knew that many among those who obstinately opposed the truth and tortured Muslims would one day sincerely join the ranks of the Muslim nation; indeed, some of them would go on to become leaders of the Muslim nation; was not 'Umar ibn Al-Khattaab ؓ one such person?

5) The prevailing conditions in Makkah made peaceful resistance a more potent strategy than the taking up of arms. In a tribal setting, where practically everyone was related in some way to his fellow tribesmen, people would stand up to help someone who had been wronged, especially if he was a member of the nobility or a fellow clansman. Consider the example of Ibn Ad-Dughnah, who declared Abu Bakr ؓ to be under his protection when the latter was forced to leave Makkah by its people and intended to migrate to Abyssinia. Ibn Ad-Dughnah felt that, by forcing a nobleman like Abu Bakr ؓ to leave Makkah, the Quraish were bringing disgrace upon themselves and upon all Arabs. Also, consider the example of how certain polytheists, realizing that the Banu Haashim clan was being wronged, worked to bring an end to Quraish's boycott against them. And there are many more examples of this from the Prophet's biography.

6) Muslims were few in number and were constricted within the boundaries of Makkah; the message of Islam had not yet reached the rest of the Arabian Peninsula, except on a very limited scale. It is interesting to note that, before the Prophet's migration to Al-Madeenah, the various tribes of the Arabian Peninsula took a neutral stance regarding the struggle that was taking place between the Quraish and a few of its members; they were all simply waiting to see what the outcome was going to be. If such a battle occurred, the few Muslims there were in Makkah would likely have been killed. Even if the Muslims managed to fight well and killed many polytheists in Makkah, many polytheists would still have remained; polytheism would have remained strong, and Islam would have weakened with many of its followers dead.

7) There was no pressing need to fight, for the goals of that particular stage of the Prophet's *Da'wah* were being fulfilled. In Al-Madeenah, defending Muslims from outside enemies was important, but so was spreading the message of Islam to the far corners of the Arabian Peninsula and beyond. In Makkah, however, it was hard enough to simply preserve the life of the Prophet ﷺ and be able to preach to the Quraish. Despite constant persecution at the hands of the Quraish, both of these goals were being fulfilled. The looming threat of Banu Haashim's swords prevented the Quraish from trying to kill the Prophet ﷺ. To be sure, Quraish's leaders did what they could to weaken the effect of the Prophet's *Da'wah*. But fearing reprisals from the Banu Haashim clan, they did not dare to physically prevent the Prophet ﷺ from walking in the midst of their gatherings and inviting them to Islam. Thus the Prophet ﷺ was to be found everywhere - beside the Ka'bah, in community gatherings, standing on top of Mount As-Safaa - preaching the message of Islam. Witnessing this, Quraish's leaders could not imprison him, kill him, or even limit his freedom of speech.

These, in my view, are some of the reasons why Muslims were not ordered to fight in those early days of the Prophet's *Da'wah*. Overall, it was a period of training, when particular circumstances provided the groundwork for general principles that could be applied in the future. For example, one particular incident taught the Companions ﵃ the importance of weighing the values of benefits and harms before proceeding to embark on an endeavour. What happened was that the Companions ﵃ cursed the false deities of the Quraish; as a result, the leaders of the Quraish began to curse Allah ﷻ out of ignorance. The Companions ﵃ were doing something good by cursing false deities, but by weighing the benefit of doing that against the consequent harm of the Quraish cursing Allah ﷻ, they were made to realize that they should not curse Quraish's false deities. Allah ﷻ said:

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾﴾

"And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do." (Qur'an 6: 108)

The overall principle that the Companions ﷺ learned is that, if a correct action leads to a greater harm, then they should not apply that correct action. The people of knowledge have mentioned that that principle applies today as well. So if disbelievers are strong and are not under the authority of a Muslim government, and if it is feared that they will curse Islam, or Allah ﷻ, or the Prophet ﷺ, then it is not permissible for Muslims to curse their gods, their places of worship, or their religion. If a Muslim does any of the above deeds, then it is as if he is encouraging others to perpetrate a sin.

By studying the the Makkan phase of the Prophet's *Da'wah* – which lasted for 13 years – one realizes that, beyond the fact that it was a period of training, Islamic beliefs were of such paramount importance that it was not wise to rush matters. It takes time to first plant the seeds of sound beliefs in people's minds, and then to nurture the growth of those beliefs until they develop strong roots.

Today, Muslims need to learn the same lesson: the overcoming of disbelief and ignorance requires training and patience. The Prophet ﷺ taught his Companions ﷺ about patience by encouraging them to develop a strong relationship with Allah ﷻ and to find strength through worshipping Him. It was in the Makkan era that these Verses were revealed:

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾﴾

> *"O you wrapped in garments i.e., Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little. Half of it, – or a little less than that, Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style."* (Qur'an 73: 1-4)

This Chapter of the Qur'an, *Soorah Al-Muzammil*, impressed upon the Companions ﷺ the importance of standing in the night to pray, of remembering Allah ﷻ constantly, of depending upon Him in all of one's affairs, of being patient, and of seeking His forgiveness.

In the first few Verses of *Soorah Al-Muzammil*, Allah ﷻ ordered the Prophet ﷺ to dedicate one-half of every night to prayer. And so for approximately one year, the Prophet ﷺ and His Companions ﷺ prayed for one-half – sometimes a little less and sometimes a little more – of every night. After it became evident that the Companions ﷺ were willing to work hard to please Allah ﷻ, and were prepared to obey and execute His commands, Allah ﷻ eased the command to pray at night with the revelation of this Verse:

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ
وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُواْ مَا تَيَسَّرَ مِنَ
ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن
فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُواْ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ
هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُواْ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾﴾

> *"Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting*

in Allah's Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salaat (Iqamat-as-Salaat) and give Zakaat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e., Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful." (Qur'an 73: 20)

They were being at once tested and trained to ward off sleep. But sleep deprivation was not the aim of that training; rather, the aim was to train the Companions ﷺ to forsake the comforts of life and, more importantly, to resist and overcome their desires. Such a high level of spiritual training was necessary, since Allah ﷻ had chosen the Companions ﷺ for the most important of missions – to bear the message of Islam and to spread it to the far corners of the earth. Many of the early Muslims later went on to play important roles in the great events that took place years later. Much of their successes can be attributed to the fact that their sides would "forsake their beds, to invoke their Lord in fear and hope." (Qur'an 22: 16) Allah ﷻ described late-night prayer in the following Verse:

﴿إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ۝٦﴾

"Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah)." (Qur'an 73: 6)

Prayer and recitation of the Qur'an have a very potent effect on the soul in the quietness of the night, when other human beings are resting. In the middle of the night, one is not disturbed by the pressing needs and errands of everyday life; one's heart thus becomes free to remember Allah ﷻ and to invoke Him. With such training, the Companions ﷺ were truly prepared to shoulder the duty of spreading the message of Islam. Allah ﷻ said:

﴿إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥﴾

"Verily, We shall send down to you a weighty Word (i.e., obligations, legal laws, etc.)." (Qur'an 73: 5)

That "Weighty Word" is the Noble Qur'an - its teachings, legal laws, commandments, etc. Through the training that the Companions ﷺ underwent, they were later able to form a country in Al-Madeenah, to fight and make sacrifices for the cause of Islam, and to spread Islam to the rest of mankind.

The Companions ﷺ were also being trained to love one another as brothers. As a single unit composed of many brothers in faith, the Companions ﷺ were immune to the psychological attacks of the Quraish. Ties of faith became stronger and more binding than the ties of blood. Islamic brotherhood meant loving one's brother, hoping for his betterment, and even preferring him to one's own self. Many of the Prophet's sayings about the duties of brotherhood had a profoundly positive impact on the Companions ﷺ. In such sayings, the Prophet ﷺ would exhort Muslims to cooperate with one another and to help one another out of difficult situations. But the Prophet ﷺ made it clear that, when they help one another, they should do so, not with the intention of returning a favour or for any other worldly reason, but with the intention of pleasing Allah ﷻ. In a *Qudsee Hadeeth*, the Prophet ﷺ related that Allah ﷻ said, "Those who love one another for My majesty [(i.e., for My sake (will)] have pulpits made of light (in the Hereafter); the Prophets and the martyrs will envy them."[1] To love another Muslim for the sake of Allah ﷻ, which is a part of true brotherhood, is one of the best of deeds, and will lead to the highest of rankings in the Hereafter. The Prophet ﷺ warned Muslims not to take the duties of Islamic brotherhood lightly. He ﷺ said, "Do not hate one another, and do not be jealous of one another. And be slaves of Allah, brothers unto one another. And it is not permissible for a Muslim to forsake his brother (i.e., cut off ties with him, by not greeting him

[1] Related by At-Tirmidhee, who declared it to be authentic in The Book of *Az-Zuhd* (4/51); *Hadeeth* number: 239.

or speaking to him) for more than three nights."[1]

Also, from the very beginning of his Prophethood, the Messenger of Allah ﷺ made it clear that all of his followers were equals, both rich and poor, nobleman and commoner. He ﷺ taught them that just because people are different from one another in terms of sex, lineage, race, or colour, that in no way means that there should be differences in how people are treated. Before Allah ﷻ, all are equal. This policy of course further strengthened the bonds of brotherhood between Muslims. Conversely, it did not sit well with the nobility of the Quraish, for they demanded from the Prophet ﷺ that, when he ﷺ would meet with them in order to address them, he ﷺ should make a separate gathering for them, one that would be free of slaves and commoners. And of course the Prophet ﷺ refused, for all people equally have the right to be guided. This Verse of the Qur'an was then revealed:

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن
ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾﴾

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." (Qur'an 18:28)

In another Chapter of the Qur'an, Allah ﷻ said:

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ
مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ

[1] Related by Bukhaaree in the Book of Manners, chapter, "The *Hijrah*, and the saying of the Messenger of Allah: 'It is not permissible for a man to forsake his brother for more than three (nights).'" *Hadeeth* number: 6076.

﴿مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾﴾

"And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zaalimoon (unjust)." (Qur'an 6: 52)

Once, when the Prophet ﷺ turned away from Ibn Umm Maktoom ﷺ – who was blind – because he ﷺ was busily engaged in a discussion with certain noblemen from the Quraish, Allah ﷻ reproached him, as is related in the following Verses:

﴿عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾ وَهُوَ يَخۡشَىٰ ﴿٩﴾ فَأَنتَ عَنۡهُ تَلَهَّىٰ ﴿١٠﴾﴾

"(The Prophet ﷺ) frowned and turned away, because there came to him the blind man (i.e., 'Abdullah bin Umm-Maktoom, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs). But what could tell you that per chance he might become pure (from sins)? Or that he might receive admonition, and that the admonition might profit him? As for him who thinks himself self-sufficient, to him you attend; what does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allah). But as to him who came to you running. And is afraid (of Allah and His Punishment). Of him you are neglectful and divert your attention to another." (Qur'an 80: 1-10)

On the one hand, the bonds of brotherhood were strengthened through a sense of equality; and on the other hand, the Prophet ﷺ consoled poor Muslims by calling upon the rich and strong among his Companions ﷺ to help the weak and poor. So united were the Muslims in various ways that the Quraish found no way to sow dissension among them.

The Effect The Noble Qur'an Had In Terms Of Raising The Morale Of The Companions رضي الله عنهم

The Companions رضي الله عنهم were greatly comforted by the Verses that were being revealed during the Makkan era. This was especially the case in regard to those Verses in which Allah ﷻ defended them, which He ﷻ did in three main ways:

1) Allah ﷻ exhorted the Prophet ﷺ to take care of them and to treat them well; He ﷻ even reproached the Prophet ﷺ on certain occasions when he ﷺ would not give attention to some Companions رضي الله عنهم because he ﷺ was busy inviting Quraish's nobility to Islam.

The Prophet ﷺ would sit in the *Masjid* alongside his poor or weak Companions رضي الله عنهم - among whom were the likes of Khabbaab رضي الله عنه, 'Ammaar رضي الله عنه, Ibn Fakeehah Yasaar رضي الله عنه (whose owner was Safwaan ibn Umayyah), and Suhaib رضي الله عنه; meanwhile, the Quraish would mock them, saying to one another, "You know the situation of his Companions (i.e., that they are poor and weak). Is it then these that Allah has bestowed His favour upon from among us with guidance and the truth? Had what Muhammad came with been good, these people would not have beaten us to it, and Allah would not have chosen them instead of us."

Allah ﷻ refuted the mockery of those disbelievers, making it clear to them that His being pleased with His slaves does not hinge upon their degree of wealth or status in this world. And for his part, the Prophet ﷺ made the same point clear, both in his sayings and in his deeds. Allah ﷻ said:

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾ وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا

﴿بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ فَأَنَّهُۥ غَفُورٞ رَّحِيمٞ ۝٥٤﴾

"And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zaalimoon (unjust). Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favoured from amongst us?" Does not Allah know best those who are grateful? When those who believe in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and therefore repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful." (Qur'an 6: 52-54)

By ordering the Prophet ﷺ to not turn away from his Companions ﵃, Allah ﷻ was pointing out their worth, which the disbelievers were ignorant of, or at least feigned to be ignorant of. Furthermore, Allah ﷻ ordered the Prophet ﷺ to extend greetings of peace to them and to inform them of His promise to forgive them their sins after they repent. To be sure, all of this raised the morale of the Companions ﵃, to the degree that they felt no hurt at the mockery and spiteful words of the Quraish; in fact, they felt content with Quraish's ill-treatment of them, since they knew that that ill-treatment was what caused them to reach such high rankings with their Lord ﷻ.

In Verses that will be recited until the Day of Resurrection, Allah ﷻ reproached His Messenger ﷺ concerning a blind Companion named Ibn Umm Maktoom ﵁. On only one occasion did the Prophet ﷺ turn away from Ibn Umm Maktoom ﵁, without answering his question, and even that was because of a sound reason: He ﷺ was busy inviting some of Quraish's nobles to Islam. Even though this occurred only one time, it was sufficient cause for Allah's reproach and the revelation of the following Verses:

﴿عَبَسَ وَتَوَلَّىٰٓ ١ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ٢ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ٣ أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ٤ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ٥ فَأَنتَ لَهُۥ تَصَدَّىٰ ٦ وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ٧ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ٨ وَهُوَ يَخۡشَىٰ ٩ فَأَنتَ عَنۡهُ تَلَهَّىٰ ١٠﴾

"(The Prophet ﷺ) frowned and turned away, because there came to him the blind man (i.e., 'Abdullah bin Umm-Maktoom, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs). But what could tell you that per chance he might become pure (from sins)? Or that he might receive admonition, and that the admonition might profit him? As for him who thinks himself self-sufficient, to him you attend; what does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allah). But as to him who came to you running. And is afraid (of Allah and His Punishment), Of him you are neglectful and divert your attention to another." (Qur'an 80: 1-10)

There is no room in Islam for the preferred treatment of the rich and of the noble classes. Islam came to instill into mankind one view of life and to make clear to them that human beings all come from the same origin, which by extension means that they should be treated equally. With this in mind, we can understand why Allah ﷻ sternly reproached His Messenger ﷺ. The Messenger of Allah ﷺ gave greater attention to Ubai ibn Khalaf than to Ibn Umm Maktoom رضي الله عنه, even though, in all actuality, Ibn Umm Maktoom رضي الله عنه is better than even billions of the likes of Ubai ibn Khalaf - may Allah curse him!

One of the lessons we learn from this story is that it is upon the *Daa'ee* to convey the truth, but results are not in his control. The Prophet ﷺ strove hard to convince Quraish's nobles to accept the truth, but even he ﷺ couldn't control the way in which they responded, for many of them persisted upon the ways of falsehood. This story also establishes the truthfulness of the Messenger of Allah's Prophethood. For had Muhammad ﷺ not been the Messenger of Allah, he ﷺ would have kept this story a

secret, since in it he ﷺ is sternly reproached. But of course the Prophet ﷺ didn't keep it a secret; instead, he ﷺ taught his Companions ﵃ the above-mentioned Verses from *Soorah Al-'Abasah,* which, he ﷺ knew, will be recited until the Last Day.

2) Allah ﷻ consoled the Companions ﵃ by informing them about stories of previous Prophets ﵇ and nations. When the Companions ﵃ read Verses about the ill treatment that the Prophets ﵇ received at the hands of their people and about how the Prophets ﵇ were then patient, they felt that they too should be patient. Being made to feel a sense of brotherhood with Muslims from previous nations, and learning about the hardships they endured, the Companions ﵃ felt comforted. And they thought less of the hardships they were experiencing, knowing fully well that others before them had experienced even more hardships.

Stories in the Qur'an about previous Prophets ﵇ – such as Nooh ﵇, Ibraaheem ﵇, Moosa ﵇, and 'Eesa ﵇ – all had the effect of making the Companions ﵃ firm and strong upon their faith.

3) Allah ﷻ praised some of their actions and promised them eternal bliss in Paradise. For example, when Abu Bakr ﵁ freed seven Muslim slaves, Allah ﷻ revealed the following Verses, in which He ﷻ praised Abu Bakr ﵁ and condemned Umayyah ibn Khalaf, the Makkan chieftain who would torture Bilaal ibn Rabaah ﵁:

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾

"Therefore I have warned you of a Fire blazing fiercely (Hell); none shall enter it save the most wretched, who denies and turns away. And Al-Muttaqoon (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, and have in his mind no favour from anyone for

which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High. He surely will be pleased (when he will enter Paradise)." (Qur'an 92: 14-21)

In another example, historians[1] mention that, when the polytheists made fun of Christian delegates from Najraan because they embraced Islam, Allah ﷻ revealed the following Verses:

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ۝٥٢ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ۝٥٣ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٥٤ وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ۝٥٥﴾

"Those to whom We gave the Scripture [i.e., the Taurat (Torah) and the Injeel (Gospel), etc.] before it, – they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam and Salman Al-Faarisi, etc.). These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant." (Qur'an 28: 52-55)

In general, many Verses revealed during the Makkan era promised the Companions ﷻ that, as a reward for their patience and many sacrifices for the cause of Islam, Allah ﷻ will bestow upon them eternal bliss in Paradise. At the same time, Allah ﷻ informed them of the evil destination of their enemies. For example, Allah ﷻ said:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (2/4).

(٥١) يَوْمَ لَا يَنفَعُ ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ (٥٢) ﴾

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e., Day of Resurrection), The Day when their excuses will be of no profit to Zaalimoon (polytheists, wrongdoers, and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e., painful torment in Hellfire)." (Qur'an 40: 51, 52)

In another Verse, Allah ﷻ praised the Companions ﵃ for adhering closely to the teachings of the Noble Qur'an and for believing in it:

﴿إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَـٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَـٰرَةً لَّن تَبُورَ (٢٩) لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ (٣٠) ﴾

"Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salaat (Iqamat-as-Salaat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)." (Qur'an 35: 29, 30)

Also, Allah ﷻ praised them for patiently and steadfastly performing worship even while they were being persecuted for doing so. Allah ﷻ said:

﴿أَمَّنْ هُوَ قَـٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْـَٔاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ (٩) قُلْ يَـٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ (١٠) ﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses). Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning." (Qur'an 39: 9, 10)

Negotiations

One day, while the leaders of the Quraish were gathered together, one among them said, "See among you who is most knowledgeable regarding magic, soothsaying, and poetry, and then let him go to the man who has divided our ranks, broken up our affair, and found fault with our religion. Let him speak to that man and listen to what he responds." Someone said, "We do not know of anyone (who is better suited to this task) than 'Utbah ibn Rabee'ah."

They all agreed, saying, "It is you then, O Abu Al-Waleed (i.e., 'Utbah ibn Rabee'ah) [who will go to him (i.e., to the Prophet ﷺ)]." 'Utbah went to the Prophet ﷺ and said, "O Muhammad, who is better: you or 'Abdul-Muttalib?" The Messenger of Allah ﷺ did not respond, and so 'Utbah continued, saying, "If you claim that they (i.e., your forefathers) are better than you, then (you know that) they worshipped the very same gods that you find fault with. And if you claim that you are better than them, then speak, so that we can hear what you have to say. By Allah, we have never seen a lamb that is more unlucky to your people than you are: You have divided our ranks, broken up our affair, found fault with our religion - and you have exposed us among the Arabs, to the degree that it is being said among them, 'Verily,

there is a magician among the Quraish,' and, 'Verily, there is a soothsayer among the Quraish.' By Allah, we will not wait until some of us stand up with swords against others among us, until we all perish. O man, if the only problem is that you are in need (of wealth), we will gather for you our wealth, until you become the richest man among the Quraish. And if all that you desire is marriage, choose any women from the Quraish you want, and we will marry you off to ten (women of your choice)."

Up until this point, the Messenger of Allah ﷺ remained silent, but now he ﷺ said, "Are you done?" 'Utbah said, "Yes." The Messenger of Allah ﷺ said:

﴿حمٓ ① تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ② كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ③﴾

"Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; – a Qur'an in Arabic for people who know." (Qur'an 41: 1-3)

And he ﷺ continued to recite until he ﷺ reached this Verse:

﴿فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ⑬﴾

"But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamood (people)." (Qur'an 41: 13)

'Utbah then said, "That is sufficient for you! You have nothing else with you other than this?" The Prophet ﷺ said, "No," and 'Utbah returned to the other leaders of the Quraish. When he arrived at their gathering, they asked, "What happened?" 'Utbah said, "I said everything I thought you would have said to him." They asked, "And did he answer you?" 'Utbah said, "Yes."[1]

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[1] *Al-Bidaayah An-Nihaayah* by Ibn Katheer (3/68, 69).

The following is related in the narration of Ibn Ishaaq: When he sat down with them, they said, "What happened, O Abu Al-Waleed?" 'Utbah said, "What happened is that I heard speech that, by Allah, I have not heard the like of ever before. By Allah, it is not poetry; nor is it magic or soothsaying. O people of Quraish, obey me and let me decide on the course of action we should take. Do not stand between this man and that which he is upon. Leave him be. For by Allah, the speech that I heard from him will become great news indeed. If the Arabs get him (with harm or death), then it means that others will have taken care of him for you. But if he is victorious over the Arabs, then his kingdom will be your kingdom, and his honour will be your honour. And of all people, you will be the most highly favoured with him." The rest of the Quraish said: "By Allah, he bewitched you with his words, O Abu Al-Waleed." 'Utbah said, "This is my opinion regarding him, but do as seems most befitting to you."[1]

Lessons and Morals

1) The Prophet ﷺ stayed on course, concentrating on the matter that was of most importance. He ﷺ didn't allow 'Utbah to bring him into a debate regarding a secondary issue: Whether or not he ﷺ was superior to his father and grandfather. Had he ﷺ entered into that debate, the matter would have ended there, and 'Utbah wouldn't have stayed to listen to what the Prophet ﷺ wanted to say. The Prophet ﷺ was concentrating on what was most important, and he ﷺ didn't allow himself to become sidetracked with all of the things that 'Utbah was saying. When 'Utbah was finished speaking, the Prophet ﷺ showed a characteristic display of lofty manners, making sure that it was his turn to speak; he ﷺ said, "Are you done, O Abu Al-Waleed?"

2) The Prophet ﷺ did what was required of him given the situation: He ﷺ gave an answer that had an air of finality to it, making it perfectly clear to 'Utbah that nothing he could offer

[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/294).

would make him turn his back on his faith. The Prophet's choice of Verses attests to his wisdom, for they are Verses that establish the most important of matters - that the Qur'an is revelation from Allah ﷻ; that the Creator is One, and He is Allah ﷻ; that He ﷻ is the Creator of the heavens and the earth; that previous nations disbelieved and were then destroyed; and that the Quraish were facing, if they did not change their ways, "A *Sa'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sa'iqah* which overtook (the people of) 'Ad and Thamood."

3) Wealth, status, and women - these are three of the greatest dangers that threaten the moral rectitude of a Muslim, but especially of one who invites others to Islam. The downfall of many preachers has been the temptation of wealth. And those that have been tempted by wealth but then remained firm are the true followers of the Prophet ﷺ. Similarly, the temptation of status is dangerous for both the scholar and the *Daa'ee* (one who invites others to Islam). In the face of all temptations, the true follower of Prophet Muhammad ﷺ is he who doesn't forget the purpose for which he lives and dies:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾﴾

"Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 6: 162, 163)

And as for the temptation of women, the Messenger of Allah ﷺ said, "I have not left after me a temptation (trial or test) that is more harmful to men than women."[1] This is equally true regarding

[1] Related by Bukhaaree, in the Book of Marriage; *Hadeeth* number: 5096; and related by Muslim, in the Book of *Ar-Riqaaq*; *Hadeeth* number: 2740, 2741.

both the test of a wife who weakens the determination of her husband to preach the message of Islam, and the test of wicked, fallen women who try to ensnare men into their traps by enticing them to fornicate with them. Consider how the Quraish offered the Messenger of Allah ﷺ the choice of marrying any ten women from the Quraish he ﷺ wanted; he could have chosen the best and most beautiful among them to be his wives. But of course the Prophet ﷺ refused. Callers to Islam must follow his example, and they must always keep in mind the following saying of Yousuf ﷺ:

﴿قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾﴾

"He said : "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower." (Qur'an 12: 33, 34)

4) Despite his arrogance, 'Utbah acknowledged the beauty of the Qur'an and the greatness of the Prophet's message. While the other polytheists wanted to bring an end to the Prophet's *Da'wah,* 'Utbah wanted to do the opposite, not because he believed, but because he saw a worldly benefit in leaving the Prophet ﷺ alone.

5) The Companions ﷺ were listening to the conversation that took place between the Prophet ﷺ and 'Utbah. They witnessed firsthand how the Prophet ﷺ refused all of the enticing things that were being offered to him. And of course they learned the most valuable of lessons: That no matter what the temptation, one must remain firm upon one's principles and beliefs.

6) The Companions ﷺ also learned a lesson about patience and

forbearance. The Prophet ﷺ remained both quiet and patient while 'Utbah continued to hurl invective upon him. Instead of responding in like manner to the personal attacks that 'Utbah leveled against him, the Prophet ﷺ remained calm and did his duty by inviting 'Utbah to Islam, showing us that in every action and saying of his, there is an ideal example for us to follow.

Some *Seerah* books mention that, after the above-mentioned incident occurred, the leaders of the Quraish made subsequent attempts to negotiate terms with the Messenger of Allah ﷺ. Throughout such efforts, the Messenger of Allah ﷺ remained steadfast and firm, establishing an important precedent for all Muslims from future generations: In no way whatsoever may one make a compromise in one's beliefs. On one occasion, the Messenger of Allah ﷺ responded to Quraish's offers by saying, "I want nothing from what you say. I have not come to you with that which I bring to you in order to seek out your wealth, status among you, or kingship over you. To the contrary, Allah ﷻ has sent me to you as a Messenger. He ﷻ has sent down a Book to me and has ordered me to be a bearer of glad tidings and a warner to you. I have indeed conveyed to you the message of my Lord, and I have advised you sincerely. If you accept from me what I have brought you (i.e., the message of Islam), then that (action of yours) will give you your share in this world and the Hereafter. If you reject it from me, then I will be patient for Allah's command, until Allah judges between me and you."

When the leaders of the Quraish had sufficiently witnessed the patience and steadfastness of the Muslims, they began to lose hope, fearing that there tribe had become irreversibly divided. But they were still deluded enough into thinking that their flexibility regarding their beliefs would rub off on their enemies. And so they sent a delegation to the Prophet ﷺ, which consisted of Al-Aswad ibn 'Abdul-Muttalib, Al-Waleed ibn Al-Mugheerah, Umayyah ibn Khalaf, and Al-'Aas ibn Waail. They said, "O Muhammad, come and let us worship that which you worship, and let you worship that which we worship. Let us become

partners in this affair. If that which you worship is better than that which we worship, then we will have taken our share from Him (i.e., we will have achieved our share of worshipping Him). And if that which we worship is better than that which you worship, then you will have taken your share of him (i.e., them: their false deities)." Allah ﷻ then revealed these Verses:

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝٦﴾

"Say : (O Muhammad ﷺ) to these Mushrikoon and Kaafiroon) :a "O Al-Kaafiroon (disbelievers in Allah, in His Oneness, in His angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)." (Qur'an 109: 1-6)

There are other Verses of the Qur'an that are similar to this chapter in meaning. For example, Allah ﷻ said:

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ۝٤١﴾

"And if they deny you, say : "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" (Qur'an 10: 41)

And Allah ﷻ said:

﴿قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ۝٥٦ قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ۝٥٧﴾

> *"Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided." Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islamic Monotheism), but you deny (the truth that has come to me from Allah). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allah, He declares the truth, and He is the Best of judges."* (Qur'an 6: 56, 57)

Soorah Al-Kaafiroon stressed, emphasized, and then repeatedly reemphasized the point that the path of the truth is one; it is straight and has no crookedness in it; it is the path of worshipping Allah ﷻ alone, without associating any partner whatsoever with Him. Allah ﷻ made it clear to the polytheists that there is no middle ground or meeting point between the truth and falsehood, between light and darkness; the difference is fundamental and complete. The reality of Islam is not as the hypocrites of today say: "Religion is for Allah, and our homeland is for everyone." In all times and places, ignorance is ignorance, and Islam is Islam; to go from ignorance to Islam one has to dispense with ignorance completely, both in worship and in the laws by which one lives. Otherwise, "To you be your religion, and to me my religion (Islamic Monotheism)."

After the previous group of delegates failed in their attempt to negotiate terms with the Messenger of Allah ﷺ, the Quraish sent another delegation, which consisted of 'Abdullah ibn Abee Umayyah, Al-Waleed ibn Al-Mugheerah, Mukraz ibn Hafs, 'Amr ibn 'Abdullah Abee Qais, and Al-'Aas ibn Waail. The delegates were for the most part different, and so was the offer they were coming with. They didn't ask the Prophet ﷺ to stop teaching the Qur'an; they only asked that he ﷺ remove from the Qur'an those Verses that made them angry - particularly those Verses that disparaged their gods. Allah ﷻ sent down a clear and decisive answer to their request:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآىِٕ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾﴾

"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it. Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e., the Day of Resurrection)." (Qur'an 10: 15)

By sending such delegations, the Quraish were indicating just how desperate they were, and how much willing they were to make comprises regarding their own religion. It is interesting to note how they went from bigger demands to lesser demands with each subsequent visit. In the first visit, they asked the Prophet ﷺ to altogether forsake his religion. But in the second visit, they asked for a smaller compromise. Also, with the exception of Al-Waleed ibn Al-Mugheerah, the second group of delegates consisted of altogether different people. They were hoping that, by using a variety of minds and styles of argument, they would have a better chance of convincing the Prophet ﷺ to accept their terms.

In this story there is an important lesson for scholars and preachers from all generations: One must not compromise the teachings of Islam, not even regarding a seemingly small matter. Scholars and preachers today need to be especially careful in responding to the offers that are made to them, since the enemies of Islam are getting smarter and are resorting to more indirect means to entice well-known Islamic personalities away from the important mission of inviting people to Islam. Richard B. Mitchell, a Western man of influence in the Middle East, put together a

report in which he made suggestions of how to weaken Islamic movements in an indirect manner. One suggestion he made was to entice scholars and preachers to take seemingly important, high-paying jobs in order to keep them away from the masses, and in order to keep them occupied with Islamic projects that have no substantial impact on real life events and that will take up all of their energies. Another suggestion he made was to offer lucrative partnerships to Muslim businessmen in Muslim countries; the businesses that they would be entering would bring them substantial profits, but would involve those kinds of projects that work to promote the goals of the enemies of Islam. Both of his suggestions involved indirect compromises made by Muslims. And when one studies the situation of the Islamic world, one finds that the said suggestions and other similarly insidious plans are quietly being executed without anyone being the wiser about the situation. Indeed, we belong to Allah, and to Him is our return!

Debating The Polytheists

The Prophet ﷺ came with clear proofs to establish the truthfulness of his message; furthermore, he ﷺ would choose the most opportune moments to present those proofs and convey his message. When he ﷺ did find opportunities to present Islam to the people of the Quraish, he ﷺ used various approaches to convince them of the truth, approaches that are mentioned or implied in the Noble Qur'an. Among the approaches he ﷺ used are the following:

1) Comparison

The Prophet ﷺ would present two matters, one that was desirable and good, and the other that was reprehensible and evil. He ﷺ wanted to stimulate the other person into thinking about both matters and their respective consequences, so that that person would then prefer what is good – i.e., Islam – and follow it. Allah ﷻ said:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن
مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٢٢﴾

"Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do." (Qur'an 6: 122)

Ibn Katheer said in his *Tafseer*, "This is an example that Allah has set forth for the believer who previously had been dead, or in other words, had been misguided, destroyed (through his misguidance), and confused. Allah ﷻ then gave him life, which means that Allah ﷻ gave life to his heart through *Eemaan* (faith)and guided him to follow His Messengers."

2) Forcing an Admission

In this approach, one is forced into thinking about possible truths and then, after a process of rejecting from them what is false, admitting the actual truth. This approach is used in the following Verses:

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل
لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَۣيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ
فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ
كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟
كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ
يُصْعَقُونَ ﴿٤٥﴾﴾

> *"Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. Or has He (Allah) only daughters and you have sons? Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islamic Monotheism) so that they are burdened with a load of debt? Or that the Ghaib (unseen) is with them, and they write it down? Or do they intend a plot (against you, O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allah – Islamic Monotheism) are themselves in a plot! Or have they an ilah (a god) other than Allah? Glorified be Allah from all that they ascribe as partners (to Him). And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!" So leave them alone till they meet their Day, in which they will sink into a fainting (with horror)."* (Qur'an 52: 35-45)

Ibn Katheer said in his *Tafseer*, "Allah ﷻ said:

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾﴾

> *"Were they created by nothing, or were they themselves the creators?"* (Qur'an 52: 35)

This Verse involves two questions: 1) Did they come into existence without a creator? 2) Or did they create themselves? The answer to both questions is of course, no; rather, it was Allah ﷻ Who created them and brought them into being after they had been non-existent."

The first of the above-mentioned Verses consists of a very powerful logical argument, since the inherent logic that man is endowed with rejects the idea that he was created without a creator; or in other words, every person intrinsically knows that a creator brought him into being. As for the second question mentioned above, no person of sound mind claims that he has

created himself. The only possible logical conclusion that remains is the truth: Allah ﷻ is the Creator of all that exists, and He has no partner.

As-Sa'dee said in his *Tafseer*, "This proof that is used against them (i.e., the polytheists) leaves them with no choice other than to submit to the truth, or to cast off the logical conclusions of the mind... Polytheists reject the Oneness of Allah and disbelieve in His Messenger ﷺ. What this implies is that they deny the fact that Allah ﷻ created them. It is an established fact in the mind and in the religion that there are only three possible realities: 1) Either they were created out of nothing, which means that there is no creator who created them, and this is impossibility itself; 2) Or they created themselves, and this too is impossible, for one cannot even imagine that one has created one's own self; and if these two are false and are established as being impossible, then the third possible reality is necessarily true: 3) That Allah ﷻ is the One Who created them. That being the sole possible truth, one consequently knows, therefore, that Allah ﷻ alone deserves to be worshipped and that worship is only sound and correct when it is performed for Allah ﷻ alone."

3) Ignoring secondary arguments

Sometimes, when one is arguing with an arrogant, stubborn person, one does well by not responding to some of his arguments. Rather than enter into an endless debate, one should concentrate on what is of primary importance and on refuting main points rather than secondary ones. One particular discussion between Moosa ﷺ and Fir'aun exemplifies this approach. Moosa ﷺ did not respond to most of what Fir'aun had said to him, but instead concentrated on refuting Fir'aun's claim of godhood. An account of this debate is related in Verses from *Soorah Ash-Shu'araa*, in which Allah ﷻ said:

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ

﴿٢٦ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ٢٧ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ٢٨ قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ٢٩﴾

"Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinns, and all that exists)?" Moosa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" Moosa (Moses) said: "Your Lord and the Lord of your ancient fathers!" Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" Moosa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!" Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, I will certainly put you among the prisoners." (Qur'an 26: 23-29)

It was based on the principles of these and other Verses of the Qur'an that the Prophet ﷺ debated the polytheists of the Quraish. When the Prophet ﷺ established clear proofs to the Quraish, they became confused, not knowing how to respond. Overcome by clear and logical arguments, they disbelieved, not because they inwardly disbelieved in the Prophet ﷺ, but because they were stubborn and intransigent. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ٣٣﴾

"We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny." (Qur'an 6: 33)

Due to their perverse way of thinking, they made unreasonable requests to the Prophet ﷺ. By making such requests, which involved the performance of great miracles, they were not trying

to ascertain the truthfulness of the Prophet ﷺ, for they already inwardly knew that he ﷺ was indeed truthful. They were simply making requests which they felt the Prophet ﷺ would not fulfill, for that would give them the opportunity to give forth a reason to disbelieve in him. These were some of the requests they made:

- They asked the Prophet ﷺ to "cause a spring to gush forth from the earth for us." Given that they lived in a dry desert and depended on water deep below the ground, they asked the Prophet ﷺ to cause springs to flow above ground level.
- They requested that the Prophet ﷺ have "a garden of date-palms and grapes" and that rivers gush forth in the midst of that garden.
- One of the miracles they asked for involved their own destruction. They asked the Prophet ﷺ to "cause the heaven to fall upon us in pieces," which will in fact occur on the Day of Resurrection.
- They asked the Prophet ﷺ to "bring Allah and the angels before (us) face to face."
- They requested from the Prophet ﷺ that he have a house made of adornable materials - which refers to gold.
- They asked him to ascend up into the sky.
- They asked him to bring down a Book for them to read. Explaining this request, Mujaahid said, "This means that they were asking for a book to be sent down to each one of them. Each book would say, 'This is a Book from Allah to so-and-so, son of so-and-so.' And they wanted it to be placed beside the head of each one of them."[1]
- They asked the Prophet ﷺ to make mountains move and to make the earth be cloven asunder. And they asked him to raise their fathers from the dead.

[1] Refer to *Al-Mu'awwiqoon Lid-Da'wah Al-Islaamiyyah* by Dr. Sameerah Muhammad, pgs. 171, 172.

Throughout history, people have asked Prophets ﷺ to perform miracles. And although he ardently wanted his people to embrace Islam, the Prophet ﷺ refused to fulfill such requests from his people. He ﷺ did so because he knew that – like what happened to previous peoples – if the Quraish were to still disbelieve after miracles were shown to them, then they would be punished with a severe torment. And the Messenger of Allah ﷺ knew that the Quraish were asking for miracles, not out of a desire to be convinced of the truth, but out of a perverse desire to give an excuse not to believe. In response to their requests, the Messenger of Allah ﷺ said, "It is not with this (the miracles of which you ask) that I have been sent to you. I came to you from Allah, bringing with me only that which Allah sent me with. And I have indeed conveyed to you that which I have been sent with. If you accept what I have been sent with, then that is your share in this world and the Hereafter (i.e., you will get your share of good reward in both worlds). And if you reject it from me, I will be patient for the command of Allah ﷻ, until Allah judges between me and you."[1]

The Messenger of Allah ﷺ then returned to his family, feeling sad on account of the attitude of Quraish's leaders. Allah ﷻ related these events in the following Verses:

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَـٰرَ خِلَـٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَـٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَـٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَـٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾﴾

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/495).

"And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us. 'Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face. "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger." Say: "Sufficient is Allah for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves." (Qur'an 17: 90-96)

And these Verses were also revealed:

﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ
بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى
ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا
مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾﴾

"And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e., the disaster) settle close to their homes, until the

Promise of Allah comes to pass. Certainly, Allah does not fail in His Promise." (Qur'an 13: 31)

Again, the reason why they were not granted the miracles they asked for is that they didn't ask sincerely, out of a desire to ascertain the truth; rather, they asked arrogantly and mockingly, hoping to put down Islam and the Prophet ﷺ. Allah ﷻ of course knew that even if they witnessed firsthand the miracles they asked for, they still wouldn't believe. Allah ﷻ said:

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾ ۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَـٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَـٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴾

"And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly." (Qur'an 6: 109-111)

By not granting them their requests, Allah ﷻ was showing mercy to the Quraish, for one of His *Sunan* (ways, laws) regarding the creation is that if a people ask for a miracle, are granted it, but then still disbelieve, Allah ﷻ punishes them with complete destruction, which is what He ﷻ did with 'Ad, Thamood, and the people of Fir'aun. Nothing proves more conclusively the lack of sincerity and seriousness on the part of the Quraish than the fact

that they had with them the Qur'an, the clearest of miracles. Therefore, when they asked for miracles, Allah ﷻ answered them with the following Verses:

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ
وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ
عَلَيْهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِاللَّهِ
بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾﴾

"And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allah, and I am only a plain warner." Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. Say (to them O Muhammad ﷺ): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers." (Qur'an 29: 50-52)

According to a narration that is related by 'Abdullah ibn 'Abbaas ؓ, the leaders of the Quraish once said to the Prophet ﷺ, "On our behalf, invoke your Lord to turn As-Safaa (a mountain in Makkah) into gold for us, and we will then believe in you." The Prophet ﷺ asked, "Will you indeed do so?" They said, "Yes," and so the Prophet ﷺ invoked Allah ﷻ to fulfill their request. Jibreel ؑ then came to the Prophet ﷺ and said, "Verily, your Lord – *'Azza wa Jall* (the Possessor of might and majesty) – sends *As-Salaam* (peace) upon you and says, 'If you want, As-Safaa will turn into gold for them. After that, whosoever among them disbelieves, I will punish with a punishment that is so severe that I will not punish with it anyone else from all that exists. And (i.e., or) if you wish, I will open for them the doors of repentance and mercy.'" The Prophet ﷺ said, "Rather, (I choose) the door (s) of

repentance and mercy." Allah ﷻ then revealed this Verse:

﴿وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةٗ فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفٗا ٥٩﴾

"And nothing stops Us from sending the Ayaat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction)." (Qur'an 17: 59)

In asking for miracles, the leaders of the Quraish were actually plotting against Islam. Hoping that the Prophet ﷺ would not give them the miracles they requested, they wanted to inform other tribes about his refusal, and thus deter them from embracing Islam. And they made it clear that, even if their requests were granted, they still wouldn't believe. All they wanted was to make the Prophet ﷺ look weak in order to discredit him and prevent others from following him.

The Role The Jews Played During The Makkan Era Of The Prophet's Biography

The Qur'an discusses the Jews, or the Children of Israel, in more detail than it does the people of any other nation. And though the Jews played an important role only during the Madanee era of the Prophet's biography, about 50 Makkan Verses of the Qur'an make some mention of their history. Each particular Verse about the Jews was suitable to the specific phase of *Da'wah* that the Prophet ﷺ had reached at the time. In Makkan Verses of the Qur'an, Allah ﷻ reminds Muslims that the disbelief of the Quraish was not something new; rather, the people of previous nations - such as 'Ad, Thamood, Fir'aun, the Children of Israel, the people of Tubba', and the people of Ar-Rass - also disbelieved and harmed the Prophets ﷺ that were sent to them. Consider, for instance, the following Verses from *Soorah Al-Muzammil*, which was, in terms of chronological order, the third Chapter of the Qur'an to be

revealed to the Prophet ﷺ:

﴿إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ١٦ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ ٱلۡوِلۡدَٰنَ شِيبًا ١٧ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ١٨ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ١٩﴾

"Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Moosa (Moses)] to Fir'aun (Pharaoh). But Fir'aun (Pharaoh) disobeyed the Messenger (Moses), so We seized him with a severe punishment. Then how can you avoid the punishment, if you disbelieve, on a day that will make the children grey-headed (i.e., the Day of Resurrection)? Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. Verily, this is an admonition, therefore, whosoever will, let him take a Path to His Lord!" (Qur'an 73: 15-19)

Another example is *Soorah Al-'A'laa,* which, again in terms of chronological order, was the eighth chapter of the Qur'an to be revealed to the Prophet ﷺ. After mentioning some of His Glorious and Majestic qualities, after reminding His slaves of the many blessings that He ﷻ has bestowed upon them, after pointing out the way to success in this life, and after making it clear that the Hereafter is better and more everlasting, Allah ﷻ ended the Chapter with His Saying:

﴿إِنَّ هَٰذَا لَفِي ٱلصُّحُفِ ٱلۡأُولَىٰ ١٨ صُحُفِ إِبۡرَٰهِيمَ وَمُوسَىٰ ١٩﴾

"Verily! This is in the former Scriptures, the Scriptures of Ibraaheem (Abraham) and Moosa (Moses) عليهما السلام." (Qur'an 87: 18, 19)

And in *Soorah Al-Fajr,* Allah ﷻ said:

﴿أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِعَادٍ ٦ إِرَمَ ذَاتِ ٱلۡعِمَادِ ٧ ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ ٨ وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ ٩ وَفِرۡعَوۡنَ ذِي ٱلۡأَوۡتَادِ ١٠ ٱلَّذِينَ طَغَوۡاْ

فِي ٱلْبِلَٰدِ ﴿١١﴾ فَأَكْثَرُواْ فِيهَا ٱلْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾﴾

"Did you (O Muhammad ﷺ) not see (thought) how your Lord dealt with 'Ad (people)? Who were very tall like lofty pillars, the like of which were not created in the land? And (with) Thamood (people), who cut (hewed) out rocks in the valley (to make dwellings)? And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)? Who did transgress beyond bounds in the lands (in the disobedience of Allah). And made therein much mischief. So your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them)." (Qur'an 89: 6-14)

As an instance of human beings who are persecuted and tested in life, the Children of Israel are discussed in *Soorah An-Najm*. Some among them failed by deviating from the truth, and yet others among them succeeded by remaining steadfast upon the truth. Allah ﷻ said:

﴿فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى ﴿٣١﴾ ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓاْ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾ أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾﴾

"Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'an) and desires nothing but

the life of this world. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and he knows best him who receives guidance. And to Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e., punish them in Hell), and reward those who do good, with what is best (i.e., Paradise). Those who avoid great sins and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults, – Verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e., those who are Al-Muttaqoon (pious)]. Did you (O Muhammad ﷺ) observe him who turned away (from Islam). And gave a little, then stopped (giving)? Is with him the knowledge of the unseen so that he sees? Or is he not informed with what is in the Pages (Scripture) of Moosa (Moses), and of Ibraaheem (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey), that no burdened person (with sins) shall bear the burden (sins) of another, and that man can have nothing but what he does (good or bad), and that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord (Allah) is the End (Return of everything)." (Qur'an 53: 29-42)

The principles outlined at the end of these Verses were previously established in the Scriptures of Moosa ﷺ and Ibraaheem ﷺ. Moosa ﷺ was sent to the Children of Israel, so, in these Verses, it was being suggested to the Jews that they should return to their scriptures if they are in doubt about the Prophet ﷺ, for the truth in those Scriptures – before they were distorted at the hands of the Children of Israel – and the Qur'an is one. And the mention of the scrolls of Ibraaheem ﷺ is significant because the Quraish knew that they were descended from Ibraaheem ﷺ, and they claimed to honour him by upholding the rites they inherited from him – such as maintaining the Ka'bah and serving pilgrims.

In Chapters *Sad, Yaa-Seen, Maryam,* and, *Taa-Haa,* stories are mentioned of how Prophets ﵈ were mistreated at the hands of their people. For example, Allah ﷻ said:

﴿جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ۚ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾﴾

"(As they denied Allah's Message) they will be a defeated host like the confederates of the old times (who were defeated). Before them (were many who) belied Messengers, – the people of Nooh (Noah); and 'Ad; and Fir'aun (Pharaoh) – the man of stakes (with which he used to punish the people), And Thamood, and the people of Loot (Lot), and the dwellers of the wood; such were the confederates. Not one of them but belied the Messengers, therefore my Torment was justified. And these only wait for a single Saihah [shout (i.e., the blowing of the trumpet by the angel Israfil)] there will be no pause or ending thereto [till everything will perish except Allah (the only God full of majesty, Bounty and Honour)]. They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Daawood (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allah)." (Qur'an 38: 11-17)

Not a single Prophet ﵇ was saved from being harmed, no matter how honoured and respected a given Prophet ﵇ was among his people. Nooh ﵇, Hood ﵇, Moosa ﵇, Saaleh ﵇, Loot ﵇, Shu'aib ﵇ were all common members of their respective societies, and they were all persecuted and harmed. But so was Daawood ﵇, who was a powerful king, and whose miracles were witnessed firsthand by his people – for example, mountains

glorified Allah with him, and birds were brought to life so that they could hear his recitation. What, then, did the Children of Israel write about him? They ascribed many evil actions to him in their writings, though, in reality, he was a pious worshipper. Similarly, they ascribed evil to Maryam. Allah related to us the miraculous nature of her pregnancy and delivery. He also mentioned the miracles that took place for both her and her son, 'Eesa. Allah said:

﴿قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾﴾

"He said : "So (it will be), your Lord said : 'That is easy for Me (Allah) : And (We wish) to appoint him as a sign to mankind and a mercy from us (Allah), and it is a matter (already) decreed (by Allah).'" (Qur'an 19: 21)

If that was the attitude of the People of the Book – people who had in their hands the Torah, a revealed book from Allah – then it is no surprise that the Quraish answered the Prophet's invitation to embrace the truth with disbelief.

The Children of Israel even mistreated the greatest of their Prophets, Moosa. In *Soorah Taa-Haa,* Allah relates how they rebelled against Allah's commands and disobeyed Prophet Moosa. As soon as Moosa left them in order to speak with His Lord, they plotted against him. They gathered the jewelry they had with them, and Samiri made out of it a calf. They began to worship the calf, and they even made a heinous claim, which is related in this Verse:

﴿فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾﴾

"Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said : "This is your ilaah (god), and the ilaah (god) of Moosa (Moses), but he [Moosa (Moses)] has forgotten (his god).'" (Qur'an 20: 88)

When Moosa ﷺ later found out about what had happened, he ﷺ asked Samiri why he did such a foolish and misguided thing. Allah ﷻ related Samiri's answer in the Noble Qur'an:

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾﴾

"(Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibreel's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me." (Qur'an 20: 96)

Can any good be expected from people who sink to such low depths of misguidance and wickedness? Can it be expected from them that they will support the truth? Among Verses that mention the covenant taken by the Children of Israel, Allah ﷻ referred to the universality of Prophet Muhammad's message, making it clear to the Children of Israel that they must believe in the Prophet ﷺ.

Stories about the Children of Israel that were revealed during the Makkan era of the Prophet's biography played an important role in developing good qualities in the Prophet's Companions ﷺ. During the Makkan era, details of how the Children of Israel went astray are given, among other reasons, to prepare the believers for the reaction of the Jews to the Prophet's message. For if they mistreated their own Prophets ﷺ, nothing different could be expected of them regarding the message of Prophet Muhammad ﷺ, even though they found his description in their books. Allah ﷻ said:

﴿وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم

بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ
ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟
بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
﴿١٥٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ
ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ ﴾

"And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqoon (pious), and give Zakaat; and those who believe in Our Ayaat (proofs, evidences, verses, lessons signs, and revelations, etc.); those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muhammad ﷺ) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), – he commands them for Al-Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayibat [(i.e., all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba'ith (i.e., all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allah – to Whom belongs the dominion of the heavens and the earth, La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger

(Muhammad ﷺ), the Prophet who can neither read nor write (i.e., Muhammad ﷺ) who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" – and he was i.e., Allah's Word: "Be!" and he was, i.e., 'Iesa (Jesus) son of Maryam (Mary) ﷺ, and follow him so that you may be guided." (Qur'an 7: 156-158)

By describing the history of the Children of Israel in *Soorah Al-'Araaf,* Allah ﷻ gives important spiritual guidance to the nation of Muhammad ﷺ. On the one hand, Allah ﷻ is alluding to the role of the Prophet's nation in terms of leading mankind; and on the other hand, Allah ﷻ is warning Muslims not to commit the same mistakes that the Children of Israel committed. Consider the situation of the *Al-Asbaat* and how they suffered from shortages of food and drink. Then Allah ﷻ bestowed upon them gushing springs, manna, and quails, and plentiful shade. Were they then thankful for those blessings? And did they fulfill their religious duties? The answer to both questions is, no; instead of being obedient, they were rebellious, stubborn, disobedient, and deceitful.

Although they spoke lies about Islam and the Prophet ﷺ, the Quraish soon realized that they were unable to say anything against Islam that was true or even seemingly true or based upon proofs. Frustrated by his people's situation, An-Nadr ibn Al-Haarith expressed Quraish's inability to put down the message of Islam by saying to the other leaders of the Quraish, "O people of Quraish, by Allah, a matter has descended upon you for which you have not yet been able to make a counterattack through the use of trickery. So consider your situation, for by Allah, a great matter indeed has befallen you." The leaders of the Quraish thereafter agreed to send An-Nadr ibn Al-Haarith and 'Uqbah ibn Abee Mu'ait to Jewish scholars in Al-Madeenah. They wanted to learn more about the reality of the Prophet's message, not because they wanted to follow it, but because they felt that the Jews might be able to provide them with information that they could use to debate the Prophet ﷺ. The leaders of the Quraish were not so

ignorant as not to know that the malice of the Jews was directed towards all Prophets ﷺ. The coming of the Prophet ﷺ was a great blow to the plans of the Jews. One of the main reasons why they lived in the Arabian Peninsula for so many years was that they knew that a Prophet ﷺ was going to be sent to that area; they ardently hoped that that Prophet would be chosen from their ranks, so that he could put an end to their differences, and so that he could help them against their enemies.

The polytheists of Makkah and the Jews of Al-Madeenah shared one common goal: bringing an end to the Prophet's *Da'wah*. And so the Jews provided Makkah's delegates with certain questions which they hoped the Prophet ﷺ would not be able to answer.

Ibn 'Abbaas ﷺ said:

The Quraish sent An-Nadr ibn Al-Haarith and 'Uqbah ibn Mu'ait to meet with Jewish scholars in Al-Madeenah. Quraish's leaders said to their two delegates, 'Ask them about Muhammad, describe him to them, and inform them about what he says. For indeed, they are the people of the first book (i.e., the Torah), and they have knowledge that we do not possess – from the knowledge of the Prophets.' The two of them left until they reached Al-Madeenah. Once there, they asked Jewish scholars about the Messenger of Allah ﷺ. The two of them described his affair to them, as well as some of his sayings. And they said, 'Verily, you are the people of the Torah, and we have indeed come to you, so that you can inform us about this person who is with us (i.e., the Prophet ﷺ).' The Jewish scholars said, 'Ask him about three (matters) that we will command you with. If he informs you about them, then he is a Prophet, who is sent (by Allah). And if he does not do so, then the man is a fabricator of lies. Then (after you question him) establish your opinion regarding him. Ask him about youths who have departed in the first age: What was their story? For their story is indeed amazing. And ask him about a travelling man, who reached both the eastern and western parts of the earth: What was his story? And ask him about the *Ar-Rooh*: What is it? If he informs you about these matters, then he is a

Prophet, and so you must then follow him. If he doesn't inform you (about the answers to these questions), then he is a man who fabricates lies, and you should act regarding his situation as you see fit.' An-Nadr and 'Uqbah then set out until they reached the Quraish in Makkah. They said, 'O people of Quraish, we have come to you with that which will resolve what is happening between you and Muhammad. The Jewish scholars (of Al-Madeenah) ordered us to ask him about certain matters.' The two of them then told the others about the questions. They then went to the Messenger of Allah ﷺ and said, 'O Muhammad, inform us,' and they went on to ask him the questions that they (the Jewish scholars of Al-Madeenah) ordered them to ask. The Messenger of Allah ﷺ said to them, 'I will inform you tomorrow concerning what you asked me about,' but he ﷺ didn't say, *'In Sha Allah* (If Allah wills).' They left him, and the Messenger of Allah ﷺ remained (in waiting) for fifteen nights without Allah sending any revelation to him concerning what had happened (concerning the questions of the Quraish). Nor did Jibreel عليه السلام come to him (during those nights). (This continued) until the people of Makkah plunged into evil talk, saying, 'Muhammad had promised us for the next day, and today is day fifteen. We have woken up today without him having informed us about anything we asked him about.' (And the situation continued) until the pause of revelation saddened the Messenger of Allah ﷺ, and it became very hard upon him (to know and hear) what the people of Makkah were saying. Then Jibreel came to him from Allah – *'Azza wa-Jall* (the Possessor of might and majesty) – with the Chapter (*Soorah*) about the People of the Cave. In it, the Prophet ﷺ is admonished for becoming sad on their account. (Also in it) is news of what they asked him about concerning the matters of the young men and of the travelling man (and of the *Ar-Rooh*). (And in it) is the saying of Allah *'Azza wa Jall* (the Possessor of might and majesty):

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the Spirit); Say: "The Rooh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Qur'an 17: 85)

And when the Jews heard, "And of knowledge, you (mankind) have been given only a little," they said, "How is that so, when we have been given the Torah? Indeed, whosoever is given the Torah has been given much goodness." This Verse was then revealed:

﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾﴾

"Say (O Muhammad ﷺ) to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Qur'an 18: 109)

The Jews of Al-Madeenah provided questions to the Quraish, questions that were answered in *Soorah Al-Kahf*. Although their questions were answered, they shouldn't have asked them in the first place. Since when did not knowing the answer to a question prove a Prophet ﷺ to be false? Prophets ﷺ are human beings, and they have knowledge of the unseen world, but only that knowledge which Allah ﷻ reveals to them. The Jews should have considered the case of a specific Prophet ﷺ that was sent to them – Moosa ﷺ, one of the greatest of Prophets ﷺ from the Children of Israel. Although he was a Prophet ﷺ sent from Allah ﷻ, Moosa ﷺ did not know the interpretation of the three events that took place while he was in the company of Khidr ﷺ; in fact, he objected to what Khidr ﷺ did, even though, as he later found out, what Khidr ﷺ did in each of the three situations was ultimately correct. None of this had an effect on Moosa's status as a Prophet, and the Children of Israel didn't doubt his Prophethood. That being the case, what right did they have to use the questions they thought up to ascertain the truthfulness of Prophet Muhammad ﷺ?

In addition to answering the questions of the Jewish scholars, Allah ﷻ also used the situation as a means of alluding to near relief and help for the Muslims. For just as the young men of 'the Cave' found shelter, the Prophet's Companions ﷺ were soon to find shelter in Al-Madeenah.

The Siege And Embargo That Occurred At The End Of The Seventh Year Of Prophethood

The more the polytheists of the Quraish persecuted the Muslims, the more the Muslims became steadfast upon their religion, and the more widely did Islam spread to various Arab tribes - and consequently, that cycle began anew with the Quraish becoming more brutal and more oppressive in their persecution. Their ire towards the Muslims reached its pinnacle seven years after the Prophet ﷺ received revelation for the first time. The leaders of the Quraish issued an edict, prohibiting members of the Quraish from engaging in any dealings whatsoever with the Prophet's Companions ﷺ, but also with non-Muslim members of the Banu Haashim clan - except Abu Lahab (and maybe a few others like him), who sided with the polytheists.

Speaking of the seventh year of Prophethood, Az-Zuhree said, "Then the polytheists intensified, more so than ever before, their persecution of the Muslims, until the Muslims became very weak as a result of the severe ordeal they were going through. The people of the Quraish openly agreed to kill the Messenger of Allah ﷺ. When Abu Taalib saw what they were doing, he gathered the Banu 'Abdul-Muttalib (clan) and ordered them to take the Messenger of Allah ﷺ into their mountain pass and to defend him from those who wanted to kill him. They all agreed upon that plan, both the Muslims and non-Muslims among them. Some did so out of a sense of loyalty (to the clan); others among them did so because of their *Eemaan* (faith) and certainty (about the truth). When the Quraish found out that the Banu Muttalib clan was protecting the Messenger of Allah ﷺ, they agreed among themselves not to sit with them, conduct business with them, or

enter their houses – until they surrendered the Messenger of Allah ﷺ to them so that they could kill him. From their cunning, they wrote down a declaration, and they made pledges and agreements not to ever make reconciliation with the Quraish, nor to show mercy to them, until they handed him over to them so that they could kill him."

Another narration contains the following: "(They pledged) not to marry their daughters to them, nor to marry their daughters; not to sell them anything, nor to buy anything from them; not to allow any means of sustenance to reach them; not to make reconciliation with them; not to show mercy to them; not to mix with them; not to sit with them; not speak to them; not to enter their houses – until they handed the Messenger of Allah ﷺ over to them so that they could kill him. Then they made a pledge and a covenant to bide by those terms. Next, they hung up the declaration (that outlined the terms of their covenant) inside of the Ka'bah, emphasizing upon their own selves (the seriousness of the pact)."

The children of Haashim remained besieged in their mountain pass for three years, three very difficult years. The Quraish prevented them from going to the marketplace; and whenever any merchandise arrived in Makkah from abroad, the Quraish would purchase all of it, regardless of whether they needed it or not, for their sole intent was to inflict as much harm as possible on the Banu Haashim and Banu Muttalib clans, and consequently get their hands on the Messenger of Allah ﷺ.

Not every single member of the Banu Muttalib clan remained besieged in the mountain pass; a few took sides with the Quraish; among those few some were not pleased with the situation. Meanwhile, in the mountain pass, Abu Taalib feared that someone would act treacherously and attempt to kill the Messenger of Allah ﷺ in his sleep. So when people went to their places of sleep at night, Abu Taalib told the Messenger of Allah ﷺ to go to his place of sleep, so that anyone who wanted to act treacherously could see where he was. Then, when everyone fell asleep, Abu Taalib ordered one of his children, brothers, or

nephews to take the place of the Messenger of Allah ﷺ, and instructed the Messenger of Allah ﷺ to sleep in one of their places.

The siege and overall embargo became very difficult to bear both for the Companions ﷺ and for the members of the Banu Muttalib clan – so difficult that they were forced, out of hunger, to eat the leaves of trees. One of them would go out to urinate, would hear the sound of something dry beneath his feet, and would realize that it was a piece of a camel's hide. He would then take it, wash it, burn it, crush it, chew it, and then drink water over it. It would then be sufficient nourishment for him for three days. And from behind the mountain pass, the Quraish could always hear the sounds of babies crying from hunger, yet they continued to torture their enemies.

When three years passed, Allah ﷻ decreed for certain noblemen of the Quraish to bring an end to the ruthless siege. The person who led the internal dissent was Hishaam ibn 'Amr Al-Haashimee. Hishaam went to Zuhair ibn Abee Umayyah, a member of the Makhzoom clan – the clan of Abu Jahl. Although Zuhair was, through his father, a member of the Makhzoom clan, he was very closely related to the Banu 'Abdul-Muttalib clan, for his mother was 'Aatikah, daughter of 'Abdul-Muttalib. Hishaam said, "O Zuhair, are you pleased to eat food, wear clothing, and marry women, while your uncles (from your mother's side) are in the situation you know very well about? They cannot buy anything, nor can anyone buy anything from them. They cannot marry (from outside of themselves), nor can they marry (their daughters) to anyone (other than someone from among themselves). Indeed, I swear by Allah that, had they been the uncles of Abul-Hakam ibn Hishaam – i.e., Abu Jahl – and had I then invited him to do the same to them that he asks you to do (to your uncles), he would never have agreed to do so."

Greatly moved and frustrated at the same time, Zuhair said, "Woe upon you, O Hishaam! What can I do? I am only one man. By Allah, if I had with me another man, I would have made a

stand to nullify it (the declaration to place an embargo upon the children of 'Abdul-Muttalib)."

"You have indeed found a man (to join you)," said Hishaam.

"Who is he?"

"Me," said Hishaam.

"Then find us a third (person to join in our cause)," said Zuhair.

Hishaam then went to Al-Mut'im ibn 'Adee and said to him, "O Mut'im, are you pleased that two subtribes from the children of 'Abd-Manaaf will be destroyed, while you will witness that happening, and while you are in agreement with the Quraish (regarding their destruction) ..."

Mut'im said, "Woe upon you! What shall I do? I am only one man."

"I have found for you a second," said Hishaam.

"And who is he?" asked Mut'im.

"Me."

"Find us a third," said Mut'im.

"I already have," said Hishaam.

"Who?" asked Mut'im.

"Zuhair ibn Umayyah."

"Then find us a fourth," said Mut'im. And so Hishaam went to Abu Al-Bukhtaree ibn Hishaam, and basically said to him what he had said to Mut'im ib 'Adee.

"Woe upon you!" exclaimed Abu Al-Bukhtaree. "And will we find anyone who will help us accomplish that?"

"Yes," said Hishaam, "Zuhair ibn Abee Umayyah, Mut'im ibn 'Adee, and myself."

"Find us a fifth (person)," said Abu Al-Bukhtaree. Hishaam then went to Zum'ah ibn Al-Aswad ibn Al-Muttalib ibn Asad, spoke to him, mentioned his family relationship with the Banu 'Abdul-Muttalib clan, and their rights upon him.

Zum'ah said, "As for this matter that you are inviting me to, do

you have anyone to help (you)?" Hishaam answered in the affirmative and named the others who had agreed to help. The five of them agreed to meet that night in the northern part of Makkah. During that meeting, they agreed upon the course of action they were going to take. Once they had decided what they were going to do, Zuhair said, "Let me go before you. I will speak first."

In the morning, they all went to their respective gatherings. All of the gatherings of the Quraish were situated beside the Ka'bah, so the five of them were at once separated, so as to avoid arousing suspicion, and in close proximity to one another. As for Zuhair, he was wearing a robe, and he began the morning by making seven circuits around the K'abah. He then stood before the people and said, "Shall we eat food and wear clothing, while the children of Haashim are being destroyed. They cannot buy, nor can anyone buy from them. By Allah, I will not sit down until this false declaration, this divisive declaration, is torn up."

Abu Jahl, who was to one corner of the *Masjid*, said, "You have lied: by Allah, it will not be torn up."

It was time for the next phase of the plan: Zum'ah ibn Al-Aswad said to Abu Jahl, "By Allah, you are the greater liar. We were not pleased with the writing of the declaration when it was being written." It was now Abu Al-Bukhtaree's turn to speak: "Zum'ah has spoken the truth. We were not pleased with what was written in it, and we do not accept it." Al-Mut'im ibn 'Adee said, "The two of you have spoken the truth. And he has lied who says otherwise. We absolve ourselves from it and from what has been written in it." And then Hishaam ibn 'Amr expressed a similar sentiment. Abu Jahl, realizing what was happening, said, "This is a matter that has been decided upon during the night. Consultations were made regarding this matter in other than this place." Meanwhile, Abu Taalib was seated to one side of the *Masjid;* yet throughout the discussion, he didn't speak.

Mut'im ibn 'Adee went to the declaration in order to tear it up, but

he found that woodworms (or termites) had eaten the scroll upon which it was written. The only part of the scroll that remained undamaged was the part that said, "In Your Name, O Allah."[1]

Ibn Ishaaq related a slightly different account of what had happened. According to his narration, Allah ﷻ sent woodworms (or termites) to eat up those parts of the declaration that contained any of Allah's Names. When the woodworms (or termites) were done with the declaration, all that remained in it were its core contents, which consisted of wrongdoing, the severing of family ties, and slander. No one knew what had happened to the declaration, since it was kept within the Ka'bah. But, through revelation, the Messenger of Allah ﷺ knew what had happened to it. He informed his uncle, Abu Taalib, who then went to the Quraish and told them as well. Of course the Quraish were incredulous about what Abu Taalib told them, since the declaration was locked up inside the Ka'bah, and only certain leaders of the Quraish were allowed to enter the Ka'bah. Nonetheless, Abu Taalib knew his nephew well, and knew that he wouldn't make up such a story, and so he said to the Quraish, "If he is lying, then I promise to surrender him to you, so that you can then kill him. But if he is telling the truth, will that then stop you from aiding one another against us?" He made them pledge to bide by the conditions he stipulated, and they made him do the same. When they took out the declaration, and spread it out, they of course saw that it was as the Messenger of Allah ﷺ described it to be. Mut'im ibn 'Adee and Hishaam ibn 'Amr said, "We absolve ourselves from this declaration of severing family ties, of transgression, and of wrongdoing. And we will not help anyone corrupt ourselves and our noblemen." One after another, other noblemen from the Quraish expressed a similar sentiment. The siege and embargo came to an end, and the Banu 'Abdul-Muttalib clan left their mountain pass and returned to Makkah.

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (2/43-50, 67-69).

Lessons and Morals

1) If we closely consider the provisions of the declaration, we find that the Quraish didn't just put together a last-minute document; instead, they employed their best minds and put in long hours of planning and mutual consultation. To see just how much thought went into the declaration, let us study it one provision at a time:

a) They forbade intermarriage between the Banu 'Abdul-Muttalib clan and the rest of the Quraish. In general, and especially among tribal societies, marriage is what bonds people together. Marriage between two families leads to mutual harmony, cooperation, and brotherhood. The Quraish knew that, if intermarriage with the children of 'Abdul-Muttalib were to occur, it would mean the end of their embargo, which is why they of course included a provision in the declaration to forbid such marriages from taking place. Consider how, in the end, one of the key players who brought about an end to the embargo was Zuhair, who, based on his father's marriage to 'Aatikah – a member of the Banu 'Abdul-Muttalib clan – sympathized with his besieged relatives.

b) In forbidding people from doing business with the children of 'Abdul-Muttalib, the Quraish were effectively cutting off their livelihood and slowly starving them to death. They succeeded to a great degree in their ruthless aims, for the besieged party was forced to eat tree leaves and leather.

c) Not only did they forbid members of the Quraish from doing business with Muslims, they also prevented the goods of foreign traders from reaching them. They would quickly purchase the goods, and then set such a high price on them, that no Companion was able to come up with the money to buy them.

d) The Quraish chose the wording of their declaration very carefully. They forbade people from doing business with

Muslims, but they feared that some sympathizers would find a loophole by giving Muslims food, not through a business transaction, but as a gift. The Quraish closed the door to this potential practice by stipulating that they would, "Not allow any means of sustenance to reach them."

e) Fearing that their resolve to punish the Muslims might weaken, the Quraish included two important provisions: First, "To not make reconciliation with them," and second, "To not show any mercy to them." They knew that, if they showed any willingness to make reconciliation or to show mercy, their embargo would quickly come to an end.

f) It was not enough to simply state that they would show no mercy to Muslims; they felt that they had to also prevent any intermediary step that might lead to showing mercy later on. And so one of the provisions they added to the declaration forbade people from sitting down with Muslims or talking with them. Conversation, even at its simplest level, leads to understanding the views of others. The Quraish feared that, through conversation, Muslims would be able to convince some of Quraish's leaders to bring an end to the siege and embargo, an easy task considering it was clear that Quraish's leaders were in the wrong and that the Muslims were in the right. But no one could hear their point of view, since no one was allowed to even talk to them. Another provision that closed the door to showing mercy involved prohibiting people from entering into the homes of Muslims and members of the Banu 'Abdul-Muttalib clan. It is one thing to hear about the suffering of others, but to actually see it softens the heart. And the last thing Quraish's leaders wanted was for people's hearts to soften towards the Prophet's Companions. When a person with even an ounce of goodness in him enters a house and sees sickness, hunger, and extreme poverty, he feels that he must do something to help its dwellers. The leaders of the Quraish definitely did not want sympathy to be aroused for their enemies, knowing

fully well that some members of the Quraish would sympathize with the plight of the Prophet's Companions. They knew this for two reasons: First, because familial ties would cause members of the Quraish to feel compassion for their relatives from the Banu 'Abdul-Muttalib clan; and second, in the viewpoint of the Quraish, the only mistake that the Muslims made was to choose a religion different from that of the Quraish. Fearing that some members of the Quraish would protest if they knew to what extent the Muslims were suffering, the leaders of the Quraish outright forbade everybody from entering the home of any Muslim.

g) By hanging up the declaration inside of the Ka'bah, the Quraish gave it and its contents an air of holiness, for both they, and all Arabs, glorified the Ka'bah. They were hoping that holiness would emphasize the need to adhere to the contents of the declaration.

2) No matter how hard the situation, a Muslim should make do with the resources and the help that is available to him. In the context of the embargo, Muslims benefited from the help of non-Muslims from the Banu 'Abdul-Muttalib clan. Likewise today, Muslims should use whatever help and freedom of religion there is in the world to spread the message of Islam.

3) Abu Taalib was not able to physically overcome the leaders of the Quraish, but he did have some impact on ending the embargo. He composed a poem that was highly critical of Quraish's unjust policies; that poem aroused a sense of loyalty in certain relatives of the Banu Haashim clan, relatives who then met secretly and came up with a good plan to end the siege and embargo.

4) It is often the case in oppressive societies that, though it seems as if everyone is in agreement with their government's brutal policies, there are those who are opposed to injustice and have some goodness in them. Such people can often, when the opportunity is right, help bring an end to

oppression and injustice. Muslims should meet with such people and clearly explain to them the just teachings of Islam.

5) Abu Lahab was the archetype of treacherous evildoers who came after him. As Abu Lahab illustrated through his actions, close relatives of callers to Islam can show them more hostility than can their bitterest foes.

6) Throughout the siege, the Prophet's Companions ﷺ obeyed the Prophet's commands to the letter, showing a great deal of discipline and patience. The Messenger of Allah ﷺ instructed them not to be confrontational with the enemy, but to instead show restraint. Throughout the siege, Muslims were being trained to be obedient to their leader ﷺ, especially those who were strong, brave, and willing to fight – the likes of Hamzah ﷺ, 'Umar ﷺ, Abu Bakr ﷺ, and 'Uthmaan ﷺ. They listened and obeyed; they were treated with disdain, but they held back their hands, not during a single incident only, or for a single month only, but for three years. During those years, they were not permitted to fire a single arrow or to throw a single punch. That they obeyed the Prophet's command clearly shows how disciplined they were, for nothing would have been easier or more satisfying than to assassinate Abu Jahl or spontaneously start a war without thinking of consequences, a war that, if instigated, could have had evil repercussions on the Prophet's *Da'wah*.

7) Miracles and clear proofs have no effect on those who blindly follow their desires – those whose hearts and minds are blocked from the truth. Abu Taalib told them about what the Prophet ﷺ said: that woodworms had eaten the declaration and that the only parts of it left uneaten were the words: "In Your Name, O Allah." What the Prophet ﷺ told them about, they saw with their very own eyes, yet not a single person among them believed.

8) At least in one regard, the siege and embargo actually had a

positive effect on the Prophet's *Da'wah.* News of what was happening in Makkah spread all over Arabia - mainly during the *Hajj* season – and foreign tribes became impressed with how the Muslims were suffering from hunger, thirst, and isolation, all for the sake of their beliefs. Some among them began to realize that, if Muslims were willing to bear so many hardships to preserve their faith, it must be a true message that the Prophet ﷺ was inviting people to follow.

Regardless of their religion, Arabs became angry with the Quraish for their brutal treatment of the Banu 'Abdul-Muttalib clan. Members of foreign tribes felt sympathy towards the Prophet ﷺ and his Companions رضي الله عنهم, so that no sooner did the siege come to an end, than many people began to enter the fold of Islam. Not only did the leaders of the Quraish fail to meet their goal, they themselves contributed, albeit unwittingly, to the spread of Islam.

9) That the Banu Haashim and Banu Al-Muttalib clans protected the Prophet ﷺ had an effect on Islamic jurisprudence later on: The one fifth that is given to "near relatives (refer to the following Verse)" is given to those two clans. Allah ﷻ said:

﴿وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
﴿٤١﴾﴾

"And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the

Battle of Badr) – And Allah is Able to do all things." (Qur'an 8: 41)

Commenting on this Verse, Ibn Katheer said, "As for the share that goes to "near relatives," it is given to the children of Haashim and the children of Al-Muttalib, because the children of Al-Muttalib supported the children of Haashim during the days of ignorance and during the early days of Islam. Furthermore, they entered the mountain pass, being angry for the sake of the Messenger of Allah ﷺ and out of a sense of (tribal) loyalty to him. The Muslims among them did so out of obedience to Allah and His Messenger ﷺ, and the disbelievers among them did so out of tribal loyalty, honour, and obedience to Abu Taalib, uncle of the Messenger of Allah ﷺ. As for the Banu 'Abd-Shams and Banu Naufal clans, they too were cousins of the Banu Haashim clan, but they did not lift a finger to help them. To the contrary, they waged war against them, opposed them, and supported the various subtribes of the Quraish in their war against the Messenger of Allah ﷺ. Because Banu 'Abd-Shams and Banu Naufal were so closely related to Banu Haashim, yet decided to fight against them, Abu Taalib disparaged them more severely than he did others in his famous *Al-Laamiyyah* poem. According to some narrations, when the Messenger of Allah ﷺ was speaking about Banu Al-Muttalib, he ﷺ said, 'Verily, they did not forsake us in (the days of) ignorance or in (the days of) Islam.'[1] The majority of scholars maintain that he ﷺ was referring to Banu Haashim and Banu Al-Muttalib."[2]

10) Years after the embargo and siege, during the farewell pilgrimage, the Messenger of Allah ﷺ wanted to make camp in the valley of Banu Kinaanah, so that he could remember past hardships and thank Allah ﷻ for blessing him with the

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[1] Related by Abu Daawood, in *Al-Kharaaj Wal-Imaarah; Hadeeth* number: 2980.

[2] *Tafseer Ibn Katheer* (2/312).

conquest of Makkah. The valley of the Banu Kinaanah clan revived memories of the siege because the Banu Kinaanah tribe allied themselves with the Quraish against Banu Haashim, pledging not to do business with them or give them shelter. Usaamah ibn Zaid ﷺ related that, during the Prophet's farewell pilgrimage, he ﷺ said to the Prophet ﷺ, "O Messenger of Allah, where will we stop (to make camp) tomorrow?" The Prophet ﷺ said, "And has 'Aqeel left for us a place ('Aqeel inherited all of Abu Taalib's wealth and then sold most, or all, of his property)?" He ﷺ then said, "Tomorrow, we will stop (to make camp) in the valley of Banu Kinaanah, at Al-Muhassib (where the Jimaar are pelted with pebbles during *Hajj* in Al-Minaa), where the Quraish made a covenant based upon disbelief." He ﷺ was referring to how the Banu Kinaanah tribe formed an alliance with the Quraish against Banu Haashim. According to the terms of that alliance, Banu Kinnanah agreed to neither conduct business with nor shelter members of the Banu Haashim clan.

Migration To Abyssinia, The Ordeal Of Taaif, And The Gift Of *Al-Israa* (The Night Journey)

1

Working In Harmony With The Law Of Cause And Effect

One of the universal laws of Allah ﷻ regarding the creation is the law of 'causes.' Cause and effect is a basic reality in the universe that we must understand and be in harmony with. Allah ﷻ created the universe and then established laws by which it is run. To be sure, had Allah ﷻ wanted, He ﷻ could have made every effect occur without a cause. But it is from His Will and Wisdom that cause and effect occurrences are the norms, and miracles are the rare exceptions. Hence angels carry Allah's Throne, vegetation grows with water, and humans earn sustenance through work.

Allah's universal law of cause and effect is clearly palpable in the universe around us. And it is established in the Book of Allah ﷻ, wherein Allah ﷻ made it clear to Muslims that they must be in harmony with this law both in their worldly and religious affairs. If they want sustenance in this world or Paradise in the Hereafter, they must do those actions that lead to the fulfillment of their goals. Allah ﷻ said:

﴿وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

"And say (O Muhammad ﷺ): "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen.

Then he will inform you of what you used to do." (Qur'an 9: 105)

And Allah ﷻ said:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾﴾

"He it is, Who has made the earth subservient to you (i.e., easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection." (Qur'an 67: 15)

When Maryam ﷺ was in a state of weakness, Allah ﷻ ordered her to take an action (cause) that would result in her getting sustenance (effect). Allah ﷻ said:

﴿وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾﴾

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." (Qur'an 19: 25)

In every aspect of his life, the Messenger of Allah ﷺ lived in harmony with the law of cause and effect; and he ﷺ taught his Companions ﷺ to do the same. The Prophet ﷺ and his Companions ﷺ understood that, regardless whether something happened through a miracle or through a cause and effect chain, it ultimately happened because Allah ﷻ decreed it to happen. They understood that by working to achieve their aims, they were following one of Allah's universal laws that apply to the universe and to how it is run. And so they didn't disparage work and planning, as some misguided ascetics do; rather, they knew that working and planning are required of them in their religion.

If Muslims lag behind the rest of the world today, it is not because they have been wronged, but because Allah's justice has been rendered upon them as a punishment for their having forgotten and neglected their religion. Both in knowledge and in action, Muslims today are not in harmony with Allah's universal laws; they think that success will come to them through dreaming, but

nothing could be further from the truth:

﴿ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾﴾

"This is because of that (evil) which your hands have sent before you. And certainly, Allah is never unjust to (His) slaves." (Qur'an 3: 182)

One might then ask, "But if this is Allah's punishment for believers who have disobeyed Him, then what about polytheists who disbelieve in Allah ﷻ altogether? Why is it that they have, from a worldly point of view, achieved such prosperity, advancement, and stability?" Disbelievers have not achieved historically unparalleled prosperity because they are closer to Allah or because He ﷻ is pleased with them; nor have they done so through a miracle or the use of magic. It is not their beliefs or their way of thinking that has enabled them to become so technologically advanced. The reason they are prosperous and advanced is that, through His universal law of cause and effect (work and achieve results), Allah ﷻ has opened the door to worldly prosperity to all of his creation, to believers and disbelievers, righteous people and wicked evildoers. Allah ﷻ said:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾﴾

"Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein." (Qur'an 11: 15)

Through His universal law of cause and effect, Allah ﷻ has made worldly prosperity hinge upon human planning and human efforts. Whoever strives and works - or in other words, whoever lives in harmony with Allah's universal law of cause and effect - will achieve results in proportion to his efforts. True, all the technological and material advancement in the world will not open the Doors of Paradise to disbelievers, and will not avail them

in the least in the Hereafter. But we must also keep in mind that negligence on the part of Muslims is a sin, for which they will be held accountable.

Placing one's Trust in Allah ﷻ, and Living in Harmony with Allah's Universal Law of Cause and Effect

Some Muslims, especially those who are of an ascetic bent, feel that there is a contradiction between placing one's trust in Allah ﷻ and working to achieve one's goals. On an individual level, where this sentiment is most palpably felt, one might feel that it is praiseworthy to sit in the *Masjid* 24 hours a day, 7 days a week. When such a person is asked about how he procures food and drink, he answers, "I trust in Allah ﷻ; He ﷻ will provide for me." He fails to realize, however, that Allah ﷻ commands him to work and that there is no contradiction between him working and striving, and him placing his trust in Allah ﷻ.

A believer has a highly nuanced understanding when it comes to this issue. He works and strives and plans in a lawful manner because he has faith in Allah ﷻ and because he wants to be obedient to Allah ﷻ. Yet at the same time, he does not trust in his action and planning; he does not feel that it is his action and planning that will bring him the results he wants. It is up to him to work, and then the results are independent of his actions, for it is Allah ﷻ Who decrees results. With this understanding, the believer does not put unnecessary faith in or dependence upon his actions; but at the same time, he does take whatever action is necessary to achieve his goals because he wants rewards for being obedient to Allah ﷻ.

In various *Hadeeth* narrations, the Prophet ﷺ established that it is necessary to both trust in Allah ﷻ and live in harmony with Allah's law of cause and effect. For example, Anas ibn Maalik ؓ reported that a man once stood with his she-camel at the door of the *Masjid* and intended to enter. He ؓ said, "O Messenger of Allah ﷺ, should I leave it free (without tying it up) and place my trust (in Allah)?" It was as if this man felt that taking necessary

action contradicts placing one's trust in Allah ﷻ. The Messenger of Allah ﷺ explained to him – with the most succinct of wording – that no such contradiction exists. He ﷺ said, "Rather, tie it up, and place your trust (in Allah)."

In another *Hadeeth*, which is related by 'Umar ibn Al-Khattaab ﷺ, the Messenger of Allah ﷺ said, "Were you to trust in Allah as He truly should be trusted, He would have provided sustenance for you, just as He provides sustenance for a bird, which leaves hungry in the beginning of the day, and returns full at the end of the day."[1] In this *Hadeeth*, the Prophet ﷺ exhorted Muslims to trust in Allah ﷻ, and at the same time, he ﷺ pointed to the importance of working (i.e., applying Allah's universal law of cause and effect) by mentioning how a bird leaves in the morning in search of its sustenance.

Regarding this issue, the correct Islamic understanding can be summarized in the following points:

1) Islam confirms Allah's universal law of 'cause and effect.'

2) When one depends on causes and means alone, without depending on and placing his trust in Allah ﷻ, then one has perpetrated an act of *Shirk* (associating partners with Allah in worship).

3) Islam establishes a clear link between causes and *Tawheed* (the Oneness of Allah ﷻ); both causes and results are in the Hand of Allah ﷻ.

4) Therefore, based on the first three points, a Muslim must both do what is lawfully necessary to achieve his goals and place his trust in Allah ﷻ.

Muslims of today must realize that only if they plan and work can they achieve prosperity. So long as Muslims do their utmost to achieve success, Allah ﷻ will help them. And Allah ﷻ does not require of them an effort that is beyond their scope or ability.

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[1] Related by Ahmad in his *Musnad* (1/52); *Hadeeth* number: 370. Ash-Shaikh Ahmad Shaakir said, "Its chain is authentic."

Allah ﷻ said:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا
مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Qur'an 8: 60)

It is as if Allah ﷻ is saying to them in this Verse, "Do the most you are able to do, and prepare as much as you can prepare, even if your preparations are not as good as that of your enemy." For whatever is beyond the ability of Muslims, Allah ﷻ provides help with His unlimited power. Acting to the utmost of one's ability is at once proof of one's sincerity and a prerequisite for achieving Allah's help.

2

Migration To Abyssinia

Allah ﷻ said:

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ
ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾﴾

"And as for those who emigrated for the Cause of Allah, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!" (Qur'an 16: 41)

In regard to the meaning of this Verse, Al-Qurtubee (may Allah have mercy on him) related that Qataadah (may Allah have mercy on him) said, "Those that are intended here are the Companions of Muhammad ﷺ. The polytheists wronged them in Makkah and forced them to leave; a party of them reached Abyssinia, and then Allah ﷻ provided them with the land of migration (Al-Madeenah) and with helpers from among the believers."

And Allah ﷻ said:

﴿قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾﴾

"Say (O Muhammad ﷺ: "O My slaves who believe (in the Oneness of Allah – Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those

who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning." (Qur'an 39: 10)

Ibn 'Abbaas ﷺ said that those who are intended here are "Ja'far ibn Abu Taalib ﷺ and those who went with him to Abyssinia."

And Allah ﷻ said:

﴿يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾﴾

"O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)." (Qur'an 29: 56)

Commenting on this last Verse, Ibn Katheer (may Allah have mercy on him) said, "Here, Allah is commanding His believing slaves to migrate from a land wherein they are not able to practice their religion to Allah's spacious earth, where they can practice it."

The First Migration To Abyssinia

Frustrated by their inability to stop Islam from spreading, the leaders of the Quraish became ruthless in their persecution of the Prophet's Companions ﷺ. They eagerly resorted to any method of torture that they could think of – beating their victims, starving them, baking them on the hot sands of the desert, and so on. Their purpose was twofold: First, they were venting their anger on the Prophet's Companions ﷺ, and second, they were trying to make them abandon their religion.

What is truly amazing about this period of persecution is that not a single Companion ﷺ apostatized from fear of torture or death, a fact that attests to their sincerity. It is true, however, that some of them were so severely put to trial that they uttered words of disbelief; that being the case, their hearts were at peace with *Eemaan* (faith). And at any rate, what they did is correct, for in Islam, whenever one is tortured and coerced to the point that he fears being seriously harmed, he may speak words of disbelief, so long as his heart is at rest with *Eemaan* (faith). Nonetheless, others

among the Prophet's Companions ﷺ remained steadfast not just inwardly, but outwardly as well: No matter how much they were persecuted or tortured, they refused to succumb to the demands of their torturers; for example, when his torturers demanded that he utter words of disbelief, Bilaal ibn Rabaah ﷺ simply repeated the words, "One, One," pointing to the Oneness of Allah ﷻ.

The Messenger of Allah ﷺ was relatively safe due first to the protection of Allah ﷻ and then the protection of Abu Taalib; many of his Companions ﷺ, on the other hand, were being severely tortured. Being that he ﷺ was merciful and kind to his nation, he ﷺ did what he could to alleviate their hardships; but within Makkah, he ﷺ knew that he was unable to do anything significant to help them. And so he ﷺ said to them, "Perhaps you should go to the land of Abyssinia, for in it dwells a king in whose presence no one is wronged. And it is the land of truth. (Stay there) until Allah provides you with relief from the situation you are presently in." Fearing not so much persecution but the result of constant persecution - the temptation of abandoning one's religion - some of the Prophet's Companions ﷺ migrated to Abyssinia. It was the first migration in Islam.

Scholars have mentioned various reasons that prompted the Prophet's Companions ﷺ to migrate to Abyssinia. One reason was that they felt it necessary to flee with their religion, fearing that constant torture might tempt them to apostatize. Ibn Ishaaq said, "At that point in time, some Muslims from the Prophet's Companions ﷺ went to Abyssinia, fearing temptation and fleeing towards Allah ﷻ with their religion."[1]

Sayyid Qutub offers a different explanation, arguing that the main purpose of the migration was to spread Islam outside of Makkah, and not simply to flee from persecution. In *Fee Dhilaal Al-Qur'an* (In the Shade of the Qur'an), he wrote, "The Messenger of Allah ﷺ was searching for a stronghold outside of Makkah, a stronghold that could protect the beliefs of Islam and guarantee

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[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/398).

the freedom to openly practice Islam. In my estimation, this was the foremost reason that prompted the migration (to Abyssinia). The view which states that the Prophet's Companions ﷺ migrated only to save themselves is not corroborated by strong evidence. Had they migrated only to save themselves (from torture and temptation to leave the fold of Islam), those Muslims who were weakest - in status, strength, and protection - would have migrated as well, but the fact is that slaves and weak Muslims, who bore the major grunt of persecution and torture, did not migrate. Only men who had strong tribal ties - ties that protected them from torture and temptation - migrated to Abyssinia. In fact, the majority of those who migrated were members of the Quraish (as opposed to imported slaves or weak Muslims who lived in Makkah but were not from the Quraish, such as the family of Yasir ﷺ)."[1]

Showing agreement with Sayyid Qutub's assessment of the matter, Al-Ghadbaan wrote, "This poignant observation from Sayyid (may Allah have mercy on him) is supported by events in the *Seerah* (the Prophet's biography). In my view, the strongest evidence of that is the overall result of their migration to Abyssinia. From what we know (i.e., from what is related in historical narrations), the Messenger of Allah ﷺ didn't send for those who migrated to Al-Habashah until after (the Prophet's) migration to Yathrib (i.e., Al-Madeenah), Badr, Uhud, Khandaq, and Al-Hudaybiyyah. For a total of five years (after the Prophet's migration), Yathrib was vulnerable to complete destruction at the hands of the Quraish. The last of Quraish's attacks and attempts of destroying (the Muslims in Al-Madeenah) occurred during (the Battle of) Al-Khandaq. After this battle, when the Messenger of Allah ﷺ felt certain that Al-Madeenah was a safe stronghold for Muslims - there being no more danger of an impending attack from the polytheists - he ﷺ summoned those who had migrated to Abyssinia. There was no longer any need to keep a

[1] *Fee Dhilaal Al-Qur'an* (1/29).

precautionary base in Abyssinia, where the Prophet ﷺ would have possibly been able to seek refuge had Yathrib fallen into the hands of the enemy."[1]

Professor Duroozah expressed a similar sentiment, saying, "It certainly occurs to the mind that one of the reasons why the Christian land of Abyssinia was chosen, was the hope of spreading *Da'wah* (the message of Islam) there. And the appointment of Ja'far ﷺ (as leader of the Muslims in Abyssinia) had a great deal to do with that hope." Another scholar who shares the same view is Dr. Sulaiman ibn Hamd Al-'Audah, who said, "The fact that An-Najaashee (the king of Abyssinia) and others from the people of Abyssinia embraced Islam supports the view that spreading Islam in Abyssinia was one of the reasons and goals behind the migration to that land. Furthermore, it was with the Prophet's guidance that Muslims both migrated to Abyssinia and then remained there until after the conquest of Khaibar. It is related in *Saheeh Bukhaaree* that, when the Ash'ariyyeen met him in Abyssinia, Ja'far ﷺ said to them, 'Verily, the Messenger of Allah ﷺ sent us here, and he ordered us to reside here, so reside here with us.'[2] This means that they went to Abyssinia with a specific mission in mind - and there is no mission that is more honourable than that of spreading the religion of Allah ﷻ. The mission came to an end when those who migrated were instructed to return (to Al-Madeenah)."[3]

This does not mean that it was the only reason why they migrated to Abyssinia. To be sure, the Prophet's Companions ﷺ needed to go where they could freely and safely practice their religion. That they went seeking safety and freedom from persecution is indicated by the saying of the Prophet ﷺ, "For in it (i.e., Abyssinia) dwells a king in whose presence no one is wronged." Safety and freedom is what the Prophet's Companions ﷺ found in

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[1] *Al-Manhaj Al-Harakee Lis-Seerah* (1/67, 68).

[2] Related by Bukhaaree, the Book of *Al-Maghaazee,* chapter "The Battle of Khaibar"; *Hadeeth* number: 4230.

[3] Refer to *Al-Hijrah Al-Oolah Fil-Islam* by Dr. Salmaan Al-'Audah, pg. 34.

Abyssinia. Umm Salamah ﷺ said, "When we stopped to reside in the land of Abyssinia, we lived alongside the best of neighbours, An-Najaashee. We safely practiced our religion, and we worshipped Allah ﷻ without consequently being harmed."[1]

Why the Prophet ﷺ chose Abyssinia

There are a number of reasons why the Messenger of Allah ﷺ chose Abyssinia over other lands. First, An-Najaashee, the king of Abyssinia, was a just king, a fact that the Prophet ﷺ pointed out when he ﷺ said, "For in it dwells a king in whose presence no one is wronged." This proved to be true, for An-Najaashee protected his Muslim guests and refused to hand them over to the Quraish. Furthermore, An-Najaashee was a righteous man. When he became overwhelmed with emotion upon hearing Ja'far ﷺ recite the Qur'an, An-Najaashee showed that his beliefs regarding 'Eesa (Jesus) ﷺ were correct. Years later, the Prophet ﷺ praised An-Najaashee when he ﷺ said, "Indeed, today a righteous man from Abyssinia has died, so come and pray over him."[2]

Second, at the time, Abyssinia was a land of prosperity; it was a trading center to which the Quraish traveled. While discussing the reasons for the migration to Abyssinia, At-Tabaree wrote, "The Quraish would go to Abyssinia to do business. There, they would find abundant sustenance, safety, and good business."

Third, and perhaps most importantly, the Quraish had no authority in Abyssinia. The Prophet's Companions ﷺ could not migrate to any place within the Arabian Peninsula, since for the most part, and on most occasions, Arab tribes within the Peninsula obeyed the Quraish. They humbled themselves before the Quraish because they needed their help during the *Hajj* season, and they relied on them for trade. Moreover, they too opposed the Prophet's *Da'wah*, and so they were natural allies of

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[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam, with the commentary of Hammaam Abu Sa'leek (1/413).

[2] Related by Bukhaaree, the Book of Funeral Prayers, chapter "Lining up for Funeral Prayers." *Hadeeth* number: 1320.

the Quraish. Therefore, there was no safe haven for the Muslims within Arabia. Abyssinia, on the other hand, was an ideal place for the Prophet's Companions ﷺ to seek sanctuary. Unlike the tribes of Arabia, the people of Abyssinia did not revere or fear the Quraish; the people of Abyssinia did not even adhere to the same religion as the Quraish, for they were Christians. In short, the Quraish had practically no influence on the political affairs of Abyssinia.

Finally, the Prophet ﷺ knew Abyssinia and loved it. In a *Hadeeth* that is related by Az-Zuhree, it is mentioned that Abyssinia was the land to which the Messenger of Allah ﷺ most loved to migrate. That love was perhaps founded upon many reasons:

- An-Najaashee was a just ruler.
- Abyssinians were Christians, and so they were closer to Islam than the polytheists of Arabia. That is why the believers became overjoyed when the Christians defeated the Magian polytheists of Persia, during a battle which occurred in the year 8 of Prophethood, while the Prophet ﷺ was still in Makkah.
- The Prophet ﷺ had knowledge about life in Abyssinia. His nursemaid was Umm Aiman ﷺ, who, according to established reports in *Saheeh Muslim* and other *Hadeeth* compilations, was Abyssinian. It is related by Ibn Shihaab, as well as in *Sunan Ibn Maajah,* that Umm Aiman ﷺ once prepared a dish that the Prophet ﷺ had not seen before. He ﷺ asked her, "What is this?" She ﷺ said, "It is food that we make in our land, and I wanted to make a loaf of it for you." Given that Umm Aiman ﷺ was the Prophet's nursemaid, which means that she spent a lot of time with him during his childhood, it is not unlikely that she spoke to the Prophet ﷺ about her homeland, its society, and its rulers.

The Secrecy of their Departure

Those of the Prophet's Companions ﷺ who went to Abyssinia on the first of the two famous migrations to that land departed from

Makkah in Rajab, five years after the beginning of the Prophet's mission. The travelling party consisted of ten men and four women – though it has been said that there were five women. As is indicated in the narration of Al-Waaqidee, they left secretly. Once the Quraish found out about their departure, they gave chase, but by the time they reached the sea, the Prophet's Companions ﷺ had already set sail, and were safely on their way towards Abyssinia.

Upon the Companions' arrival in Abyssinia, An-Najaashee gave them a warm and hospitable welcome. For the first time since they embraced Islam, they felt safe and free. Umm Salamah ﷺ, one of the Prophet's wives, said, "When we stopped to reside in the land of Abyssinia, we lived alongside the best of neighbours, An-Najaashee. We safely practiced our religion, and we worshipped Allah ﷻ without consequently being harmed. And we did not hear anything that we disliked."[1]

The Names of Those Who Migrated to Abyssinia on the First of the Two Famous Migrations to that Land

The following is a list of the men who made the journey:

- 'Uthmaan ibn (son of) 'Affaan ibn Abee Al-'Aas ibn Umayyah ibn 'Abd-Shams ﷺ.
- 'Abdullah ibn 'Auf ibn 'Auf ibn 'Abd ibn Al-Haarith ibn Zuhrah ﷺ.
- Az-Zubair ibn Al-'Awaam ibn Khuwailid ibn Asad ﷺ.
- Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ibn 'Abd-Shams ﷺ.
- Mus'ab ibn 'Umair ibn Haashim ibn 'Abd-Manaaf ibn 'Abdud-Daar ﷺ.
- Abu Salamah ibn 'Abdul-Asad ibn Hilaal ibn 'Abdullah ibn 'Umar ibn Makhzoom ﷺ.
- 'Uthmaan ibn Madh'oon ibn Habeeb ibn Wahb ibn

[1] Refer to *Musnad Al-Imam Ahmad* (1/201, 202).

Hudhaafah ibn Jumh ﷺ.

- 'Aamir ibn Rabee'ah, who was from the tribe of 'Anz ibn Waail, and who was allied to the family of Al-Khattaab ﷺ.
- Suhail ibn Baidaa, whose full name is Suhail ibn Wahb ibn Rabee'ah ibn Hilaal ibn Uhaib ibn Dabbah ibn Al-Haarith ﷺ.
- Abu Sabrah ibn Abee Ruhm ibn 'Abdul-'Uzzah ibn Abee Qais 'Abd-Wudd ibn Nadr ibn Maalik ibn Hisl ibn 'Aamir ﷺ.

These are the Female Members of the Travelling Party

- Ruqayyah ﷺ, daughter of the Prophet ﷺ.
- Sahlah bint (daughter of) Suhail ibn 'Amr ﷺ, one of the children of 'Aamir ibn Luai Sahlah ﷺ was travelling with her husband, Abu Hudhaifah ﷺ; while in Abyssinia, she gave birth to his son, Muhammad ibn Abu Hudhaifah ﷺ.
- Umm Salamah bint Abu Umayyah ibn Al-Mugheerah ibn 'Abdullah ibn 'Umar ibn Makhzoom ﷺ. She was travelling with her husband, Abu Salamah ﷺ.
- Lailah bint Abu Hathahmah ibn Hudhaafah ibn Ghaanim (ibn 'Aamir) ibn 'Abdullah ibn 'Auf ibn 'Ubaid ibn 'Uwaij ibn 'Adee ibn Ka'ab ﷺ. She was travelling with her husband, 'Aamir ibn Rabee'ah ﷺ.
- Umm Kulthoom bint Sahl ibn 'Amr ibn 'Abd-Shams ﷺ. She was travelling with her husband, Abu Sabrah ibn Abu Ruhm.[1]

It seems that they did not travel as one group, for it is related that 'Uthmaan ibn 'Affaan ﷺ and his wife, Ruqayyah (daughter of the Messenger of Allah ﷺ) ﷺ, were the first among them to migrate. Ya'qoob ibn Sufyaan ﷺ related that, "After (Prophet) Loot ﷺ, 'Uthmaan ﷺ was the first to perform migration with

[1] *Al-Bidaayah Wan-Nihaayah* (3/ 96, 97), *Seerah Ibn Hishaam* (1/344-352), and *Al-Hijrah Fil Qur'an* (pgs. 292-294).

his family."[1]

It is interesting to note that not a single one of the migrants was a slave, even though it was the slaves - such as Bilaal ﷺ, Khabbaab ﷺ, and 'Aamir ﷺ - who were tortured more severely than anyone else. In fact, most of those who migrated were from the noble classes of Quraish society; true, they were persecuted for their beliefs, but no one was persecuted more severely than slaves. Therefore, had fleeing from harm been the only reason for the migration, Muslim slaves would have been the first to migrate once the opportunity presented itself to them. Ibn Ishaaq and other historians discussed in great detail Quraish's persecution of Muslim slaves, but not a single one of them mentioned the name of any Muslim slave among the list of those who migrated to Abyssinia.

Hence the migration was prompted by reasons other than that of fleeing from hardship. It is important to note that those who went weren't from a single clan; rather, every, or at least almost every, clan of the Quraish had at least one member who migrated to Abyssinia. This reality might have served to protect them, had the Quraish been able to convince An-Najaashee to extradite his Muslim guests, since every clan would have it in their best interests to protect the life of one of their members. Another benefit of them being from various clans was that their departure gave pause for thought to every member of the Quraish, in that it was their severe treatment that forced their relatives to leave their homeland. It is related that, years later, 'Umar ibn Al-Khattaab's heart softened towards Muslims when he ﷺ met outside of Makkah a female Muslim who was migrating to Al-Madeenah. Finally, as Sayyid Qutub mentioned in *Adh-Dhilaal,* Muslims were intent on spreading the message of Islam outside of Makkah as well; perhaps, they surely felt, their *Da'wah* efforts would reap more blessed fruits in Abyssinia than they did in Makkah.

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[1] *As-Sunnah* by Ibn 'Aasim, pg. 592, and *Al-Bidaayah Wan-Nihaayah* (3/67). Also, refer to *Fathul-Baaree,* in the explanation of *Hadeeth* number: 3872.

Why Muslims Returned To Makkah From Abyssinia

The false story of Al-Gharaaneeq

Some historians and *Mufassiroon* ascribe the return of the Muslims to Makkah from Abyssinia to a myth that has found currency mainly in the books of Orientalists, who intentionally try to circulate it so that they can make the claim that it is an established incident in the Prophet's biography. It is a myth because it is based on unauthentic narrations.

According to the myth, the Messenger of Allah ﷺ was sitting down one day beside the Ka'bah, and he ﷺ began to recite *Soorah An-Najm*, until he ﷺ reached the saying of Allah ﷻ:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾﴾

"Have you then considered Al-Laat, and Al-'Uzzaa (two idols of the pagan Arabs), And Manaat (another idol of the pagan Arabs), the other third?" (Qur'an 53: 19, 20)

Then, it is falsely claimed, he ﷺ recited, "These are the higher *Al-Gharaaneeq* (*Gharaaneeq* is the plural of *Gharnooq*, a crane bird; here, the idols of the polytheists - which the polytheists claim grant them intercession - are being compared to birds that soar high up in the sky), and indeed, their intercession is hoped for." To this, the polytheists responded, "Never before this day has he spoken well about our gods, and indeed, we know that it is Allah Who provides sustenance, Who gives life, and Who causes death; yet it is our gods that intercede (on our behalf) with Him." Then, when the Messenger of Allah ﷺ reached the Verse of prostration, he ﷺ and His Companions ﷺ performed prostration - and so did all of the polytheists, with the exception of an old man, who raised a handful of pebbles to his forehead and performed prostration on them. It is claimed that the polytheists then treated the Messenger of Allah ﷺ well and refrained from harming the Muslims. News of this incident reached the Muslims who were in Abyssinia, and so feeling that they could now peacefully and safely worship

Allah alongside the Quraish, they returned to Makkah.

It is further claimed that when the Quraish said to the Prophet, "Will you not give our gods a share (in your religion), so that we can then support you," the Prophet returned to his home and remained there until the evening. Jibreel then went to him and recited to him *Soorah An-Najm*. Jibreel then said, "And have I come to you with these two words," by which he meant, "These are the higher *Gharaaneeq*, and their intercession is hoped for." The Messenger of Allah became very sad and afraid of his Lord, and Allah then revealed to him this Verse:

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٢﴾

"Never did We send a Messenger or a Prophet before you, but; when he did recite the Revelation or narrated or spoke, Shaitaan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitaan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise." (Qur'an 22: 52)

The Messenger of Allah then resumed disparaging their gods, and they resumed persecuting him and the Muslims. That, in summary, is the myth, which is not based on authentic narrations. In *Al-Fath*, Imam Ibn Hajar (may Allah have mercy on him) speaks at length about this issue; he even, supposing some parts of this story to be true, mentioned plausible interpretations that shed a clearer light on what happened. According to one such interpretation, it was *Shaitaan* (Satan) who the polytheists heard uttering the two above-mentioned phrases. This interpretation is supported by the above-mentioned Verse, in which Allah makes it clear that it is *Shaitaan* (Satan) who "Threw (some falsehood) in it." Also, Imam Ibn Hajar, as well as others, pointed out that it is impossible for the Messenger of Allah to have uttered such false words as are ascribed to him in the aforementioned myth.

The true reasons that prompted Muslims to return to Makkah

Three months after Ja'far ﷺ and his companions ﷺ arrived in Abyssinia, a great change occurred in Makkah, a change that made Muslims much more sanguine regarding the prospect of spreading Islam within Makkah. That change was brought about when, within the span of a few days, two strong and fearless men embraced Islam: Hamzah ibn 'Abdul-Muttalib ﷺ, uncle of the Messenger of Allah ﷺ, and 'Umar ibn Al-Khattaab ﷺ. At first, Hamzah ﷺ embraced Islam out of loyalty to the Messenger of Allah ﷺ, but shortly thereafter Allah ﷻ opened up his heart to Islam, upon which he ﷺ remained firm until he attained martyrdom during the Battle of Uhud - may Allah be pleased with him. Hamzah ﷺ was strong and was much feared on the battlefield. When he ﷺ embraced Islam, the Quraish knew that the Messenger of Allah ﷺ had obtained an additional protector, and so they lessened the intensity with which they persecuted him. 'Umar ﷺ, who embraced Islam a few days later, was also strong and brave. Muslims felt that they had gained honor and protection with the Islam of Hamzah ﷺ and 'Umar ﷺ, so much so that they went about Makkah openly declaring their faith. Ibn Mas'ood ﷺ said, "Verily, the Islam of 'Umar ﷺ was a conquest, his migration (to Al-Madeenah) was a victory, and his caliphate was a mercy (to the Muslims). Verily, we would not pray beside the Ka'bah until 'Umar ﷺ embraced Islam. Then, when he embraced Islam, he fought with the Quraish and then prayed beside the Ka'bah, and we prayed (there) with him."[1]

Ibn 'Umar ﷺ reported that when 'Umar ﷺ embraced Islam, he ﷺ said, "Which member of the Quraish is quickest in spreading news," or in other words: Who among the Quraish is the biggest gossipmonger? Someone said that he was a man named Jameel ibn Ma'mar Al-Jumahee. 'Umar ﷺ went to meet him, and 'Umar's son, 'Abdullah ﷺ, followed him to see what would happen.

[1] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/365).

When he met Jameel, 'Umar said, "O Jameel, did you know that I have indeed embraced Islam and have entered into the fold of Muhammad's religion?" No sooner did 'Umar finish his question than Jameel stood up, dragging his robe as he hastily walked away. 'Umar followed Jameel, and 'Abdullah followed 'Umar. Jameel was of course heading for the *Masjid,* for the Quraish congregated in their various social gatherings around the Ka'bah. As soon as he reached the Ka'bah, Jameel called out as loudly as he possibly could, "Lo! The son of Al-Khattaab (i.e., 'Umar) has forsaken his religion." 'Umar called out from behind Jameel, "He has lied; rather, I have embraced Islam and have testified that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger." The Quraish attacked him, but he fought back. All by himself, 'Umar fought them and continued to fight them until close to nightfall, at which time everyone was exhausted, and the fight ended.

In short, the situation of the Muslims changed for the better after both Hamzah and 'Umar embraced Islam. Muslims were now for the first time able to pray beside the Ka'bah; furthermore, they left the house of Al-Arqam ibn Abee Al-Arqam - which hitherto served as their secret meeting place - and went about Makkah openly declaring their faith. The Quraish no longer persecuted Muslims as brutally as they did before. News of such changes must have reached the Prophet's Companions in Abyssinia, either by way of a messenger or by way of seamen who passed through Jeddah, which is situated near Makkah.

To be sure, the exiled Muslims in Abyssinia became overjoyed upon hearing news of positive developments in Makkah; consequently, they desired to return, which should come as no surprise, for Allah has instilled into human beings an inherent love of their homeland. And in the case of the Muslims in Abyssinia, they not only longed to see their homeland and be with their families, but also they longed to be near the Ka'bah and in the company of the Messenger of Allah ﷺ.

Though it is true that the situation of the Muslims improved greatly with the Islam of Hamzah ﷺ and 'Umar ﷺ, Quraish's leaders didn't take the new developments sitting down. Instead, they plotted new strategies to fight Islam, strategies that showed cunning on the one hand, and brutality on the other. Those strategies culminated in the siege and economic embargo that we have hitherto discussed in this work. Therefore, with renewed attacks from the Quraish, some of the Prophet's Companions ﷺ migrated to Abyssinia for a second time. This time around, however, many more Companions ﷺ made the journey.

The second Migration to Abyssinia

After the Muslim exiles returned to Makkah from the first migration to Abyssinia, they found that, though their arrival home was preceded by some positive developments, the situation had again deteriorated. Their fellow clansmen inflicted them with constant torture, as if to punish them for having left in the first place. And so the Messenger of Allah ﷺ gave them permission to migrate to Abyssinia for a second time.

Ibn Ishaaq and others related that either 82 or 83 men made the journey the second time around - either 82 or 83 depending on whether 'Ammaar ibn Yaasir ﷺ was among them. 18 women made the journey as well; of these, 11 were members of the Quraish. Their children traveled with them as well, and some of the women gave birth to children during their sojourn in Abyssinia.

The Leaders of the Quraish Seek to Obtain the Extradition of their fellow Tribesmen from Abyssinia

When they heard about how the Prophet's Companions ﷺ had found a safe haven in Abyssinia, the leaders of the Quraish became more frustrated than perhaps ever before. They were not content to allow the Muslims to have a moment's peace, never mind constant peace in a foreign land. And so they plotted a scheme to bring back their fellow tribesmen, a scheme that completely backfired, that led to a poignantly beneficial

discussion between An-Najaashee and Ja'far ibn Abee Taalib ﷺ, and that ended with An-Najaashee embracing Islam and the Muslims being permanently welcome to live in peace in Abyssinia. Umm Salamah bint Abu Umayyah ibn Al-Mugheereah ﷺ, wife of the Prophet ﷺ, said, "When we stopped to reside in the land of Abyssinia, we lived alongside the best of neighbours, An-Najaashee. We safely practiced our religion, and we worshipped Allah ﷻ without consequently being harmed. And we did not hear anything that we disliked. When news of our situation reached the Quraish, they conspired to send two strong men to deal with us. They planned to give An-Najaashee gifts from the merchandise that would catch his eye in Makkah. The best thing that they would take to him from Makkah was leather, and so they gathered a great deal of leather for him. Furthermore, they planned to give gifts to every single one of An-Najaashee's ministers. With the command to execute this plan, the Quraish sent 'Abdullah ibn Abee Rabee'ah ibn Al-Mugheerah Al-Makhzoomee and 'Amr ibn Al-'Aas ibn Waail As-Sahmee. They (the leaders of the Quraish) gave them these instructions: 'Give each minister his gift before you speak to An-Najaashee regarding them (the Prophet's Companions ﷺ). Then present to An-Najaashee his gifts, and then ask him to surrender them (the Prophet's Companions ﷺ) to you, and make sure he does so before he speaks to them.' The two of them then left until they reached An-Najaashee; meanwhile, we were with him, in the best of homes and with the best of neighbours. Before speaking to An-Najaashee, they (the two emissaries of the Quraish) gave every single minister his gift. And to each minister they said, 'Verily, foolish youths from among us have inclined to come to the country of your king; they have abandoned the religion of their people, and they have not entered into the fold of your religion. Instead, they have come with a newly invented religion, one that neither we nor you know. The noblemen of their people, from their fathers and uncles, have sent us to the king, asking that he send them back. So when we speak to the king regarding their situation, advise him to surrender them to us and to not speak to them, for indeed, their people are best suited to deal with them, and they are

most knowledgeable about that which they find blameworthy in them.' The ministers said, 'Yes (we will do as you ask).' The two of them then proffered to the king their gifts, which he accepted from them. They then said to him, 'O king, verily, foolish youths from among us have inclined to come to your country; they have abandoned the religion of their people, and they have not entered into the fold of your religion. Instead, they have come with a newly invented religion, one that neither we nor you know. The noblemen of their people, from their fathers and uncles and fellow clansmen, have sent us to you, asking that you send them back. For indeed, they (the noblemen of the Quraish) are best suited to deal with them, and they are most knowledgeable about that which they find blameworthy in them and that concerning which they reproach them.' 'Abdullah ibn Abu Rabee'ah and 'Amr ibn Al-'Aas disliked nothing more than for An-Najaashee to hear what they (i.e., the Prophet's Companions ﷺ) had to say. The king's ministers, who were gathered around him, said, 'O king, these two have spoken the truth. Their people are best suited to deal with them, and they are most knowledgeable about that which they find blameworthy in them, so surrender them to these two (men). Let these two take them back to their country and to their people.' An-Najaashee became angry and said, 'No, by Allah. To the contrary, I will not surrender them to these two, and I do not fear the plotting of a people who have become my neighbours, have settled down in my country, and have chosen me (to grant them refuge) over every other person – at least I will not do so until I summon them and ask them concerning that which these two say about them. If they are as these two say, I will surrender them to these two, and I will send them back to their people. But if they are otherwise (i.e., if they are not as these two men claim), then I will protect them from these two, and I will be a good neighbour to them, so long as they remain a neighbour to me.'"[1]

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[1] Related by Ahmad (5/290), who said, "Its chain is authentic"; *Hadeeth* number: 22498.

A Heartfelt discussion between Ja'far ﷺ and An-Najaashee

An-Najaashee then summoned the Prophet's Companions ﷺ. When his messenger informed the Prophet's Companions ﷺ that they were to appear before the king, they gathered together to discuss what they should do. One of them asked, "What will you say to the man (i.e., An-Najaashee) when you go to him?" They all agreed on what they would say to him: "By Allah, we will say what our Prophet ﷺ taught us and commanded us with, regardless of the consequences." Meanwhile, An-Najaashee called for his priests, who gathered around him with their scrolls spread out before them. When the Muslims arrived, An-Najaashee began by asking them, "What is this religion for which you have parted from your people? You have not entered into the fold of my religion, nor the religion of any person from these nations (i.e., from the nations of the world)."

Umm Salamah related, "The person among us who would speak to him was Ja'far ibn Abee Taalib ﷺ, who then said, 'O king, we were an ignorant people: we worshipped idols, we would eat from the flesh of dead animals (i.e., animals that died not through slaughtering, but due to some other cause), we would perpetrate lewd acts, we would cut off family ties, and we would be bad neighbours; the strong among us would eat from the weak (i.e., would oppress the weak and eat from their labour). We remained upon that state until Allah sent to us a Messenger, whose (noble) lineage, truthfulness, trustworthiness, and chastity we already knew (to be impeccable). He invited us unto Allah – to believe in His Oneness and to worship Him; to abandon all that we and our fathers worshipped besides Allah ﷻ, in terms of stones and idols (and all else besides). He ﷺ commanded us to speak truthfully, to fulfill the trust, to join ties of family relations, to be good to our neighbours, and to refrain from forbidden deeds and from shedding blood. And he ﷺ forbade us from lewd acts, from uttering falsehood, from (wrongfully) eating the wealth of an orphan, from falsely accusing chaste women of wrongdoing. And he ﷺ ordered us to worship Allah alone and to not associate any

partners with Him in worship; and he commanded us to pray, to give *Zakaat* (compulsory charity), and to fast.' He enumerated for An-Najaashee the teachings of Islam. (He said,) 'And we believe him and have faith in him. We follow him in what he came with. And so we worship Allah alone, without associating any partners with Him in worship. We deem forbidden that which he has made forbidden for us, and we deem lawful that which he made permissible for us. Our people then transgressed against us and tortured us. They tried to force us to abandon our religion and to return from the worship of Allah to the worship of idols; they tried to make us deem lawful those abominable acts (and things) that we used to deem lawful (during the days of ignorance). Then, when they subjugated us, wronged us, and treated us in an oppressive manner, standing between us and our religion, we came to your country, and we chose you over all other people. We desired to live alongside you, and we hoped that, with you, we would not be wronged, O king.' An-Najaashee said to Ja'far ﷺ, 'Do you have with you any of that which he (i.e., the Prophet ﷺ) came with from Allah?' Ja'far ﷺ said, 'Yes.' 'Then recite it to me,' said An-Najaashee. Ja'far ﷺ recited for him the beginning of the Chapter: *Kaaf-ha-Yaa-'Ain-Sad*. By Allah, An-Najaashee began to cry, until his beard became wet with tears. And when his priests heard what Ja'far ﷺ was reciting to them, they cried until their scrolls became wet (with tears).' An-Najaashee then said, 'By Allah, this and what Moosa ﷺ came with come out of the same lantern (i.e., come out from the same source). Then by Allah (he said turning to Quraish's two emissaries), I will never surrender them to you, and henceforward they will not be plotted against and tortured (by me sending them back to their people).'''[1]

Another attempt to Create a Rift between An-Najaashee and his Muslim Guests

Describing what happened after the aforementioned discussion between An-Najaashee (may Allah have mercy on him) and Ja'far

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[1] *Musnad Imam Ahmad* (1/202, 203).

ibn Abee Taalib, Umm Salamah said, "When both 'Amr ibn Al-'Aas and 'Abdullah ibn Abee Rabee'ah left the presence of An-Najaashee, 'Amr ibn Al-'Aas said, 'By Allah, tomorrow I will present to him (i.e., An-Najaashee) (information) about them with which I will pull up by the roots their very lives.' 'Abdullah ibn Rabee'ah, who was the more sympathetic of the two towards us, said, 'Do not do so, for they have certain rights of family relations, even if they have opposed us.' 'Amr said, 'By Allah, I will inform him that they claim that 'Eesa (Jesus) ibn Maryam is a slave.' He went to the king on the following day and said, 'O king, verily, they have strong words to say about 'Eesa ibn Maryam. Call them here and ask them (to tell you) what they say about him.' An-Najaashee sent for them in order to ask them about 'Eesa. Nothing similar to this befell us ever before. The group (of Muslims) gathered together and said to one another, 'What will you say about 'Eesa when he asks you about him?' They said, 'By Allah, we will say about him that which Allah says and that which our Prophet ﷺ came with, regardless of the outcome. When they entered into his presence, he said to them, 'What do you say about 'Eesa ibn Maryam?' Ja'far ibn Abee Taalib said, 'We say about him that which our Prophet ﷺ came with – that he is the slave of Allah, His Messenger, a spirit created by Him, and His Word ("Be!" – and he was), which He bestowed on Maryam (Mary), the virgin, the *Al-Batool* (one who dedicates oneself to worship and forsakes marriage).' An-Najaashee struck his hand on the ground and took from it a stick. He then said, 'Eesa ibn Maryam did not go beyond what you said even the distance of this stick (i.e., what he said and what you say is the same).' When he said this, his ministers spoke out in anger, to which he responded, '(What I said is true) even if you speak out in anger, by Allah. (Turning to the Muslims, he said) Go, for you are safe in my land. Whoever curses you will be held responsible. Then whoever curses you will be held responsible. And I would not love to have a reward of gold in return for me hurting a single man among you. (Now speaking to his ministers or guards:) Return to these two (men) their gifts, since we have no need of them. For by Allah,

Allah did not take from me bribe money when He returned to me my kingdom, so why should I take bribe money (for going against His command, for giving up these Muslims, etc.) The two (emissaries) left, defeated and humiliated; and returned to them were the things they came with. We then resided alongside An-Najaashee in a very good abode, with a very good neighbour."[1]

An-Najaashee embraces Islam

An-Najaashee believed in the Prophethood of Muhammad ﷺ, and he embraced Islam. But knowing that his people were firmly set upon their false and misguided ways, and were intransigently clinging to their false beliefs, An-Najaashee kept his faith hidden from them. Abu Hurairah ﷺ narrated that, "The Messenger of Allah ﷺ announced the death of An-Najaashee on the very same day that he died (so the Messenger of Allah ﷺ found out about his death through revelation). He took his Companions ﷺ to the place of prayer and lined them up. And he made four *Takbeers* (*Takbeer* is to say, *Allahuakbar* - Allah is the Greatest) over him (i.e., the Prophet ﷺ performed the funeral prayer over An-Najaashee)."[2] In another narration, Jaabir ﷺ said, "When An-Najaashee died, the Prophet ﷺ said, 'Today, a righteous man has died, so stand and pray over your brother, Ashamah (An-Najaashee was the title of every king of Abyssinia, just as Caesar was the title of every Roman emperor; the name of this particular An-Najaashee, or king, was Ashamah).'"[3] According to most historians, An-Najaashee - may Allah have mercy on him - died in the year 9 H; however, some historians maintain that he died in the year 8 H, prior to the conquest of Makkah.

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[1] *Musnad Imam Ahmad* (1/203). The narrators of this are all narrators of *As-Saheeh*, and the *Hadeeth* number is: 1740.

[2] Related by Bukhaaree, the Book of Funeral Prayers, chapter, "Making four *Takbeers* over the Deceased"; *Hadeeth* number: 1333.

[3] Related by Bukhaaree, the Book of the *Ansaar's* Merits, chapter "The Death of An-Najaashee"; *Hadeeth* number: 3888.

Lessons and Morals

1) A believer puts the needs of his soul before the needs of his body; he strives to fulfill his soul's needs, even if doing so must come at the expense of his body's needs and desires. Consider, for example, the Prophet's Companions ﷺ and how they remained steadfast upon their beliefs, even though they paid a heavy price for doing so by being tortured and persecuted. For them, peace of mind and the expectation of receiving reward from Allah ﷻ were of greater importance than being safe from torture, hardships, and persecution. It is through such sacrifices that religious and political movements succeed, and the masses are saved from darkness and misguidance.

2) The Messenger of Allah ﷺ was extremely merciful towards his Companions ﷺ. Knowing that he ﷺ could not save them from persecution in Makkah, he ﷺ searched out for other means of securing their safety and freedom, which is why he ﷺ told them to go to Abyssinia and to An-Najaashee, in whose presence "no one is wronged." As such, the Messenger of Allah ﷺ was sending a message to Muslim leaders of all generations: They should, with wisdom and farsightedness, find means of protecting those under them and of finding safe havens for Muslims who are being persecuted in their own land.

3) The presence of the Prophet's cousin, Ja'far ﷺ, his son-in-law, 'Uthmaan ﷺ, and his daughter, Ruqayyah ﷺ, among the Muslim migrants established an important principle: The close relatives of a leader must brave dangerous circumstances just as other people do. If the relatives of a leader and those from the wealthy classes are kept at a safe distance from danger, while common or poor Muslims face dangerous circumstances head on, then true brotherhood among Muslims cannot be achieved.

4) If one fears for his religion, then it is legislated in Islam to

leave one's homeland, even when that homeland is a superior place, such as Makkah, and when one's destination is not a stronghold of Islam, such as Abyssinia. It is interesting to note that Abyssinia was inhabited by Christians who worshipped 'Eesa and who did not say that 'Eesa is the slave of Allah, as becomes clear from a close reading of Umm Salamah's narration. Allah praised those who migrated to Abyssinia when He said: "And the first to embrace Islam. Here, Allah praised them even though they were travelling away from the Inviolable House of Allah in order to live in a land of disbelief; this is because they migrated to safeguard their religion and to be able to worship Allah in complete freedom. The ruling that applied to the Prophet's Companions applies to Muslims from all generations: Whenever evil becomes widespread in a country, whereby one is not able to practice Islam in safety, one must, if one is able to, travel to another country in which he can worship Allah without fearing persecution for doing so. That is the kind of migration that will continue to remain legislated until the Day of Resurrection. Allah said:

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾﴾

"And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for his creatures' needs, All-Knowing." (Qur'an 2: 115)

5) When doing so is necessary, it is permissible for Muslims to enter into the protection of non-Muslims, regardless of whether the protector is a Christian, such as An-Najaashee, or a polytheist, such as those who granted protection to Muslims who returned from Abyssinia. We know that, throughout his entire life, Abu Taalib, a die-hard polytheist, protected and supported the Prophet. And when the Prophet returned from At-Taaif, he entered Makkah under the protection of Mut'im ibn 'Adee. Obviously, however, one

may enter under the protection of a non-Muslim only if doing so does not require one to compromise one's religion. When Abu Taalib asked the Prophet ﷺ not to make him take on more than he could handle and not to speak disparagingly about the idols of the Quraish, the Prophet ﷺ reconciled himself to the idea of foregoing Abu Taalib's protection, for he ﷺ outright refused to remain silent about anything that he ﷺ was Islamically required to speak about.

6) That the Prophet ﷺ chose Abyssinia proves that he ﷺ was well-informed about current affairs. The Prophet ﷺ knew which empires were corrupt and which were not; and he ﷺ knew which rulers were oppressive and which were just. Based on that knowledge, he ﷺ chose the best possible place for his Companions ؓ, Abyssinia. The lesson for Muslim leaders from all centuries is that they must not delude themselves into thinking that they live in a vacuum; they live in a world that is inhabited by other peoples; they must base their strategies upon that reality, and to do so, they must be well-informed about current affairs.

7) For various reasons, the Quraish wanted to obtain extradition of the Prophet's Companions ؓ from Abyssinia. One of the main reasons was that they felt that, having found a safe haven in a foreign land, the Muslims threatened their future interests. That is why today, and during any period wherein Muslims are very weak, no sooner do Muslims try to find a safe haven that they can call their own country, than the polytheists make every effort possible to stop them. And in this regard, Muslims must not underestimate those who would wish to destroy them. Consider the detailed planning of the Quraish: They sent valuable gifts to An-Najaashee and his ministers, they agreed beforehand on the words they would speak to accompany those gifts, and they sent 'Amr ibn Al-'Aas, who was a friend of An-Najaashee. From this we learn that it is never wise to underestimate our enemies.

8) When the messenger of the king informed the Prophet's Companions ﷺ that they were being summoned by the king, they did not panic or become afraid. Rather, they applied an important Islamic principle, which is that Muslims should mutually consult one another in affairs that concern them all. The minds of many people working together are better than the minds of many people working as individuals, often at cross-purposes. Moreover, they displayed the wonderful fruits of the Prophet's training, in terms of how they all agreed to speak the truth, regardless of what happened as a result. They firmly resolved to present Islam with honour, even if that would lead to their destruction.

9) Ja'far ibn Abee Taalib ﷺ was wisely chosen to lead the Muslims in Abyssinia and to speak on their behalf to An-Najaashee, for someone of at least equal intelligence to 'Amr ibn Al-'Aas was needed to debate him before the king. Ja'far ﷺ was an ideal representative of the Muslims for various reasons. First, having lived with the Prophet ﷺ under the same roof, Ja'far ﷺ was very close to him, and probably knew him ﷺ better than any other Muslim in Abyssinia. Second, Ja'far ﷺ was eloquent, the exact quality that was needed in presenting the Muslims' case to An-Najaashee. Third, Ja'far ﷺ was of a very noble lineage, and so An-Najaashee could not be led to believe that a rebellion in Makkah was being orchestrated by runaway slaves or members of the lower classes. Ja'far ﷺ was from the children of Haashim, and the children of Haashim had a nobler lineage than anybody else from the Quraish. Fourth, Ja'far ﷺ was the cousin of the Messenger of Allah ﷺ, a fact that surely made An-Najaashee confident that Ja'far ﷺ was truthfully conveying the message of the Prophet ﷺ. Finally, Ja'far's character was, like his lineage, very noble indeed. The Messenger of Allah ﷺ once said to Ja'far ﷺ, "You have resembled me in my physical appearance and in my character."[1] In short, Ja'far ﷺ epitomized the ideal

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[1] Related by Bukhaare, the Book of Reconciliation; *Hadeeth* number: 2269.

ambassador, one that is endowed with eloquence, knowledge, good manners, patience, bravery, and wisdom.

10) When you are dealing with someone who is cunning, you have to send a person who is at least of equal intelligence, a person who can outwit him. For example, if a non-Muslim wants to debate religious issues, Muslims should send to him someone of at least equal intelligence, someone who is knowledgeable about Islam and the non-Muslim debater's religion, and, just as importantly, someone who is eloquent enough to express his ideas clearly. In this context, let us study 'Amr ibn Al-'Aas's tactics and how Ja'far ibn Abee Taalib ﷺ responded to them. 'Amr began by giving An-Najaashee a sense of how things had become chaotic in Makkah, and of how the Quraish had become a divided people as a result, 'Amr claimed, of the Prophet's *Da'wah*. As an official emissary of the Quraish, 'Amr hoped to gain the sympathy of a ruler who surely knew all too well the effects of dissent and inner strife within a country. 'Amr then continued to speak ill of the Prophet's Companions ﷺ, insinuating (in narrations other than those that I have mentioned) that, just as they had sown dissension among the Quraish, they were capable of creating much mischief in Abyssinia. Had it not been for their close friendship and the close ties between the king and the Quraish, 'Amr implied that he would not have taken the trouble to warn the king about Quraish's runaways. And of course 'Amr remembered to mention that the Prophet's Companions ﷺ did not share the same beliefs as An-Najaashee, in that they did not bear witness to the divinity of 'Eesa (Jesus) ibn Maryam ﷺ. They even, 'Amr pointed out, did not respect An-Najaashee, for whereas everyone in his presence performed prostration to him, they remained standing in upright positions. It was now up to Ja'far ﷺ to refute all of 'Amr's claims, and Ja'far ﷺ rose to the occasion, speaking at once with heart and with the rhetorical skill of a seasoned ambassador. In his speech to the king, Ja'far ﷺ did the following:

- He ﷺ enumerated the faults of pre-Islamic ignorance, intending thereby to convince An-Najaashee that the Quraish were a decadent and corrupt people. And in doing so, he ﷺ concentrated on those faults that could be remedied only through Prophethood and revelation from Allah ﷻ.
- Ja'far ﷺ then contrasted Quraish's corrupt ways with the wonderful and noble character of the Messenger of Allah ﷺ, who was known among the Quraish for his noble lineage, his truthfulness, his trustworthiness, and his chastity. He ﷺ was, therefore, ideally suited to the duties of Prophethood.
- Ja'far ﷺ expounded on the wonderful teachings of Islam, which are in harmony with the teachings of previous Prophets ﷺ – such as forsaking the false worship of idols, speaking truthfully, being trustworthy, joining ties of family relations, being good to one's neighbour, avoiding the wrongful spilling of blood, establishing prayer, and giving charity. It was very appropriate to mention these teachings, since An-Najaashee and his priests, being deeply immersed in Christian beliefs and practices, would recognize in them the teachings of past Prophets ﷺ, going back to 'Eesa and Moosa ﷺ.
- Perhaps most importantly, Ja'far ﷺ exposed Quraish's vile policy of persecuting Muslims simply because they refused to worship idols and stood firm in their worship of Allah alone.
- Ja'far ﷺ praised An-Najaashee for his good qualities: That he was a just ruler and that no one was wronged in his presence.

Ja'far ﷺ pointed out that, from all of mankind, the Muslims chose to seek An-Najaashee's help; this clearly refuted 'Amr's claim that the Muslims had no respect for An-Najaashee, and at the same time, it instilled into An-Najaashee a sense of responsibility and duty towards his Muslim guests. Having made the above-mentioned points, Ja'far ﷺ was appealing to An-Najaashee's mind, heart, and sense of justice, and he successfully refuted all of 'Amr's claims.

When An-Najaashee later asked him to recite some of the

Qur'an, Ja'far ﷺ chose the best Chapter possible considering both the situation and his audience. He ﷺ chose *Soorah* (Chapter) *Maryam* (Mary), which discusses Maryam ﷺ and 'Eesa ﷺ, and which made An-Najaashee (may Allah have mercy on him) and his priests cry so much that their beards and scrolls became soaked in tears. Ja'far ﷺ explained that Muslims do not worship 'Eesa ibn Maryam ﷺ or consider him to be a god of any sort. That being the case, Ja'far ﷺ made it clear that Muslims don't attack the chastity of Maryam ﷺ, as do members of another religion, but instead honour her, saying that Maryam ﷺ was a chaste and pure virgin who dedicated herself to the worship of Allah ﷻ and that her son, 'Eesa ﷺ, is Allah's Word (Allah ﷻ said, "Be!" – and he was) and a soul created by Allah ﷻ, which He ﷻ bestowed upon Maryam ﷺ. And much to the chagrin of his ministers, An-Najaashee agreed with everything that Ja'far ﷺ said.

In the end, An-Najaashee weighed what he heard and became convinced that Ja'far ﷺ and his Companions ﷺ were truthful; he resolved upon a firm course: No matter what the consequences, he (may Allah have mercy on him) would support Muslims and their cause.

11) The attitude of Ja'far ﷺ and his Companions ﷺ represented a practical application of the Prophet's saying, "Whosoever seeks the pleasure of Allah, while displeasing people in the process, then Allah will suffice him, so that he does not need financial help from people. And whosoever seeks the pleasure of people, while displeasing Allah in the process, then Allah will entrust him to people (so that they will harm him)."[1] Ja'far ﷺ and his Companions ﷺ sought the pleasure of Allah ﷻ, even though it seemed very likely that, by doing so, they would incur the wrath of their Christian hosts. In the end, Allah ﷻ provided them with the

[1] *Sunan At-Tirmidhee*, the Book of *Az-Zuhd*, *Tuhfatul-Ahwadhee* (7: 97), *Saheeh Al-Jaamai' As-Sagheer* (5973).

help and support of An-Najaashee, who also took a big risk by speaking the truth, since he knew fully well that his people might consequently start a rebellion against him.

12) Some Christians were true Monotheists, but they kept that fact hidden, fearing reprisals from their coreligionists. One such example was An-Najaashee, who kept secret his true faith to save his life and his kingdom. But when he was then tested through the arrival of the Prophet's Companions ﷺ, he outwardly displayed his true faith, seeking the Pleasure of Allah ﷻ, regardless of the outcome.

13) One of the lessons we learn from the Companions' migration to Abyssinia is that, until clear proofs are established for one's benefit, one is excused for one's ignorance. Ibn Taymiyyah (may Allah have mercy on him) said, "When the prayer of a resident (one who is not travelling) was increased (in the number of units) after the Prophet ﷺ migrated to Al-Madeenah, there were those who were far away from him, such as those who were in Makkah, or those who were in Abyssinia. They continued to pray two units (until news reached them about the increase of units), and the Prophet ﷺ did not order them to repeat the prayers (they performed that were two units short of the newly legislated four-unit prayer)."[1] Imam Adh-Dhahabee (may Allah have mercy on him) said, "No one sins until he has knowledge and until the proof is established (upon him). Some prominent Companions (of the Prophet ﷺ) were in Abyssinia while (the legislations of) obligatory deeds and forbidden deeds were being revealed to the Prophet ﷺ. News of those legislations reached them only months later; regarding those legislations, they were excused because of their ignorance (concerning those issues), but only until news of revelation reached them."[2]

14) The primary migration of the Muslims during the lifetime of the

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[1] *Al-Fataawah* (22/43).

[2] *Al-Kabaair*, pg. 12.

Prophet ﷺ, and the migration that truly changed the course of Islamic history, was the migration of the Prophet's Companions ﷺ to Al-Madeenah. Allah ﷻ praised those of the Prophet's Companions ﷺ who migrated to Al-Madeenah; that notwithstanding, those who migrated to Abyssinia are similarly praiseworthy – even though they joined the Prophet ﷺ in Al-Madeenah only after the conquest of Khaibar – for they performed two migrations, one to Abyssinia, and one to Al-Madeenah. And they remained behind in Abyssinia only because they were needed there. Abu Moosa Al-Ash'aree ﷺ, one of those who migrated to Abyssinia, said: "Asmaa bint 'Umais ﷺ – who had arrived with us (from Abyssinia) – entered upon Hafsah ﷺ, wife of the Prophet ﷺ, to visit her. Asmaa ﷺ was among those who had migrated to An-Najaashee. While Asmaa ﷺ was with Hafsah ﷺ, 'Umar ﷺ entered upon Hafsah ﷺ. When he saw Asmaa ﷺ, 'Umar ﷺ said, 'Who is this?' 'Asmaa bint 'Umais,' said Hafsah. 'Umar ﷺ said, 'She is the Abyssinian? The one who traveled by sea (to get to Abyssinia)?' Asmaa ﷺ said, 'Yes.' 'Umar ﷺ said, 'We performed *Hijrah* (migration to Al-Madeenah) before you did, and so we have a greater right to the Messenger of Allah ﷺ than you do.' Becoming angry, Asmaa ﷺ said, 'No, by Allah. You were with the Messenger of Allah ﷺ, who would feed the hungry among you and admonish the ignorant among you; meanwhile, we were far away and detested (i.e., perhaps meaning that some Christians in Abyssinia detested them, for it is related that a small rebellion took place against An-Najaashee after he declared his faith in Islamic Monotheism; the rebellion was quickly quelled and stability was restored) in the land of Abyssinia. And we were in that situation for the sake of Allah and His Messenger. By Allah, I will neither eat food nor have anything to drink until I mention what you said to the Messenger of Allah ﷺ. We would be harmed and we were afraid, and I will mention that to the Prophet ﷺ and ask him about it. By Allah, I will not lie, stray from the truth, or add to it (i.e., to what you said, or to the severity of the situation we endured).' When the Prophet ﷺ

came, Asmaa ﷺ said, 'O Prophet of Allah, verily 'Umar says such and such (she mentioned what he had said).' The Prophet ﷺ asked, 'And what did you say to him?' She said, 'I said such and such to him.' The Prophet ﷺ said, 'He has no greater right to me than all of you do. He and his Companions have a single migration (that they performed); but as for you, the people of the boat, you have two migrations (that you have performed).' Asmaa (later) said, 'I then saw Abu Moosa and the people of the boat (i.e., those who had migrated to Abyssinia), coming to me in groups and asking me about this *Hadeeth* (i.e., about what the Prophet ﷺ had told her). And there was nothing in the world that made them happier or that was more important to them than what the Prophet ﷺ said to them (i.e., about them).'''[1]

15) 'Amr ibn Al-'Aas, one of the two emissaries sent by the Quraish to seek the extradition of the Prophet's Companions, later embraced Islam. To be sure, the fact that the Prophet's Companions migrated to Abyssinia had a tangible and positive influence on 'Amr ibn Al-'Aas. Many narrations indicate that 'Amr ibn Al-'Aas embraced Islam at the hands of An-Najaashee (may Allah have mercy on him); this view, Ibn Hajar said[2], is the most widely held of the two views in the matter. If it is true that 'Amr embraced Islam at the hands of An-Najaashee, then it is, as Az-Zarqaanee pointed out[3], a unique occurrence in Islamic history, for it did not otherwise occur that a Companion of the Prophet ﷺ embraced Islam at the hands of someone who wasn't a Companion (An-Najaashee is not officially referred to as a Companion because he never actually met or saw the Prophet ﷺ). However, some narrations indicate that 'Amr embraced Islam at the hands not of An-Najaashee (may Allah have mercy on him), but of Ja'far ibn Abee Taalib.

[1] Related by Bukhaaree (4230, 4231), and Muslim (2503).

[2] Refer to *Al-Hijrah Al-Oolah Fil-Islam* (pg. 167).

[3] Refer to *Sharh Al-Mawaahib* (1/271).

16) While some of the Prophet's Companions ﷺ were in Abyssinia, one among them, Umm Habeebah ﷺ, married the Prophet ﷺ. The actual marriage contract took place while she was in Abyssinia, a fact that is established in the books of *Sunnah*. Abu Daawood related in his *Sunan* with an authentic chain that Umm Habeebah ﷺ was married to 'Ubaidullah ibn Jahsh ﷺ, who died in the land of Abyssinia. An-Najaashee then married her off to the Prophet ﷺ, gave her 4000 (units of a currency that is not explicitly mentioned in the narration), and sent her to the Messenger of Allah ﷺ with Shurahbeel ibn Hasanah ﷺ.[1]

    This marriage points to how the Messenger of Allah ﷺ would take care of his followers in Abyssinia. Umm Habeebah ﷺ had lost her husband and was left all alone; the Prophet ﷺ not only consoled her for her loss, but further honoured her by offering to marry her. In terms of how the Prophet ﷺ took care of female migrants, Umm Habeebah ﷺ is not the only example we have. Earlier on, the Prophet ﷺ similarly consoled and honoured Saudah ﷺ. When Saudah ﷺ returned to Makkah from Abyssinia with her husband, As-Sakraan ibn 'Amr ﷺ, the latter died. When Saudah's period of waiting ended, the Prophet ﷺ sent for her and proposed to her. Saudah ﷺ chose Haatib ibn 'Amr ibn 'Abd-Shams ibn 'Abd-Wudd, a member of the same clan, to give her hand in marriage to the Prophet ﷺ. Saudah ﷺ was the first woman that the Prophet ﷺ married after the death of Khadeejah ﷺ. The Prophet's marriages to both Saudah ﷺ and Umm Habeebah ﷺ wonderfully illustrate how the Prophet ﷺ married women for reasons that pertained to the spreading of Islam and to the taking care of bereaved Muslim women. Perhaps one of the aims of marrying Umm Habeebah ﷺ was to lessen the severity of her clan's enmity towards Islam - she was from the Banu Umayyah clan - and of their leader in particular, Abu Sufyaan, who was Umm

[1] *Saheeh Sunan Abu Daawood* by Al-Albaanee - may Allah have mercy on him (2/396); *Hadeeth* number: 2107.

Habeebah's father. It is not a rare occurrence in the *Seerah* that the Prophet ﷺ tried to win over the hearts of the Quraish, so long as the means he ﷺ used did not clash with Islamic values or laws.

17) Some researches have listed some of the potential reasons why the Prophet ﷺ did not himself migrate to Abyssinia. Some of those reasons are as follows:

- It is established (in a narration we will come across later on in this work, *In Sha Allah*) that the Prophet ﷺ saw in a dream the land to which he ﷺ was going to migrate. That land, he ﷺ saw, was filled with date-palm trees and was situated between *Harratain* (two areas of land that are replete with volcanic rock). And of course, Abyssinia did not fit that description.
- In terms of its geographical location, Abyssinia was not strategically suited as a stronghold from which Islam could spread to the various parts of Arabia and the rest of the world.
- The native Christian dwellers of Abyssinia were not going to allow Islam to spread on a widespread scale in their country; nor were the Romans, who were leaders of all Christians at the time, going to allow Abyssinia to fall into the control of Muslims. Therefore, it was not practicable for the Prophet ﷺ to migrate to Abyssinia and spread from there the message of Islam; Al-Madeenah and Arabia were best suited for that purpose.

18) The migration to Abyssinia had the effect of lowering the status of the Quraish within the Arabian Peninsula. Arabs in general prided themselves in providing shelter to strangers and being generous to their guests; in fact, they competed to outdo one another in those regards. Now, here were outsiders from Abyssinia providing shelter to strangers who had been harmed, persecuted, and expelled by their own people – the Quraish. This certainly had the effect of lowering the status of the Quraish in the eyes of more than a few Arabs.

3

The Year Of Grief, And The Trial Of At-Taaif

The Year Of Grief

1) The Death of Abu Taalib

Abu Taalib died during the end of the tenth year of the Prophet's *Da'wah*, shortly after the end of the hitherto discussed three year siege and embargo; it is quite likely that the harsh conditions of living under a siege and an embargo had a deleterious effect on Abu Taalib's health. The Quraish honoured Abu Taalib, but his loyalties were divided. On the one hand, he was a die-hard polytheist who remained loyal to the ways of his forefathers; and on the other hand, he loved the Messenger of Allah ﷺ a great deal, so much so, in fact, that he supported him and protected him from his fellow *Qurashee* noblemen until his dying breath.

When Abu Taalib was on his deathbed, breathing his final breaths, the leaders of the Quraish visited him, and so did the Prophet ﷺ. The former tried to convince him to remain steadfast upon the religion of his forbears, saying, "Do you wish to turn away from the religion of 'Abdul-Muttalib?" Meanwhile, the Prophet ﷺ was trying to convince Abu Taalib to embrace Islam, saying, "Say: None has the right to be worshipped but Allah. On the Day of Resurrection, I will testify with it (with the phrase of Islamic Monotheism) for you." Abu Taalib said, "Were it not for

the fact that the Quraish would dishonour me for it, saying that it was only restlessness that made me say it, I would have given you delight by saying it." Allah ﷻ then revealed the Verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾﴾

"Verily, You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided." (Qur'an 28: 56)

The beliefs of the Quraish were too deeply entrenched in Abu Taalib's mind for him to now discard them. Like many old men, Abu Taalib found it hard to change his way of thinking. Making matters worse, his compeers from Quraish's nobles were present while he was dying, instilling fear into him by threatening to disgrace his name if he accepted Islam.[1]

2) The Death of Khadeejah

Khadeejah died in the same year that Abu Taalib died, about three years before the Prophet ﷺ migrated to Al-Madeenah. With the death of Abu Taalib and then of Khadeejah , two of his closest supporters, the Prophet ﷺ went through a tough period of sadness. Through crises and emergencies, Abu Taalib was always there as an external supporter, fending off the attacks of the Quraish; and Khadeejah was always there as a more personal supporter, consoling and encouraging the Prophet ﷺ through all of his hardships.

Once Abu Taalib died, the Quraish became more brazen in their persecution than ever before: now even common members of the Quraish began to persecute the Prophet ﷺ. The Prophet ﷺ had no helper left save Allah ﷻ, yet he ﷺ continued to invite people to Islam, and as a result had to put up with hardships that are hard to imagine. When the situation reached its nadir, the Prophet ﷺ

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/184).

decided to move away from his homeland, to present his message to people outside of his tribe, hoping for their support and readiness to believe in and accept the message that he came with from Allah ﷻ. And so the Prophet ﷺ went to At-Taaif, the closest city to Makkah.

The Prophet's journey to At-Taaif

In inviting his people to Islam, the Prophet ﷺ followed the way of previous Prophets (عليهم السلام) and Messengers (عليهم السلام), such as Nooh (عليه السلام), who spent "a thousand years less fifty years" (Qur'an 29: 14) inviting his people to Islam. Throughout those long years, Nooh (عليه السلام) worked consistently and patiently, repeating his message over and over again, using various means to reach out to his people. Allah ﷻ said:

﴿إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾﴾

"Verily, We sent Nooh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you, That you should worship Allah (Alone), be dutiful to Him, and obey me. He (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew." He said: "O my Lord! Verily, I have called my people night and day (i.e., secretly and openly to accept the doctrine of Islamic Monotheism). But all my calling added nothing but to (their) flight (from the truth). And verily!

Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud); then verily, I proclaimed to them in public, and I have appealed to them in private." (Qur'an 71: 1-9)

Despite the long duration of his mission, Nooh ﷺ never stopped trying to convince his people to embrace Islam; his resolve never weakened, nor did he tire of resorting to different means to convince his people of the truth. He ﷺ invited them by day and by night, and he ﷺ preached to them both in public and in private.

Prophet Muhammad ﷺ too invited people by day and by night, both in public and in private. He ﷺ informed people about previous nations; he explained certain aspects of Islam through the mention of parables; he both warned and gave glad tidings; in short, he ﷺ did all that he could to convince his people of the truth. Then, when remaining among his people became too difficult to bear, he ﷺ went to Taaif, and later to Al-Madeenah, always continuing to invite others to Islam.

The Messenger of Allah ﷺ was looking for a new place from which to spread the message of Islam. He ﷺ was looking for help from the Thaqeef tribe in At-Taaif, but instead of helping him, they sent out their children and foolish ones to pelt him with stones. After being on the receiving end of such harsh treatment, the Prophet ﷺ did not rest for even a short while; in fact, he ﷺ even performed *Da'wah* on his way back from Taaif. For on his way back, the Prophet ﷺ met 'Addaas, who was a Christian. The Prophet ﷺ invited 'Addaas ﷺ unto Allah ﷻ, and the latter embraced Islam. In regard to the Prophet's trip to At-Taaif, Al-Waaqidee said that it took place in Shawaal, in the tenth year of Prophet Muhammad's Prophethood. Al-Waaqidee mentioned that the Prophet ﷺ stayed in At-Taaif for a period of ten days.[1]

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[1] *Tabaqaat Ibn Sa'd* (1/221), the author of which was relating from *As-Seerah An-Nabawiyyah As-Saheehah* (1/185).

Why the Messenger of Allah ﷺ chose At-Taaif

At-Taaif was of great strategic importance to the Quraish, so much so, in fact, that the leaders of the Quraish had ambitions to take control of it. Prior to the advent of Islam, the Quraish made attempts to annex At-Taaif; in the process, they took control of the valley of Wajj, desiring it for its trees and vegetation. The native dwellers of At-Taaif, the Thaqeef tribe, began to fear the Quraish, and so they allied themselves to them and added to the alliance the children of Daus. As a result of the close ties between the residents of At-Taaif and Makkah, many rich inhabitants of Makkah owned property in At-Taaif, and they would spend time there during the hot summer season. Among Quraish's subtribes, Banu Haashim and 'Abd-Shams in particular had close relations with the people of At-Taaif. And the children of Makhzoom had shared financial interests with members of the Thaqeef tribe.

The Prophet ﷺ chose At-Taaif for an important strategic reason, for if he ﷺ would be able to find support there, Quraish's financial and political interests would be directly threatened. In fact, had Thaqeef lent their support to the Prophet ﷺ, the Quraish would perhaps have become isolated in the Arabian Peninsula. The strategically sound choice of At-Taaif proves that the Prophet ﷺ strove to establish a Muslim country, for to have a country is one of the greatest of means for a nation to spread its religion. When the Prophet ﷺ reached At-Taaif, he ﷺ went directly to the central authority of the Thaqeef.

Where was the Leadership of the Thaqeef Based?

At-Taaif was controlled not by one individual or group but by an alliance of two groups: Banu Maalik and Al-Ahlaaf. These two groups gained control of At-Taaif by dint of their early settlement there. They enjoyed complete control of At-Taaif, both politically and economically, yet they did not have enough power to defend At-Taaif from foreign invaders. Of all Arab lands, At-Taaif was perhaps the most fertile and rich, and so it attracted the attention of any tribe that had the ability to conquer it. The residents of At-

Taaif therefore feared every nearby tribe that was powerful enough to defeat them in battle; those tribes were the Hawaazin, the Quraish, and Banu 'Aamir.

To protect themselves, the leaders of At-Taaif formed alliances and signed peace treaties; it was the very same tactic that the Quraish resorted to in order to ensure control over Makkah. Banu Maalik strengthened their ties with the Hawaazin, and Al-Ahlaaf formed an alliance with the Quraish.

To be sure, the Prophet ﷺ was fully aware of these fragile alliances, fragile because the people of At-Taaif did not form them out of loyalty, but because they feared the Hawaazin and the Quraish. He ﷺ also knew that the leadership of At-Taaif was not in the hands of a single person or tribe, but was distributed among two tribes, by virtue of an agreement between them. Each one of those two tribes was allied to a stronger outside tribe. If the Prophet ﷺ would be able to win over one of those two tribes, the entire power balance in the region would shift. And in particular, if he ﷺ would be able to win over the Al-Ahlaaf, who were allied to the Quraish, he ﷺ would achieve a tremendous victory. And it was not an impossible goal, for the Al-Ahlaaf were allied to the Quraish not so much out of religious loyalty as out of fear.

Given the above-mentioned political realities, the Prophet ﷺ, upon entering At-Taaif, went directly not to the children of Banu Maalik, who were allied to the Hawaazin, but to the children of 'Amr ibn 'Umair, the leaders of the Al-Ahlaaf who were allied to the Quraish. In his *As-Seerah*, Ibn Hishaam said, "When the Messenger of Allah ﷺ reached At-Taaif, he ﷺ headed to a group of people from the Thaqeef who were, in those days, the chiefs and nobles of the Thaqeef (Tribe). They were three brothers: 'Abd Yaa-Lail ibn 'Amr ibn 'Umair, Mas'ood ibn 'Amr ibn 'Umair, and Habeeb ibn 'Amr ibn 'Umair ibn 'Uqdah ibn Gheerah ibn 'Auf ibn Thaqeef. With one of them was a woman from the Quraish – more particularly, from the children of Jumh. The children of 'Amr (the three brothers and their relatives) were very cautious and very afraid (of the Quraish and other Arab tribes), and so they didn't

answer the invitation of the Messenger ﷺ. Instead, they acted extremely foolishly, showing bad manners to the Messenger ﷺ. And so, having lost hope of finding any goodness in Thaqeef, the Messenger of Allah ﷺ stood up to leave them and said to them, 'If you will do what your are doing (i.e., if you will disbelieve in Islam), then keep my matter a secret.'"[1] The Messenger of Allah ﷺ did not want his people to find out about his *Da'wah* efforts in At-Taaif, for knowledge thereof would arouse their anger and their desire for retribution. The Prophet ﷺ wanted to keep his *Da'wah* efforts a secret from the Quraish, and he ﷺ, as in other instances, was very cautious and careful about his movements and actions. In regard to his trip to At-Taaif, the Prophet ﷺ did the following:

- He ﷺ left Makkah on foot, so that no one who might see him would think that he intended to leave Makkah. Had the Prophet ﷺ left on horseback, he would have provoked his people's suspicion and interest; and the leaders of the Quraish would probably have attempted to stop him from leaving.
- For more than one reason, the Prophet ﷺ chose Zaid ؓ to accompany him on his journey. First, Zaid ؓ was the adopted son of the Prophet ﷺ, so if anyone saw the Prophet ﷺ and Zaid ؓ together on one of the roads that left Makkah, that person's suspicion would not be aroused. Second, the Prophet ﷺ knew that he ﷺ could trust Zaid ؓ, whom he knew for his sincerity, trustworthiness, and truthfulness. The Prophet ﷺ therefore knew that Zaid ؓ would not spread the secret of their intended destination. Finally, the Prophet ﷺ knew that he could rely on Zaid ؓ as a travel companion. And Zaid ؓ proved to be a most helpful and caring travel companion, for when the people of At-Taaif were pelting the Prophet ﷺ with stones, Zaid ؓ acted as a shield, getting hit himself in order to protect the Prophet ﷺ. As a result of his selfless and valiant effort to protect the Prophet ﷺ, Zaid ؓ suffered a fracture.

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[1] *Seerah Ibn Hishaam* (2/72).

- When the leaders of At-Taaif answered the Prophet's *Da'wah* with derision and disbelief, the Prophet ﷺ did not become angry or answer in like manner; instead, he ﷺ asked them to keep his visit a secret. This was an important precautionary step on his part, for if the Quraish came to know about his visit, they wouldn't stop short at deriding him and disbelieving in him; they would also increase the intensity with which they persecuted him ﷺ.

A heartfelt Supplication

The children of 'Aamir were a treacherous people; instead of keeping their meeting with the Prophet ﷺ a secret, they let loose their foolish ones and their slaves, who went after the Prophet ﷺ, cursing him and pelting him with stones. As a result, the Prophet's heels bled, his shoes became bloodstained, and his pure blood poured down onto the ground of At-Taaif. The crowd continued to pursue their victims until they forced the Prophet ﷺ and Zaid ؓ to seek refuge in a nearby garden that belonged to 'Utbah and Shaibah, the two sons of Rabee'ah - both of whom were at the time present inside of their garden. It was only then that the crowd returned to At-Taaif.

The Prophet ﷺ and Zaid ؓ rested under the shade of a tree; meanwhile, the two sons of Rabee'ah, who were hidden from the view of the Prophet ﷺ and Zaid ؓ, watched them from a distance and saw what the people of At-Taaif had done to them.

During this moment of sadness and pain, the Prophet ﷺ made the following supplication to his Lord, a supplication that is full of faith, contentment, and a strong desire to please Allah ﷻ:

"O Allah, to You do I complain of the weakening of my strength, of my few options, of the way people humiliate me, O Most-Merciful of the merciful ones. You are the Lord of the weak ones, and You are my Lord. To whom will You entrust me? To a distant (stranger) who will show me an unwelcoming face, or to an enemy, whom You have given control over my situation? If You are not angry with me, then I do not mind, though safety from

You is easier for me. I seek refuge with the Light of Your Face, which brings light to darkness, and upon which the affairs of the world and the Hereafter become right - from Your anger descending upon me, or Your displeasure befalling me. I will continue to seek Your Pleasure, until You become pleased (with Me). And there is neither might nor power except with You."[1]

Through this supplication, we can get a sense of the depth of the Prophet's faith. His sole desire was to please Allah ﷻ. He ﷺ did not become sad because he ﷺ wanted to protect himself from harm or because he ﷺ wanted peace and comfort; to the contrary, he ﷺ found pleasurable any inconvenience or hardship he ﷺ was subjected to for the sake of Allah ﷻ. At the same time, he ﷺ feared that he might have been negligent in some way when it came to spreading Islam, and that Allah ﷻ might be displeased with him. The Prophet's chief aim, therefore, was to please Allah ﷻ. So if he ﷺ had to endure hardships in order to achieve Allah's Pleasure and be saved from Allah's anger, then he ﷺ welcomed hardships, for in that case, hardships became a form of blessing from Allah ﷻ.

The Prophet ﷺ ended his supplication by saying a wonderfully profound phrase that he ﷺ taught his Companions ﷷ to say: "There is neither might nor power except with Allah ﷻ." In that phrase, the word *Hawl* is loosely translated as meaning 'might'; what it specifically means, however, is a change from one state to another. Therefore, nothing changes from one state to another in the universe except by the permission of Allah ﷻ. Among the meanings of this phrase is that a believer does not change from a condition of distress to one of comfort, or from a condition of fear

[1] In *As-Seerah An-Nabawiyyah As-Saheehah* (1/186), Dr. Al-'Umaree expressed the view that this *Hadeeth* is weak; however, Ibraaheem Al-'Alee maintains that it is authentic, explaining that there is another *Hadeeth* that testifies to it and hence strengthens it. He mentioned it in his book, *Saheeh As-Seerah An-Nabawiyyah* (pg. 136). Dr. 'Abdur-Rahmaan 'Abdul-Hameed Al-Birr, professor of *Hadeeth* and its sciences in Azhar University, is of the view that, through its various chains, the *Hadeeth* is strong and acceptable. He discussed its chains in his book, *Al-Hijrah An-Nabawiyyah Al-Mubaarakah*, pg. 38.

to one of safety, except by the will and permission of Allah ﷻ; furthermore, the believer has no strength to face hardships and endure difficulties, unless Allah ﷻ helps him.

Supplication is one of the greatest forms of worship. A Muslim often faces circumstances that are difficult to bear, or problems that he does not know how to solve. The only option he has to get out of his difficulties is to turn to Allah ﷻ and supplicate to Him. After the Prophet ﷺ was treated harshly and despicably by the people of At-Taaif, he ﷺ turned to Allah ﷻ and made the above-mentioned supplication. No sooner did he ﷺ finish invoking Allah ﷻ than Allah ﷻ answered his supplication by sending to him Jibreel ﷺ and the Angel of the Mountains.

The Prophet's Mercy and Compassion

Even in harsh circumstances, the Prophet ﷺ displayed compassion and mercy. When a person is treated in a brutal and despicable manner, he becomes hardened by that treatment, and as a result becomes cynical; not so regarding the Prophet ﷺ, for it was his mercy and not his anger that he ﷺ displayed in such circumstances.

'Aishah ﷺ, the Mother of the Believers, related that she once asked the Messenger of Allah ﷺ, "Has a day come upon you that was harder than (the day of) Uhud (i.e., the Battle of Uhud)?" The Prophet ﷺ said, "I had to face what I faced from your people, and the worst treatment I received from them took place on the day of Al-'Aqabah, when I presented myself to Ibn 'Abd Yaa-Lail ibn 'Abd Kulaal (fom Thaqeef, from the people of At-Taaif). He did not accept what I invited him to, and so I left in the direction that faced me in a distressed state. I did not come back to myself (i.e., I did not realize where I was or where I was going, so sad was I) until I was at Qarn Ath-Tha'aalib (it is a place that is today called As-Sail Al-Kabeer; it is the Meeqaat – place to stop and enter into the inviolable state of being a pilgrim – for the people of An-Najd). I then raised my head, only to see that a cloud was giving me shade. I looked and saw in it (i.e., in that cloud) Jibreel, who then

called me and said, 'Allah has indeed heard what your people said to you, and what they responded to you (when you invited them to Islam). Allah has indeed sent to you the Angel of the Mountains (i.e., the Angel whom Allah appointed over the mountains) so that you can order him to do whatever you want to them (i.e., if you want, the Angel of the Mountains will crush them with mountains).' The Angel of the Mountains then called me and extended greetings of peace to me. He then said, 'O Muhammad,' after which he said, 'It is as you please. If you want me to make Al-Akhshabain (two mountains in Makkah) fall upon them (i.e., upon the people of Makkah) (then that is what I will do).''' The Prophet ﷺ said to him, "I instead hope that Allah will bring out from their progeny those who will worship Allah alone, without associating anything (i.e., any partner) with Him."[1]

What the Prophet ﷺ was afflicted with on the Day of Uhud was perhaps physically harder upon him; but in his mind and heart, the Day of At-Taaif was more severe and more intense. So immersed was the Prophet ﷺ in distress that he ﷺ walked from At-Taaif to Qarn Ath-Tha'aalib, completely oblivious to all that was around him.

Bringing About Change in a People

The Angel of the Mountains suggested crushing the people of Makkah with two mountains, a form of destruction that was applied on previous disbelieving nations, such as the people of Nooh, 'Ad, Thamood, and Loot. Allah ﷻ said:

﴿فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ۝٤٠﴾

"So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones)

[1] Related by Bukhaaree, the Book of the Beginning of Creation, chapter, "When One of You Says: 'Aamee'"; *Hadeeth* number: 3231.

[as the people of Loot (Lot)], and of them were some who were overtaken by As-Saihah [torment – awful cry, etc. (as Thamood or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qar'un (Korah)], and of them were some whom We drowned [as the people of Nooh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves." (Qur'an 29: 40)

Another suggestion was offered as well: That the Prophet ﷺ continue on his *Hijrah* (migration), steering a course far away from the people of Makkah and At-Taaif; the former forced him to leave, and the latter forsook him. It was Zaid ibn Haarithah ﷺ who made this second suggestion. Ibn Al-Qayyim said, "When the Messenger of Allah ﷺ found no helper in At-Taaif, he ﷺ returned to Makkah, feeling sad; and with him was his freed slave, Zaid ibn Haarithah ﷺ. The Prophet ﷺ then invoked Allah ﷻ with a supplication that is famously known (it is mentioned in a previous section), after which his Lord ﷻ sent to him the Angel of the Mountains, who asked the Prophet ﷺ to command him to crush the people of Makkah with Al-Akhshabain – two mountains between which lies Makkah. The Prophet ﷺ said, 'No, rather I will proceed slowly (and patiently and deliberately) with them. Perhaps Allah will bring out from their progeny those who will worship Him, without associating any partner with Him.' (Without entering Makkah immediately) the Prophet ﷺ sojourned at Nakhlah for a number of days. Zaid ibn Haarithah ﷺ said to him, 'How can you enter upon them when they (i.e., the Quraish) have forced you to leave. And you went out seeking help, but you were not helped (i.e., by the people of At-Taaif).' The Prophet ﷺ said, 'O Zaid, indeed Allah will provide relief and a way out from (the situation) you see (right now). And indeed, Allah will support and help His religion, and will grant victory to His Prophet.'"[1]

The Messenger of Allah ﷺ refused both to have his people

[1] *Zaad Al-Ma'ad* (2/46).

destroyed and to continue on his migration in search of another land. His vision of the future was guided by the light of *Eemaan* (faith). In spite of the apparent dangers that surrounded him, the Prophet ﷺ chose to reenter Makkah and continue his mission there. Even if his people were going disbelieve in him, the Messenger of Allah ﷺ hoped that their progeny would take a different course, that they would worship Allah ﷻ alone. And so the Prophet ﷺ had clearly set his eyes on the future, which, however, in no way meant that he ﷺ was forgetting about or neglecting the present.

The Prophet ﷺ decided to enter Makkah, even though the prevailing circumstances indicated that reentry into his homeland was going to be neither easy nor safe. To be sure, news of what took place in At-Taaif reached Makkah's leaders. Knowledge of the Prophet's *Da'wah* activities in At-Taaif was going to have two potentially dangerous effects on the already volatile situation in Makkah. First, Quraish's leaders were surely going to be furious and frustrated, for the Prophet ﷺ was now looking for a safe haven outside of Makkah. If he ﷺ were to find one, they surely felt, he ﷺ would potentially gather forces to attack them. Fear of that eventuality was certainly going to cause panic among Quraish's leadership, panic that would incite them to assassinate the Prophet ﷺ. Second, the Quraish probably saw the events of At-Taaif as a great defeat of the Prophet ﷺ and the Muslims, which would possibly have the effect of making them even more brazen in their persecution of the Muslims.

In *Zaad Al-Ma'aad*, Ibn Al-Qayyim wrote, "After the people of At-Taaif refused to believe in and help the Prophet ﷺ, and after he left At-Taaif, the Prophet ﷺ went to Hira. From there, he ﷺ sent for Al-Akhnas ibn Shareeq, asking that he grant him protection. Al-Akhnas replied, 'I am an ally (of the Quraish, and not one of its core members), and an ally cannot grant protection.' The Prophet ﷺ then sent for Suhail ibn 'Amr (with the same request). Suhail answered, 'Verily, the children of 'Aamir (of which he was a member) cannot grant protection over the children of Ka'ab.'

Next, the Prophet ﷺ sent for Mut'im ibn 'Adee, chief of the Banu Naufal ibn 'Abd Manaaf tribe (i.e., subtribe); to Mut'im, the Prophet ﷺ sent a messenger, a man from the Khuzaa'ah, with the message, 'Shall I enter into your protection?' Mut'im replied, 'Yes,' after which he summoned his children and his people. He said to them, 'Attire yourselves in armour and station yourselves around the corners of the House (i.e., the Ka'bah), for indeed, I have granted my protection to Muhammad.' The Messenger of Allah ﷺ and Zaid ibn Haarithah ؓ entered (Makkah), heading straight for the Inviolable *Masjid*. (There in front of the Ka'bah) Mut'im ibn 'Adee sat up straight on his mount and called out, 'O people of Quraish, I have indeed granted my protection to Muhammad, so let no one among you make a move to harm him.' The Messenger of Allah ﷺ went to *Ar-Rukn (one of* the corners of the Ka'bah) and embraced it. He ﷺ prayed two units of prayer, and then he returned to his home. Throughout (those tense minutes or hours), Mut'im ibn 'Adee and his children surrounded him, with their weapons (in hand), until he ﷺ entered his house."[1]

Al-Akhnas and Suhail's answers to the Prophet's request were dubious at best. For had they not been able to provide protection to the Prophet ﷺ, he ﷺ would not have asked them do so; after all, the Prophet ﷺ was fully aware of the customs and norms of his people. Az-Zarqaanee pointed out[2] that Suhail's excuse is particularly suspect, for his grandfather, 'Aamir, was the brother of Ka'ab, and their father was Luai; therefore, they were both of equal status, making it possible and acceptable for each to grant protection over the refusal of the other.

The Prophet's method of entering Makkah changed what could otherwise have been an unmitigated disaster. Rather than immediately enter Makkah and risk death, the Prophet ﷺ procured the protection of a tribal chieftain and entered Makkah under the protection of armed men; meanwhile,

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[1] *Zaad Al-Ma'ad* (2/47).

[2] *Muha.*

Quraish's leaders watched without being able to do anything about the situation.

Just as he helped bring an end to the hitherto discussed embargo and siege, Mut'im, a non-Muslim, helped the Prophet ﷺ enter Makkah. Yet some historians suggest that his motives were not altogether altruistic.

How so? The Prophet ﷺ chose a man from the Khuzaa'ah tribe to be his messenger to Mut'im. This was a subtle and profoundly wise strategy that the Prophet ﷺ employed, for there was a long and intense history between Mut'im's tribe, the Prophet's grandfather, and the Khuzaa'ah tribe. Mut'im was the leader of the Banu Naufal clan, which was previously headed by a man named Naufal. Naufal was an enemy of 'Abdul-Muttalib, grandfather of the Messenger of Allah ﷺ. Their enmity began when Naufal usurped some land that belonged to 'Abdul-Muttalib. Of course, Naufal's actions did not sit well with 'Abdul-Muttalib, and so the latter tried to arouse his clan against Naufal, but no one showed any real interest to help him. 'Abdul-Muttalib then wrote to his uncles (in Al-Madeenah) from the Khazraj; his letter consisted of a poem, in which he explained his situation and his need of their help. They responded to his plea for help; a large group of them traveled to Makkah and went to the courtyard of the Ka'bah, taking their weapons along with them. When Naufal saw them, he said, "It must be for some evil purpose that these (people) have come.' They spoke to him about the situation and he became afraid, so afraid, in fact, that he forthwith returned to 'Abdul-Muttalib his land.

When the children of Khazraj came to the help of 'Abdul-Muttalib, the people of the Khuzaa'ah, who had become strong and powerful, said among themselves, "By Allah, we have never seen anyone in this valley who has a handsomer face, more complete manners, and a greater degree of forbearance than this person (i.e., 'Abdul-Muttalib). His uncles from the Khazraj have indeed helped him, and we too have given birth to him (a figure of speech, meaning: we too are related to him, for he is descended

from our forbears), just as they gave birth to him. His grandfather, 'Abd-Manaaf, was indeed chief of the Khuzaa'ah. If we show obedience to him, he will help us and form an alliance with us. We would consequently benefit from him and his people, and he would benefit from us." And so the leaders of the Khuzaa'ah went to 'Abdul-Muttalib and said, "O Abul-Haarith (i.e., 'Abdul-Muttalib), we have indeed given birth to you, just as people from Banu An-Najjaar (i.e., the Khazraj) have given birth to you (i.e., our forbears are your forbears, just as the forbears of Banu An-Najjaar are your forbears); furthermore, we are (your) neighbours. The passing of days has destroyed what malice there once was in the hearts of some of us against the Quraish. So come and we will ally ourselves to you." Their offer greatly pleased 'Abdul-Muttalib, who hastened to accept it; it was not, however, an alliance that included all of Quraish's sub-tribes; refraining from joining the alliance were the clans of Banu Naufal and 'Abd-Shams.

This story points to a historically deep-rooted enmity between the Khuzaa'ah and the Quraish. Generations earlier, the Khuzaa'ah had ruled Makkah; but then Qusai ibn Kilaab gathered members of the Quraish from various locations. Thus having brought unity to the Quraish, Qusai led his people in a war against the Khuzaa'ah, a war that ended in favour of the Quraish. The people of the Khuzaa'ah were expelled from Makkah, and Qusai partitioned Makkah into four districts, one district for each subtribe of the Quraish. Ever since that time, the Khuzaa'ah harboured deep hatred towards the Quraish. So when relations became strained between the Quraish and 'Abdul-Muttalib, the Khuzaa'ah formed an alliance with 'Abdul-Muttalib in order to punish and weaken the Quraish. What their delegates had said was a lie; the passing of days had not destroyed their malice and contempt for the Quraish, but rather preserved, if not intensified, it. That the Banu Naufal and 'Abd-Shams clans did not join in the alliance proves that it was not in their favour.

Now, for the Messenger of Allah ﷺ to have sent a man from the

Khuzaa'ah to the leader of the Banu Naufal clan must have rekindled memories in Mut'im's mind about the above-mentioned historical events. Mut'im must have been reminded, by the arrival of the Khuzaa'ee messenger, of the alliance that was previously formed between 'Abdul-Muttalib and the Khuzaa'ah, an alliance that was opposed to his clan.

And so we can see what a brilliant move it was on the Prophet's part to send a man from the Khuzaa'ah. The Prophet ﷺ was sending a message that he ﷺ was not alone, that he could possibly do what his grandfather, 'Abdul-Muttalib, had done, in terms of forming an alliance with the Khuzaa'ah or seeking help from the Khazraj. Therefore, Mut'im decided to protect the Messenger of Allah ﷺ not just out of kindness, but also in order to protect his tribe. And the Quraish remained silent when the Prophet ﷺ entered Makkah not just because they were afraid of the Banu Naufal, but also because they were afraid of the Khuzaa'ah and Khazraj tribes.

We must not, however, forget that Mut'im was among those who brought an end to the oppressive embargo. And though, after the fact, we might search out for ulterior motives in Mut'im's actions, the Prophet ﷺ did not do so, but instead characteristically remembered his kind services. The Prophet ﷺ knew the danger to which Mut'im exposed himself and his children, all for the sake of protecting him. And that is why, on the Day of Badr, the Prophet ﷺ said the following words about the seventy prisoners that the Muslims captured: "Had Al-Mut'im ibn 'Adee been alive and spoken to me (i.e., interceded to me) concerning these foul ones, I would have left them for him (i.e., without taking ransom money for their release)."[1]

The Messenger of Allah ﷺ clearly distinguished between those non-Muslims who showed enmity to Islam and who fought against it, and those non-Muslims who supported Islam and were at peace with it. After all, it is not befitting for a Muslim, never

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[1] *Saheeh Bukhaaree* (4023).

mind a Prophet, to forget and deny the kind actions of others. The poet of the Prophet ﷺ, Hassaan ibn Thaabit ﷺ, composed verses in which he praised Mut'im. The fact that the Prophet ﷺ did not reproach Hassaan ﷺ for doing so coupled with the fact that the Prophet ﷺ himself praised Mut'im in the above-mentioned *Hadeeth*, clearly proves that, in Islam, the kind actions of people should be recognized and praised, even if those people are non-Muslims.

In regard to how the Prophet ﷺ procured the protection of Mut'im, we see how the Prophet ﷺ used the customs and norms of his society for the benefit of Islam. The Prophet ﷺ looked at individual disbelievers not as simpletons who all had the same motives, but as complex beings whose interconnectedness with other people made them have various, and sometimes conflicting, motives. Based on that understanding, the Prophet ﷺ was able to enter Makkah and continue spreading the message of Islam.

The Story of 'Addaas, the Christian, and of the Jinns who Embraced Islam

The Prophet's journey to At-Taaif reaped some blessed fruits, for the Prophet's message reached a young Christian youth named 'Addaas ﷺ, who embraced Islam; and it also reached seven jinns, who embraced Islam and then returned to their fellow jinns in order to invite them to Islam.

The Story of 'Addaas ﷺ

After the Prophet ﷺ invited the people of At-Taaif to Islam, they chased him out of their city and forced him to seek shelter in a garden that belonged to 'Utbah ibn Rabee'ah and Shaibah ibn Rabee'ah, two of Makkah's nobles. At the time, both 'Utbah and Shaibah were present in their garden, and though they were situated in a position from which they could see the Prophet ﷺ, the Prophet ﷺ did not see them (at least that is what is apparent from the narration). Upon seeing the Prophet's condition, 'Utbah and Shaibah's hearts softened towards him; they called for

'Addaas, a Christian slave of theirs, and said to him, "Take a bunch of these dates and put them in this tray; then go with the tray to that man and tell him to eat from it." 'Addaas did as he was told, and when he reached the Prophet ﷺ, he said, "Eat." When the Prophet ﷺ placed his hand in the tray, he ﷺ said, "In the Name of Allah," after which he ate. 'Addaas fixed his gaze directly on the Prophet's face and said, "By Allah, the people of these lands do not speak as you have just spoken." The Messenger of Allah ﷺ said, "And from what country are you, O 'Addaas? And what is your religion?" 'Addaas said, "I am a Christian, and I am a man from the people of Neenawaa."

The Messenger of Allah ﷺ said, "From the town of the righteous man, Younus ibn Mattah?" 'Addaas said, "And what makes you know about Younus ibn Mattah?" The Messenger of Allah ﷺ said, "He is my brother. He was a Prophet, and I am a Prophet." 'Addaas ﷺ moved closer to the Messenger of Allah ﷺ and began to kiss his head, his hands, and his feet." Meanwhile, though they could not hear the conversation that was taking place, 'Utbah and Shaibah clearly saw 'Addaas honouring the Prophet ﷺ by kissing his head, hands, and feet. One of the two brothers said to the other, "As for your servant, he (i.e., the Prophet ﷺ) has corrupted him against you."

When 'Addaas ﷺ returned to 'Utbah and Shaibah, they said, "Woe upon you, O 'Addaas! Why did kiss that man's head, hands, and feet." 'Addaas ﷺ said, "O my masters, there is nothing on earth that is better than he is; he has indeed informed me about a matter that none know about except for a Prophet." They said to him, "Woe upon you, O 'Addaas! Do not let him make you turn away from your religion, for indeed, your religion is better than his religion."[1]

One is blessed even when one practices the most basic and easy of Islam's teachings. Just by mentioning Allah's Name before eating, the Prophet ﷺ attracted 'Addaas to Islam. 'Addaas ﷺ was in fact

[1] *Saheeh As-Seerah An-Nabawiyyah* (pgs. 136, 137).

greatly moved by the Prophet's words, for he never before heard anyone in Arabia mention Allah's Name before eating. When one mentions Allah's Name before eating, or when one performs any Islamic practice, he distinguishes himself from those polytheists that are in his presence. Some polytheists will look at him, and one, or a few or more, of them might ask about that practice. Once a polytheist's attention has been piqued, a fruitful dialogue can take place, in the course of which the Muslim can present to him the teachings of Islam. Therefore, as Muslims, we should never hesitate to establish Islamic practices under any circumstances, but particularly when we are in the company of non-Muslims.

'Addaas's faith in the Prophethood of the Messenger of Allah ﷺ was strong. Years later, when Shaibah and 'Utbah were preparing to go out to fight the Muslims in what was to become known as the Battle of Badr, they ordered 'Addaas ؓ to accompany them. 'Addaas ؓ said to them, "It is that man whom I saw in your garden that you want to fight? By Allah, the mountains would not rise up against him." They said, "Woe upon you, O 'Addaas. He has indeed bewitched you with his tongue."[1]

'Addaas ؓ earlier said to his two masters, "There is nothing on earth that is better than he is," a statement that was a great consolation for the Prophet ﷺ. Even if the Prophet's own people harmed him, a stranger from Iraq – more particularly, from Neenawaa – believed in him and honoured him. Allah ﷻ decreed for a man from a distant land to come to Arabia and believe in Allah and His Messenger, while the closest of people to the Messenger ﷺ disbelieved in him.

Jinns of Nusaibeen

When the Prophet ﷺ was returning from At-Taaif, having had lost hope of finding any goodness in the people of Thaqeef, he ﷺ stopped at An-Nakhlah. There, he ﷺ stood in the darkness of the night to pray. As he ﷺ was praying, a group of jinns passed by,

[1] Refer to *Subul-Al-Huda War-Rashaad* (2/578).

jinns that Allah ﷻ mentioned in the Noble Qur'an. They were a total of seven jinns, and they were from the inhabitants of Nusaibeen. They listened closely to the recitation of the Messenger ﷺ, and they continued to do so until he ﷺ completely his prayer. They then returned to their people, warning them about the Hereafter. Those seven jinns believed in and answered the call of what they heard being recited. And Allah ﷻ told their story to the Prophet ﷺ, saying:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾﴾

"And (remember) when We sent towards you (Muhammad ﷺ) Nafran (three to ten persons) of the jinns (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Moosa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e., Islam)." (Qur'an 46: 29, 30)

Those jinns descended upon the Prophet ﷺ while he ﷺ was reciting the Qur'an. Upon hearing him, they said to one another, "Listen in silence!" The Prophet's message, which was rejected by the people of At-Taaif, was then passed on to the dwellers of another world, the world of the jinns. They learned about Islam from the Prophet ﷺ, and then returned to their fellow jinns as preachers (*Du'aat*), just as Abu Dharr Al-Ghaffaaree ؓ, At-Tufail ibn 'Amr ؓ, and Dimaaḍ Al-Azdee ؓ returned to their respective peoples as preachers (*Du'aat*). Allah ﷻ related what the Muslim jinns said to their fellow jinns:

﴿يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾﴾

"O our people! Respond (with obedience) to Allah's Caller (i.e., Allah's Messenger Muhammad ﷺ), and believe in him (i.e., believe in that which Muhammad ﷺ has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e., Hellfire)." (Qur'an 46: 31)

Concerning the said jinns, Verses of the Qur'an were revealed that will continue to be recited until the Day of Resurrection:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾﴾

"Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: "Verily! We have heard a wonderful Recital (this Qur'an)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children). And that the foolish among us [i.e., Iblis (Satan) or the polytheists amongst the jinns] used to utter against Allah that which was wrong and not right. And verily, we thought that men and jinns would not utter a lie against Allah. And verily, there were men among mankind who took shelter with the masculine among the jinns,

but they (jinns) increased them (mankind) in sin and disbelief. And they thought as you thought, that Allah will not send any Messenger (to mankind or jinns). And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path. There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.). And we think that we cannot escape (from the punishment of) Allah in the earth, nor can we escape (from the punishment) by flight. And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins." (Qur'an 72: 1-13)

Here was the Prophet ﷺ, in the world of mankind, not able to enter Makkah; and within Makkah, Muslims were constantly being tortured. But then a new victory was granted to the Prophet ﷺ and the Muslims in another world. For imagine the effect the story of the Muslim jinns had on the Prophet's Companions ؓ; they felt that they were not alone, but instead that beings from another world were engaged in the same struggle that they were involved with in their world – the struggle between *Tawheed* (Islamic Monotheism) and *Shirk* (polytheism, to associate partners with Allah in worship).

Months after the first meeting took place between the Messenger of Allah ﷺ and the jinns, a second delegation of jinns, longing to see the Prophet ﷺ, returned and listened to the speech of their Lord. 'Alqamah (may Allah have mercy on him) related that he once asked Ibn Mas'ood ؓ, "Did anyone among you witness, with the Messenger of Allah ﷺ, the night of the jinn (i.e., the night during which the jinn first came to listen to the Qur'an being recited by the Prophet ﷺ)?"

'Abdullah ibn Mas'ood ﷺ said, "No, but we were with the Messenger of Allah ﷺ one night, when we lost him, and then began to search out for him both in valleys and mountain-passes. We said (among ourselves), 'He has been flown away (by jinns), or he has been assassinated.' We spent the worst night that any people have ever spent. In the morning, he came to us from the direction of Hira. We said, 'O Messenger of Allah, we lost you, searched out for you, but could not find you. And we spent the worst night that any people have ever spent.' He ﷺ said, 'A host from the jinns came to me, and I went with him (to his fellow jinns). And I recited for them the Qur'an.' He then took us with him and showed us their traces and the vestiges of their fires. They had asked him for provision (sustenance), and he ﷺ had said to them, 'For you is every bone that falls in your hands and over which Allah's Name has been mentioned; it will be as plentiful as the most plentiful of meat; and every dung from the feed of your animals.' And the Messenger of Allah ﷺ said (to us), 'So do not clean yourselves with those two objects (after relieving yourselves), for both of them (bones and the dung of livestock) are the food of your brothers.'"[1]

The above-mentioned story represented a great victory for Islam in the world of jinns, a victory that was a harbinger for good things to come in the world of human beings. For after a short while passed, the Prophet ﷺ met with delegates from Al-Madeenah who expressed readiness to make their city a stronghold of Islam.

Commenting on the meeting that took place between the Prophet ﷺ and some jinns, Dr. Al-Bootee wrote, "What concerns us from all of this is that every Muslim must believe in the existence of jinns - that they are living beings whom Allah ﷻ ordered to worship Him, just as He ﷻ ordered us to do the same. We must believe in them, even though we cannot see them; Allah ﷻ made them in such a way that makes it impossible for us to see them

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[1] Related by Muslim, in the Book of Prayer, chapter, "Reciting out Loud in the Morning, and Reciting (the Qur'an) to jinns"; *Hadeeth* number: 450.

with the ability of sight that He ﷻ has endowed us with. It is a known fact that our eyes can see only certain types of things in the world.The existence of jinns is established in narrations that are related in *Mutaawaatir* form (a *Mutawaatir* narration is one that is related by so many people from so many people in each chain of the narration, that it is impossible for them to all have colluded upon a lie); information about jinns has been related to us in both the Qur'an and the *Sunnah*. The existence of jinns, therefore, is a matter that every Muslim must know about; to disbelieve in their existence is, by extension, to disbelieve in news that has come to us in *Mutawaatir* form from Allah ﷻ and His Messenger ﷺ. An intelligent person should not fall into the mistake that is the commonest sign of the ignorant person, and that is to claim that he believes only in that which is verifiable through the senses. He goes on to boast that he does not believe in the existence of jinns because he has neither seen them nor sensed them. Such an ignorant person will go on to disbelieve in many things for one reason only: he cannot see them. An established rule in knowledge is: 'Just because I don't sense something does not mean that it does not exist.' So if you are looking for something and don't find it, that does necessitate either that thing's existence or non-existence."[1]

Now that we have discussed matters that relate to the world of jinns and human beings, it behooves us to discuss another world – the world of the heavens and of the angels, to which the Prophet ﷺ made his miraculous night journey, a journey that is one of a kind in the annals of history, and that will remain one of a kind until the Day of Resurrection.

[1] Refer to *Fiqh As-Seerah An-Nabawiyyah*, pgs. 105, 106.

4

Al-Israa Wal-Mai'raaj (The Prophet's Miraculous Night Journey First To Jerusalem And Then To The Heavens) The Greatest Bestowal Of Honours

As long as he was alive, Abu Taalib prevented the Quraish from harming the Prophet ﷺ. True, Abu Taalib was merely one man and one man can only do so much, but in a tribal society like that of the Quraish, individual chieftains were highly respected. And given that Abu Taalib was a respected chieftain, the Quraish did not want to lose him or go against him, and so the Prophet ﷺ was relatively safe from their harm. But as soon as Abu Taalib died, his protection went with him, and the Quraish began to persecute the Prophet ﷺ with impunity - even common members of the Quraish joined in their leaders' onslaught against the Prophet ﷺ.

As for the Prophet's wife, Khadeejah رضي الله عنها, everything she said and did consoled and comforted the Prophet ﷺ throughout all of his difficulties. When she died only a few months after the death of Abu Taalib, the Messenger of Allah ﷺ lost her comforting presence.

Then when the Quraish became more vile and harsh in their persecution, the Messenger of Allah ﷺ went to At-Taaif, hoping for help and support from its people, but receiving instead a hostile and harsh welcome from them and their leaders. Not only did they reject the Prophet's message, they also sent a messenger

to Quraish's leaders, informing them about the Prophet's *Da'wah* efforts in At-Taaif. As a result, the only way the Messenger of Allah ﷺ was able to enter Makkah was under the protection of a disbelieving man. Based on all of these sad events, the year in which they occurred became known as the Year of Grief. But then relief came to the Prophet ﷺ in the most unexpected of forms – a miraculous night journey to Jerusalem and to the heavens.

There were many purposes behind that night journey. First, Allah ﷻ wanted to give the Prophet ﷺ a chance to see some manifestations of His Almighty Power, so that the Prophet's heart could become filled with trust in Him ﷻ, and so that the Prophet ﷺ could increase in strength, strength that he ﷺ would need to continue in his struggle against the polytheists of Makkah and beyond. For the same purpose, Moosa ﷺ too was made to see some of Allah's Greater Signs. Allah ﷻ said:

﴿قَالَ أَلْقِهَا يَٰمُوسَىٰ ﴿١٩﴾ فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ﴿٢١﴾ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾ لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾﴾

"(Allah) said: "Cast it down, O Moosa (Moses)!" He cast it down, and behold! It was a snake, moving quickly. Allah said: "Grasp it, and fear not, We shall return it to its former state, – "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign. That We may show you (some) of Our Greater Signs." (Qur'an 20: 17-22)

After Moosa's heart became immersed in the appreciation of those signs, Allah ﷻ said to him:

﴿لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾﴾

"That We may show you (some) of Our Greater Signs." (Qur'an 20: 23)

In the journey of *Israa* and *Mai'raaj,* Allah ﷻ showed His

Messenger ﷺ those Greater Signs, in preparation for the Prophet's migration and for the great struggles that were to come afterwards. During *Israa* and *Mai'raaj*, the Prophet ﷺ saw much from the unseen world, such as angels, the heavens, Paradise, the Hellfire, and so on.

In the Noble Qur'an, the Prophet's night journey to Jerusalem is discussed in *Soorah Al-Israa*, while his consequent ascension to the heavens is discussed in *Soorah An-Najm*. In *Soorah Al-Israa*, Allah ﷻ mentioned the wisdom behind the Prophet's miraculous night journey:

﴿لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١﴾

> *"In order that We might show him (Muhammad ﷺ) of Our Ayaat (proofs, evidences, lessons, signs, etc.)."* (Qur'an 17: 1)

And in *Soorah An-Najm*, Allah ﷻ said:

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ١٨﴾

> *"Indeed he (Muhammad ﷺ) did see, of the Greater Signs, of his Lord (Allah)."* (Qur'an 53: 18)

Speaking about the lessons and morals we can learn from the Prophet's miraculous night journey, Abul-Hasan An-Nadawee, may Allah have mercy on him, said, "*Al-Israa* (the Prophet's night journey) was not simply a one of a kind incident, during which the Messenger of Allah ﷺ saw the Greater Signs, and during which the Prophet ﷺ saw with his own eyes the dominions of the heavens and the earth; beyond these things, the Prophet's night journey involved many profound meanings and far-reaching wisdoms. Chapters *Al-Israa* and *An-Najm*, which were revealed with information about *Al-Israa*, announced that Muhammad ﷺ is the Prophet of both *Qiblahs* (Jerusalem and Makkah), that he is the Imam of the east and the west, that he is the inheritor of the Prophets that came before him, and the Imam of the generations that were to come after him. During the Prophet's journey, Makkah and Jerusalem were juxtaposed (showing a strong

relationship and link between the two), as were the Inviolable House (in Makkah) and *Al-Masjid Al-Aqsaa* (in Jerusalem). Also during that journey, the Prophets prayed behind him, a unique occurrence that announced the comprehensive-ness of his message, the lastingness of his leadership (and Prophethood), and the humanity of his teachings, which are right and applicable during all times and in all places."[1]

The Story Of *Al-Israa* And *Al-Mai'raaj*

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "*Al-Buraaq* was brought to me; it is a white-coloured, tall beast - larger than a donkey and smaller than a mule. It moves its hoof with a single stride to the farthest point that it can see. I rode on it until I reached Jerusalem; once there, I tied it to the very same ring (of *Masjid Al-Aqsaa's* door) to which the Prophets would tie (their riding animals). I then entered the *Masjid* and prayed in it two units; I then left. Next, Jibreel ﷺ came to me with a vessel of alcohol and a vessel of milk. I chose the milk, and Jibreel ﷺ said, "You have chosen *Al-Fitrah* (i.e., Islam, uprightness)."[2]

In another narration, the Prophet ﷺ spoke to Maalik ibn Sa'sa'ah ﷺ about his night journey, saying, "While I was in Al-Hateem (i.e., Al-Hijr, the northern side of the Ka'bah) - and perhaps he ﷺ said, 'Al-Hijr' (the person who is in doubt here is Qataadah, one of the narrators of this *Hadeeth*) - lying down, one who comes (i.e., Jibreel ﷺ) came to me and split me lengthwise - He said, 'And I heard him say: And he split (the speaker here, 'I,' refers to Qataadah, and the one he is talking about, 'him,' refers to Anas, two narrators of the *Hadeeth*) - what is between this and this." The narrator said, "And I said to Jaarood, who was beside me, "What does he mean by this." He said, "From the lower part of his neck until his pubic hair. And I heard him say, 'From his upper chest until his pubic hair.'"

[1] Refer to *Al-Asaas Fis-Sunnah* (1/292).

[2] Related by Muslim, the Book of *Eemaan*, chapter, "The Night Journey of the Messenger of Allah ﷺ to the Heavens"; *Hadeeth* number: 162.

The Prophet ﷺ said, "He then removed my heart, after which a basin made of gold and filled with *Eemaan* (faith) was brought to me. My heart was washed and then filled (with *Eemaan* and wisdom). (My chest) was then put (i.e., sown) back together. A white-coloured beast was then brought to me; it was smaller than a mule but bigger than a donkey." Al-Jaarood asked Anas ؓ, "O Abu Hamzah, it is *Al-Buraaq* (that the Prophet ﷺ was referring to)?" Anas ؓ said, "Yes."

The Prophet ﷺ said, "I was made to ride it, and Jibreel set off with me, until he reached the closest heaven. He asked for it (i.e., the door to the lowest heaven) to be opened. It was said, 'Who is this?' He answered, 'Jibreel.' It was said, 'And who is with you.' Jibreel said, 'Muhammad.' It was said, 'And has he been sent for?' Jibreel said, 'Yes.' It was said, 'Welcome is he! Indeed, a blessed comer has come!' He then opened the door."

The Prophet ﷺ said, "When I reached (inside), in it (i.e., the lowest heaven) was Adam. He (i.e., Jibreel ؑ) said, 'This is your father, Adam, so extend greetings of peace to him.' I extended greetings of peace to him, and he returned the greetings, after which he said, 'Welcome to a virtuous son and a righteous Prophet.' Then Jibreel ascended with me until he reached the second heaven. He asked for it (i.e., for its door) to be opened, and it was said, 'Who is this?' He said, 'Jibreel.' 'And who is with you?' it was said. Jibreel said, 'Muhammad.' It was said, 'And has he indeed been sent for? Jibreel said, 'Yes.' It was said, 'Welcome to him. Indeed, a blessed comer has arrived.' He (i.e., the doorkeeper) opened (the door to that heaven). When I reached (inside), (I saw) Yahyaa and 'Eesa, and they are the sons of aunts (i.e., the mother of each one of them is the aunt of other; hence their mothers are sisters). Jibreel said, 'These are Yahyah and 'Eesa, so extend greetings of peace to them.' I gave them greetings of peace, and they returned them and then said, 'Welcome to a virtuous brother and a righteous Prophet.'"

The Prophet ﷺ said, "Then I was taken above to the third heaven. He asked for it to be opened, and it was said, 'Who is this?' He

said, 'Jibreel.' It was then said, 'And who is with you?' He said, 'Muhammad.' 'Has he indeed been sent for?' it was said. 'Yes,' said Jibreel. It was said, 'Welcome to him. Indeed, a blessed comer has arrived.' He opened (the door to the third heaven), and when I reached inside, Yousuf was there. Jibreel said, 'This is Yousuf, so give him greetings of peace.' I extended to him greetings of peace; first, he responded, and then he said, 'Welcome to a virtuous brother and a righteous Prophet.' Next, I was taken above until Jibreel reached the fourth heaven. When Jibreel asked for it (i.e., its door) to be opened, it was said, 'Who is this?' He said, 'Jibreel.' 'And who is with you?' it was said. Jibreel said, 'Muhammad.' 'And has he indeed been sent for?' it was said. Jibreel said, 'Yes.' It was said, 'Welcome he is indeed! A blessed comer has indeed arrived,' and he (the doorkeeper of the fourth heaven) opened (the door to the fourth heaven).' When I reached inside, Idrees was there, and Jibreel said, 'This is Idrees, so extend greetings of peace to him.' I gave him greetings of peace, and he returned them and then said, 'Welcome to a virtuous brother and a righteous Prophet.' Then I was taken above until Jibreel reached the fifth heaven. When Jibreel asked for it to be opened, it was said, 'Who is this?' He said, 'Jibreel.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'And has he indeed been sent for?' He said, 'Yes.' It was said, 'Welcome he is indeed! Verily, a blessed comer has arrived.' He (i.e., the doorkeeper of the fifth heaven) then opened (the door to the fifth heaven). When I reached (inside), Haaroon was there, and Jibreel said, 'This is Haaroon, so extend greetings of peace to him.' I gave him greetings of peace, and he returned them and then said, 'Welcome to a virtuous brother and a righteous Prophet.' Then I was taken above until Jibreel reached the sixth heaven. When Jibreel asked for it (i.e., its door) to be opened, it was said, 'Who is this?' he said, 'Jibreel.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'And has he indeed been sent for?' Jibreel said, 'Yes.' He (i.e., the doorkeeper of the sixth heaven) said, 'Welcome he is indeed! Verily, a blessed comer has arrived.' When I reached (inside), Moosa was there, and Jibreel said, 'This

is Moosa, so extend greetings of peace to him.' I gave him greetings of peace, and he returned them and then said, 'Welcome to a virtuous brother and a righteous Prophet.' When I left him, he cried, and it was said to him, 'What makes you cry?' He said, 'I cry because a youth that was sent after me will have more people from his nation enter Paradise than will enter it from my nation.' Next, I was raised to the seventh heaven. When Jibreel asked for it (i.e., the door of the seventh heaven) to be opened, it was said, 'Who is this?' He said, 'Jibreel.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'And has he indeed been sent for?' Jibreel said, 'Yes.' He (i.e., the doorkeeper of the sixth heaven) said, 'Welcome he is indeed! And a blessed comer has indeed come!' When I reached (inside), Ibraaheem was there, and Jibreel said, 'This is your father, so extend greetings of peace to him.' I gave him greetings of peace, and he returned them and then said, 'Welcome to a virtuous son and a righteous Prophet.' Then *As-Sidratul-Muntahaa* (lote-tree of the utmost boundary, beyond which none can pass) was brought near to me. Its fruits were like the large jars of Hajar (because the jars of a place called Hajar are large, they are used proverbially to signify anything that is large; Hajar is a town in Bahrain), and its leaves were like the ears of elephants. Jibreel said, 'This is *Sidratul-Muntahaa*." And there were four rivers, two internal and two external. I said, 'O Jibreel, what are these two?' He said, 'As for the internal ones, they are two rivers in Paradise. And as for the external ones, they are the Nile and the Euphrates.' Then *Al-Bait Al-Ma'moor* (a house of worship for the angels) was brought near to me. Then a vessel of alcohol, a vessel of milk, and a vessel of honey were brought to me. I took the milk, and he (i.e., Jibreel) said, 'It is the *Fitrah* (i.e., the religion of Islam, uprightness) that you and your nation are upon.' Next, made compulsory upon me were fifty prayers for each and every day. I then returned and passed by Moosa, who said, 'What were you commanded with?' I said, 'I was commanded to perform fifty prayers each and every day.' He said, 'Verily, your nation is not able to perform fifty prayers every single day. By Allah, I have indeed had experience with people

who came before you, and I have had the most difficult of experiences with the Children of Israel. So go back to your Lord and ask Him to decrease (the number of prayers) for your nation.' And so I returned, and He (i.e., Allah ﷻ) reduced it (the number of obligatory prayers) for me by ten. I returned to Moosa, and he said the same thing as he had said before. And so I returned (to my Lord), and He reduced it for me by ten. Next, I returned to Moosa, and he said the same thing again. And so I returned (to my Lord), and He decreased it for me by ten. I returned to Moosa, who repeated the same message. I returned (to my Lord), and I was ordered to perform ten prayers every single day. I went back (to Moosa), who again said the same thing. And so I returned, and this time I was ordered to perform five prayers every single day. When I returned again to Moosa, he said, 'What were you commanded with?' I said, 'I was commanded to perform five prayers every single day.' He said, 'Verily, your nation is not able to perform five prayers every single day. I have indeed had experience with people who came before you, and I have had the most difficult of experiences with the Children of Israel. So return to your Lord, and ask Him to reduce (the number of obligatory prayers) for your nation.'"[1]

The Prophet ﷺ said to Moosa ﷺ, "I asked my Lord until I have become shy; rather, I am pleased, and I do submit.' When I left, a caller called out, 'I have finalized My legislated obligatory duty (i.e., people will get 50 rewards for praying five times a day), and I have made lighter (the duty of prayer) for My slaves (i.e., they have to perform 5 prayers in actuality, though they receive for them fifty rewards).'"

In *Ash-Shifaa*, Al-Qaadee 'Iyaadh mentioned that *Al-Israa Wal-Mai'raaj* took place one year before the Prophet's migration to Al-Madeenah.[2] When the Messenger of Allah ﷺ returned from his blessed journey, he ﷺ informed his people about it. In a gathering

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[1] Related by Bukhaaree, in the Book "The Merits of the *Ansaar*," chapter, "*Al-Mai'raaj*"; *Hadeeth* number: 3887.

[2] Refer to *Ash-Shifaa Bi-Ta'reef Huqooq Al-Mustafaa* (1/108).

that consisted, among others, of Al-Mut'im ibn 'Adee, 'Amr ibn Hishaam, and Al-Waleed ibn Al-Mugheerah, the Messenger of Allah ﷺ said, "Verily, last night I prayed *Al-'Eesha* in this *Masjid;* I also prayed in it in the early morning. Between those two times, I went to Jerusalem, and a group of Prophets were raised for me. Included among them were Ibraaheem, Moosa, and 'Eesa. I led them in prayer, and I spoke to them."

In a mocking tone, 'Amr ibn Hishaam said, "Describe them to me." The Prophet ﷺ said, "As for 'Eesa, he is above medium height, but less than tall. He has a broad chest, ruddy complexion (literally, the Prophet ﷺ said, 'his blood is apparent'), and wavy hair. He is hirsute, and is covered by *Suhbah* (whiteness that is mixed with redness); as if he is 'Urwah ibn Mas'ood Ath-Thaqafee (i.e., 'Eesa resembles him). As for Moosa, he is massive, brown, and tall, as if he is from the men of Shanooah. His teeth overlap one another, his lips are contracted, and his gums protrude outwards. As for Ibraaheem, then by Allah, both in appearance and in character, he resembles me more than any other person."[1]

The people that were gathered said, "O Muhammad, describe Jerusalem for us." The Prophet ﷺ said, "I entered it at night, and I left it on the same night," explaining to them that he didn't see it well enough or long enough to be able to describe it. But then Jibreel ﷺ came to him, with a picture of Jerusalem on his wing. Seeing it clearly before him, the Prophet ﷺ began to say, "One of its doors is like this, in such and such place. Another of its doors is like this, in such and such place." In short, he ﷺ gave a detailed description of Jerusalem, and those among the Quraish who had visited Jerusalem sat there dumbfounded, not being able to correct or contradict anything he ﷺ said.

They then asked the Prophet ﷺ about a caravan of theirs that was heading back towards Makkah from the direction of Jerusalem. If the Prophet ﷺ had come back from Jerusalem, they explained, he surely should have seen their caravan and knew how far it was

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (3/37).

from Al-Madeenah. And sure enough, the Prophet ﷺ had seen and even visited their caravan. The Prophet ﷺ said to them, "I came upon the caravan of the children of (such and such person) at Ar-Rauhaa; one of their she-camels had strayed, and they went out to search for it. And so when I reached their encampment, no one among them (i.e., the people of the caravan) was there. There was a cup of water, and I drank from it. So ask them about that (when they return)." They said, "This, by God, is indeed a sign!" The Prophet ﷺ said, "Then I reached the caravan of the sons of (such and such person). The camels bolted away from me, and among them a red camel knelt down; upon it was a saddlebag that had white stripes on it. I do not know whether the camel had a fracture or not, so ask them about that." They said, "This, by God, is indeed a sign!" The Prophet ﷺ continued to say, "Then I reached the caravan of the children of (such and such person) at At-Tan'eem; at the forefront of the caravan was a camel that was white, though it had some (spots or patches of) blackness in it. And here it is coming to you from Ath-Thaniyyah (a mountain road)."

Al-Waleed ibn Al-Mugheerah said, "A Magician." They went and looked, finding that everything about the caravans was in exact agreement with the Prophet's description. And the people of the caravans confirmed everything that the Prophet ﷺ had said: That, yes, water was missing; that, yes, camels had strayed; and so on. The people of the Quraish had earlier said, "This, by God, is indeed a sign," indicating that they would believe in him if what he said was true. But once they knew with certainty that what he said was true, they accused him of soothsaying. They said, "Al-Waleed ibn Al-Mugheerah was truthful concerning what he said."[1]

The Prophet's miraculous night journey ended up being a difficult test for certain people who had believed in the Prophet's *Da'wah*, a test that some of them failed, for they ended up apostatizing. And

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[1] *Al-Mataalib Al-'Aaliyah* by Al-Haafiz Ibn Hajar (4/201-204); *'Uyoon Al-Athar* (1/140-142); and Ibn Hishaam, who was relating from Umm Hanai ﷺ (2/11).

some people went to Abu Bakr As-Siddeeq ﷺ and said, "Will you not go to your companion (i.e., the Prophet ﷺ)? He claims that he made a journey during the night to Jerusalem!" Abu Bakr ﷺ said, "And did he say that?" They said, "Yes." Abu Bakr ﷺ said, "If he said that, then he ﷺ has spoken the truth." Amazed by his words, they said, "Do you really believe him when he says that he went during the night to Jerusalem and came back before the morning?" Abu Bakr ﷺ said, "Yes, I indeed believe him concerning that which is more amazing than that. I believe him about news from the heavens, which comes in the morning or at the end of the day." Because of the stance that Abu Bakr ﷺ took during the trial and test that followed the Prophet's miraculous night journey, he was named "As-Siddeeq (the "Truthful One")."[1]

Morals and Lessons

1) Every trial or tribulation is followed by some form of relief or reward. The three years that followed the seventh year of the Messenger of Allah's Prophethood were replete with trials and hardships for the Prophet ﷺ. First, he ﷺ, his followers, and even his fellow clansmen were besieged in a mountain pass that belonged to Abu Taalib. Second, the Prophet ﷺ lost in the span of a few months his uncle, Abu Taalib, his greatest protector from humankind, and his wife, Khadeejah ﷺ, his human source of comfort. Third, the Quraish took advantage of Abu Taalib's death, taking it as a sign that they could persecute and harm the Prophet ﷺ more severely than ever before. And fourth, the people of At-Taaif, to whom the Prophet ﷺ went seeking their support and help, rejected the Prophet's message and treated him in a vile and despicable manner. Yet, despite all of these hardships, the Prophet ﷺ continued on course, patiently inviting people to Islam, not minding the hardships he had to continually face. It was then

[1] Related in *Al-Mustadrak* (3/62). Al-Haakim said, "This *Hadeeth* has an authentic chain." And Adh-Dhahabee concurred with Al-Haakim's grading of the *Hadeeth*.

that the time was ripe for a great reward and consolation, one that took the form of a blessed and miraculous night journey first to Jerusalem and then upwards to the unseen world of the heavens. For the Prophet's patience and efforts, Allah ﷻ rewarded and honoured him with a journey during which the Prophet ﷺ spoke directly to Allah ﷻ, without any intermediary or messenger. Perhaps the Angels best expressed the honour that was being bestowed on him when the angel doorkeepers of each heaven exclaimed, "And has he indeed been sent for?" Angels knew that human beings were not admitted into the heavens and that the Prophet's arrival and entry was a one of a kind occurrence. And so the gatekeepers were expressing astonishment and amazement at Allah's great bestowal of honour upon the Prophet ﷺ.

2) The Prophet's miraculous night journey was a precursor of a new stage in the Prophet's *Da'wah*, for it occurred shortly before the Prophet's migration to Al-Madeenah. That new stage in the Prophet's *Da'wah* involved the establishment of a Muslim country.

   Now, to be sure, Allah ﷻ wanted the foundations of that country to be strong and firm; and the Prophet's night journey helped achieve that end. For Allah ﷻ made the night journey a test for the Muslims, to purge from their ranks those who had doubts and those whose hearts were diseased, and to make firm the believers who were sincere and strong in their faith.

3) As Muslims, we should be sure of our faith, so sure that we are willing to speak the truth even when we are afraid that others will make fun of us. Consider the faith and bravery of the Prophet ﷺ, who openly described an event to the disbelievers that their perverse and limited minds could not even imagine, never mind accept. Even with the certainty of rejection and mockery from his people, the Prophet ﷺ spoke

without hesitation or fear, setting an ideal example for his nation, in terms of openly speaking the truth in front of the people of falsehood.

4) Not only did Allah ﷻ bestow honour upon the Prophet ﷺ with a miraculous night journey, but also He ﷻ provided him with clear proofs when he returned to Makkah, proofs that were sufficiently impressive to make Quraish's leaders believe. But they were arrogant, and they disbelieved. Among those proofs are the following:

- The Prophet ﷺ gave a vivid and detailed description of Jerusalem though he never visited it before. Some members of the Quraish had visited Jerusalem and had seen *Al-Masjid Al-Aqsaa*. Through Jibreel ﷺ, Allah ﷻ enabled the Prophet ﷺ to see a picture or hologram of sorts of *Al-Masjid Al-Aqsaa,* so that he could be able to describe it to the polytheists. Those among them that had visited the area of Ash-Sham (Syria and surrounding regions) admitted that the Prophet ﷺ had given an exact description of Jerusalem.
- The Prophet ﷺ informed them about one of their caravans that was heading back to Makkah and that had reached Ar-Rawhaa; he ﷺ told them about the camel that had strayed and about the water he drank from the cup or canteen. When the people of that particular caravan returned, they confirmed everything that the Prophet ﷺ had said about them.
- The Prophet ﷺ then informed them about a second caravan that he had come across, about how its camels had bolted away, and about the description of one of its camels in particular. When the members of that caravan returned, they too confirmed everything that the Prophet ﷺ said about them.
- And finally, the Prophet ﷺ told them about a third caravan that he passed by at Al-Abwaa and about the camel that was at its forefront. He ﷺ also told them that, as he was describing it to them, the caravan was approaching Makkah from the mountain pass of At-Tan'eem. Though they had to wait to

confirm the Prophet's story regarding the previous two caravans, Quraish's leaders were able to confirm his information regarding this last caravan immediately. And so they went to the outskirts of Makkah and saw for themselves that what the Messenger of Allah ﷺ had told them was true.

All of the above-mentioned proofs were irrefutable; in no way could the polytheists accuse him of lying, so they resorted to the only accusation that came to their minds, saying that he ﷺ was a soothsayer. It was not that they really believed in what they were saying; it was merely that they were too arrogant to admit the truth.

5) After the Prophet ﷺ, the person who shined most after *Al-Israa Wal-Mai'raaj* was Abu Bakr ﷛. When the polytheists told him that the Prophet ﷺ had just informed them about his night journey – and Abu Bakr ﷛ had not yet heard about it – he ﷛ did not in the least hesitate or waver in his faith, but instead immediately said, "If he said that, then he ﷺ has spoken the truth. I indeed believe him concerning that which is more amazing than that. I believe him about news from the heavens, which comes in the morning or at the end of the day." This statement sheds light not only on Abu Bakr's strong faith, but also on his understanding and wisdom, for he intelligently compared the night journey with the coming down of revelation from the sky – in that he believed in both the latter and the former. For if Allah ﷻ, Who is over all things able, sends revelation down to the Prophet ﷺ in an instant, He ﷻ can of course enable the Prophet ﷺ to journey to the heavens and back in a single night. Yes, Abu Bakr ﷛ understood that such a journey is strange or highly implausible for a common man, but not so for the Messenger of Allah ﷻ. Based on Abu Bakr's response, he ﷛ truly deserves the title, As-Siddeeq.

6) In regard to all miracles, matters from the unseen world, or anything else, as long as we have an authentic report from the Prophet ﷺ, we must believe in what he ﷺ said without

thinking up false interpretations. Therefore, when we read about how the Prophet's chest was split open and how his heart was washed, we must believe in the literal occurrence of both, for Allah is All-Powerful and is over all things able. We show weakness in faith when, in the absence of proof, we try to interpret matters of the unseen world that come to us through authentic knowledge from the Messenger of Allah ﷺ.

Therefore, since there is no proof to the contrary, we believe with certainty that the Prophet ﷺ made the night journey both in spirit and in body. We outright reject the claim of those who say that it was a journey of the soul; or in other words, a dream. Had the night journey been a dream, it would not have been a miracle, and Quraish's leaders would not have disbelieved in it, for there is nothing extraordinary about such a dream. Furthermore, Allah ﷻ established the reality of the Prophet's journey in clear and unambiguous language:

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ﴾

"Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took his slave (Muhammad ﷺ) for a journey." (Qur'an 17: 1)

"Slave" in this verse refers comprehensively to the Prophet's body and soul.

7) That the Prophet ﷺ led the Prophets ﷺ in prayer proves that they submit to and agree upon his leadership; also, that they submit to the fact that the laws of Islam abrogate the laws that were sent down with all previous Prophets. In this there is a clear message for non-Muslims from the People of the Book: That they should accept what their Prophets have accepted, by following the Seal of Prophets, the Prophet ﷺ who was sent to all of mankind, and whose *Shariah* is binding and applicable until the Day of Resurrection.

8) In the Prophet's miraculous night journey, a clear and strong

link is established between *Al-Masjid Al-Aqsaa* in Jerusalem and *Al-Masjid Al-Haraam* in Makkah. That link has far-reaching implications for Muslims, such as the following:

- Jerusalem is of great importance to Muslims. It is one of the three inviolable *Masjids;* it is the place to which the Prophet ﷺ was taken on his night journey; and it was the *Qiblah* of the Muslims throughout the Makkan era of the Prophet's biography. All Muslims should therefore love *Al-Masjid Al-Aqsaa,* which is both blessed and sanctified.
- The link that is established in the Prophet's journey and elsewhere instills a sense of responsibility in Muslims towards *Al-Masjid Al-Aqsaa* – the responsibility to keep it pure from all forms of polytheism and safe from falling into the hands of the enemies of Islam.
- The link also instills into Muslims the sense that a threat to *Al-Masjid Al-Aqsaa* is a threat to *Al-Masjid Al-Haraam,* and an attack on *Al-Masjid Al-Aqsaa* is the precursor to an attack on *Al-Masjid Al-Haraam.* This principle is not an imagined one, but rather is established through historical fact. During the crusades, Arnaat, ruler of the Al-Kurk kingdom, sent some of his people on a mission to desecrate the grave of the Prophet ﷺ and to remove his corpse from the Prophet's *Masjid.* More recently, the Portuguese tried to accomplish what the crusaders before them failed to accomplish: To enter with their army into Makkah and Al-Madeenah. But the strong resistance of the Mamaaleek and 'Uthmaaniyoon prevented them from reaching their infernal goal.

After the War of 1967, during which the Jews took control of Jerusalem, Israeli leaders expressed their desire to eventually take control of the Arabian Peninsula – first and foremost the city of the Messenger of Allah ﷺ and Khaibar.

After the Israeli army entered Jerusalem, David Ben Gurion gave a fiery speech, in which he said, "We have taken control over Jerusalem, and we are on our way to Yathrib (i.e., Al-

Madeenah)."[1] Golda Mayer, another Israeli leader, said after the beginning of the occupation of Jerusalem, "I indeed smell the odour of my grandparents in Al-Madeenah and Al-Hijaaz (Makkah, Madeenah, Taaif, etc.); and those are our lands that we will indeed take back."[2] Israeli leaders then drew up a map of their anticipated country, which extends, they believe, from the Euphrates until the Nile. That area includes the Arabian Peninsula, Jordon, Syria, Iraq, Egypt, Yemen, Kuwait, and all of the Gulf countries. After their victory in 1967, they distributed the map of that anticipated country throughout parts of Europe.[3]

9) It is interesting to note that Allah ﷻ mentions in *Soorah Al-Israa* the actual story of *Al-Israa* in only a singe Verse. Allah ﷻ said:

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ①﴾

'Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took his slave (Muhammad ﷺ) for a journey by night from Al-Masjid-Al-Haraam (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Qur'an 17: 1)

The next Verses in the chapter shift from the topic of the Prophet's night journey to a discussion about the Children of Israel - in particular, the Jews. Allah ﷻ said:

﴿وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ② ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ③ وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ④

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 314).

[2] Ibid.

[3] Refer to *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 215).

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ
وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ
فَلَهَا فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُـۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ
أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾

"And We gave Moosa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc.). O offspring of those whom We carried (in the ship) with Nooh (Noah)! Verily, he was a grateful slave." And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands." (Qur'an 17: 2-7)

In *Al-Bidaayah Wan-Nihaayah,* Ibn Katheer said, "By order of the king of Persia[1] , Bakhtansar began a campaign to destroy the Jewish kingdom. He and his army "entered the very innermost parts of (Jewish) homes," forcing the Children of Israel to flee in all directions. Some of them settled in Al-Hijaaz (the area that

[1] Dr. Farsat Mar'ee, Professor of History in the University of Sanai, is of the view that Bakhtansar was Kaldaanee and not Persian, and that the order he received was from the king of Kaldaan.

consists, among other places, of Makkah, At-Taaif, and Al-Madeenah); some of them settled in Yathrib (i.e., Al-Madeenah); some of them settled in Waadee Al-Qura; and Shurdhumah went to Egypt. The Persian assault on and destruction of the Jewish kingdom took place in the sixth century prior to the beginning of the Christian calendar - in the year 597.

As for the second destruction that is referred to in the above-mentioned Verses, it took place in the year 70 of the Christian calendar. After the previous destruction, the Jews managed to rebuild their kingdom. But then it was the Romans, and not the Persians, that attacked the Jews. This occurred when the Roman general Titus destroyed the Aurshaleem Temple. Subjected to political and religious persecution from the Romans, the Jews were forced to flee in different directions. Some of them traced the migration route of their first grandparents, by making their way to the southern part of the Arabian Peninsula.[1]

The Jews, therefore, had a strong presence in the Arabian Peninsula by the time the Prophet ﷺ was sent to mankind. Just as the Prophet ﷺ was well-prepared to deal with the Quraish, he ﷺ was similarly prepared to deal with the Jews. For the Jews were not simply a historically important nation, like the people of 'Ad and Thamood, whose stories were related for guidance and reflection, and whose significance was limited to the past; rather, they were a nation whose presence was still, during the Prophet's lifetime, strong and palpable within Arabia itself. Beyond being of economic significance in the Peninsula, the Jews had status on an intellectual level as well - for among them were scholars, who had with them information about past generations and books that were passed down from Prophets ﷺ.

Soorah Al-Israa dealt with one aspect of the wars that took place between the Romans, the Persians, and the Jews; soon afterwards, *Soorah Ar-Room* was revealed, and it too discussed the same struggles that were taking place on the international stage. Allah ﷻ said:

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[1] *Ibn Khuldoon* (2/206).

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِىٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِى بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ۝٤ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ۝٥ وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ۝٦ يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ۝٧﴾

"Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordon, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e., the defeat of the Persians by the Romans). And on that Day, the believers (i.e., Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians). With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful. (It is) a Promise of Allah (i.e., Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not. They know only the outside appearance of the life of the world (i.e., the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter." (Qur'an 30: 1-7)

The polytheists of the Quraish wanted the Persians to defeat the Romans, since they had in common with the Persians the worship of idols. Meanwhile, the Muslims wanted the Romans to come out victorious because they were People of the Book, because they were closer to Islam than were the polytheists of Persia. Furthermore, in the Qur'an, it was stated in clear and unambiguous terms that the Romans would defeat the Persians.

Ibn 'Attiyyah, however, has another view on the matter, one that should not be discounted outright, but should rather be contemplated. He asserted that the main reason why the Muslims rejoiced on hearing of the Romans' victory wasn't that

the Romans were People of the Book, or that their victory would prove the truthfulness of the Qur'an, but rather that, from a strategic point of view, a victory for the Romans was in the best interests of the Muslims. Ibn 'Atiyyah wrote, "What is closer to the truth in the matter is that the Muslims wanted the weaker enemy to win, for if the greater and stronger enemy were to win, they would become a more formidable foe (for the Muslims in the future). Reflect on this point, while you keep in mind that the Messenger of Allah ﷺ wanted his religion to reign supreme over (the religions of) all other nations."[1]

What Ibn 'Attiyyah was alluding to was that, if the Romans, the lesser power, came out as victors, the Muslims would benefit in two ways. First, the Persian Empire would obviously become weaker. And second, even though the Romans would come out as victors, they would have used up a lot of their resources in doing battle with the Persians, and so they too would become weaker. And that would pave the way for the Muslims to defeat them in the near future - and that actually occurred not many years later with the fall of the Byzantine Empire, the eastern wing of the Roman Empire. In short, when the Romans came out as victors over the Persians, the way was opened for the Muslims to become a new global power, while the existing two global powers were suffering from a sharp decline.[2]

10) The very special night of *Al-Israa* and *Mai'raaj* was chosen as the night during which the five daily prayers were made obligatory; this, as Ibn Katheer mentioned, "Points to the care that was taken to show the honour and greatness of prayer."[3] When we contemplate the importance of prayer, we should remember, among other things, that it was legislated on the blessed night of *Al-Israa Wal-Mäi'raaj*, and that, before the Prophet ﷺ died, it was one of the last things that he ﷺ advised us about.

[1] *Tafseer Ibn 'Atiyyah* (11/425).

[2] Refer to *Usool Al-Fikr As-Siyaasee* (pg. 158).

[3] *Tafseer Ibn Katheer* (3/23).

11) When the Messenger of Allah ﷺ was asked about whether he saw his Lord during *Al-Mai'raaj,* he ﷺ said, "Light, so how could I see Him (i.e., His veil is light, so how could I see Him?)?"[1]

12) During *Al-Israa Wal-Mai'raaj,* the Messenger of Allah ﷺ saw a great deal of the unseen world - such as matters concerning the past, angels, the heavens, and even the future. The Prophet ﷺ saw, among other things, the evil consequences of many societal ills. Some societal ills and their consequences which he witnessed that night are as follows:

- The Prophet ﷺ saw punishment being meted out to backbiters. When, during that night, the Messenger of Allah ﷺ saw people eating corpses, Jibreel informed him about them, saying, "These are the ones that eat the flesh of people (i.e., backbiters)."[2]
- He ﷺ witnessed people being punished for wrongly eating the wealth of orphans. The Messenger of Allah ﷺ saw men with lips that were big like the lips of camels; in their hands were pieces of fire that were like stones. They would cast them into their mouths, and the pieces would then come out of their buttocks. Jibreel ﷺ informed the Prophet ﷺ about them, saying, "These are the ones who wrongfully eat the wealth of orphans."[3]
- Regarding the punishment for those who eat from the proceeds of usury, the Prophet ﷺ passed by, during his night journey, a group of people whose stomachs were like houses, and inside of them were snakes. From the outside, their insides could be seen. Jibreel ﷺ said to the Prophet ﷺ, "These are the eaters of usury."[4]

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[1] Related in *Muslim,* the Book of *Eemaan,* chapter, "Concerning His Saying, 'Light, so How Could I see Him'"; *Hadeeth* number: 178.

[2] *Al-Fath Ar-Rabbaanee,* by As-Saa'aatee (20/255). As-Saa'aatee said, "Al-Haafiz Ibn Katheer declared that its chain is authentic."

[3] *Seerah Ibn Hishaam,* chapter, "The Story of *Al-Mai'raaj.*"

[4] *Tafseer Ibn Katheer* (4/274).

- Other narrations[1] mention the punishment of fornicators, of people who refuse to pay *Zakaat,* of speakers who cause *Fitnah,* and of people who are negligent and carefree when it comes to being trustworthy.[2]
- The Prophet ﷺ also saw people being rewarded for good deeds. For example, during *Al-Mai'raaj,* he ﷺ passed by a group of people who planted on the same day as they harvested; and as soon as they finished harvesting, things returned to being as they previously were. Jibreel said, 'These are *Al-Mujaahidoon* (those who fight and struggle) in the way of Allah. Their good deeds are multiplied 700 times. And whatever they spend (for the cause of Allah) is replaced (for them).''[3]
- The Companions understood the importance of *Al-Masjid Al-Aqsaa* and their duties towards it. For a while, it was in the control of the Romans; then the Muslims conquered it during the caliphate of 'Umar ibn Al-Khattaab. Jerusalem then remained a place of peace and safety until five centuries later when the crusaders conquered it and wreaked havoc on it and its inhabitants. They continued to do so until about a century later, when the Muslims freed it under the military leadership of Salaahud-Deen Al-Ayyoobee (may Allah have mercy on him). Now again, Jerusalem has been violently and brutally taken away from Muslims; who now will free it? Indeed, we belong to Allah, and to Him is our return.

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[1] All of the narrations that are related in regard to the punishments the Prophet ﷺ witnessed during *Mai'raaj,* are from a *Hadeeth* that is related from Abu Sa'eed Al-Khudree. Narrations of the *Hadeeth* are found in the books of *Tafseer* and in *Seerah Ibn Hishaam;* however, the *Hadeeth* is not related authentically from the Messenger of Allah ﷺ, and it is related in neither *Saheeh Bukhaaree* nor *Saheeh Muslim.* And Allah knows best.

[2] *Tafseer At-Tabaree* (15/7), and *Al-Fath Ar-Rabbaanee* (20/257).

[3] Refer to *Al-Khasaais Al-Kubraa* (1/171), and *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 220).

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The Prophet ﷺ Seeks Support From Other Tribes, And The Companions ؓ Later Begin Migrating To Al-Madeenah

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1

The Prophet ﷺ Seeks Support From Other Tribes

After the Prophet ﷺ returned from At-Taaif, he ﷺ began to present himself to various tribes during the *Hajj* season. He ﷺ would go to each tribe, explain Islam to its members, and ask them to protect and help him ﷺ, so that he could freely and safely convey the message of Islam. And the Prophet ﷺ would do the same during trading seasons, when different tribes would congregate in specific marketplaces.

Accompanying the Prophet ﷺ during his visits to various tribes was Abu Bakr As-Siddeeq ؓ, who was especially useful, since he ؓ was perhaps the most knowledgeable man alive regarding the genealogy and history of Arab peoples; with that knowledge, he ؓ knew the strong and weak points of each tribe.

Their mission was not simply to invite people to Islam, but also to gain the protection of militarily formidable tribes. And so they sought out the leaders of the strongest tribes in Arabia. Since they were asking for help and protection, they needed to know something about each tribe and its military capabilities, so before asking for help, Abu Bakr ؓ would ask them a number of questions: How many people are in your tribe? What are your defensive capabilities? How skilled are you at fighting?

Al-Miqreezee said, "Then the Prophet ﷺ would present himself to the tribes (of Arabia) during the days of the (*Hajj*) season and invite them to Islam. Those tribes were as follows: Banu 'Aamir,

Ghassaan, Banu Fazaarah, Banu Murrah, Banu Haneefah, Banu Saleem, Banu 'Abs, Banu Nasr, Tha'labah ibn 'Iqaabah, Kandah, Kalb, Banu Al-Haarith ibn Ka'ab, Banu 'Uthrah, Qais ibn Al-Khateem, and Abu Al-Yusr Anas ibn ibn Abee Raafai'. Al-Waaqidee discussed in great detail information about each of these tribes. It is said that the Prophet ﷺ began with Kindah, inviting them to Islam. Then he ﷺ went to Kalb; then to Banu Haneefah; then to Banu 'Aamir. He ﷺ would say (to them), 'Who is the man who will carry me to his people and protect me, so that I can convey the message of my Lord? For indeed, the (people of the) Quraish have prevented me from conveying the message of my Lord." Meanwhile, Abu Lahab would follow him around and say to the leaders of tribes, 'Do not listen to him, for indeed, he is a liar.'"[1]

In inviting tribes to Islam, the Prophet ﷺ was subjected to rejection as well as both mental and physical abuse. When tribal leaders would reject the Prophet's message, they didn't do so in a polite manner or with an apologetic tone; rather, they would say, for example, "His people know him best. How can the same person who corrupts his people be good for us?" And they would then force him to leave. The rumours that the Quraish were spreading of course did not help matters; in fact, the rumours they spread gained currency among various tribal chieftains.

Mudrik ibn Muneeb related from his father, who related from his father ﷺ, that, "I saw the Messenger of Allah ﷺ during the period of ignorance (i.e., while I was still a non-Muslim), and he would say, 'O people, say: None has the right to be worshipped but Allah, and you will be successful.' Some among them spit in his face; others among them poured dirt over him; and yet others among them cursed him. Then, in the middle of the day, a young girl came with a very large cup of water and washed his face and hands. He ﷺ said, 'O my daughter, do not fear defeat or humiliation for your father.' I asked, 'Who is she?' They (the

[1] *Imtaa' Al-Asmaa'* by Al-Miqreezee (1/30, 31).

people that were present with him) said, 'Zainab, daughter of the Messenger of Allah ﷺ.' And she was a beautiful young girl."[1]

When the Messenger of Allah ﷺ would invite people of other tribes during heavy trading seasons or during the *Hajj* season, Abu Jahl and Abu Lahab - may Allah curse them both - would take turns following the Prophet ﷺ around and trying to discredit him in the eyes of his audience. And so the Prophet ﷺ had to suffer ill-treatment both at their hands and at the hands of the people he was inviting to Islam.

Counteracting The Effects Of Abu Jahl And Abu Lahab's Smear Campaign

It was hard enough to convince leaders of Arab tribes to embrace the truth; what made matters even worse was that Abu Jahl and Abu Lahab would follow the Prophet ﷺ when he visited different tribes, and they would speak lies about him to tribal leaders. To counteract their efforts to discredit him, the Prophet ﷺ employed the following strategies:

1) He ﷺ would set nocturnal appointments with tribal chieftains

So that no one from the Quraish could follow him and prevent him from conveying the message of Islam, the Prophet ﷺ would visit leaders of other tribes during the dark hours of the night. We know that, in the end, this strategy worked, for it is related that the Messenger ﷺ met with the Aus and Khazraj tribes (the two tribes of Al-Madeenah) at night; and then later, he ﷺ met them again at night for the first and second pledges of Al-'Aqabah.

2) He ﷺ would visit tribal leaders in their homes

The Prophet ﷺ went directly to the abodes of the Kalb, Banu Haneefah, and Banu 'Aamir tribes. He ﷺ did so in such a manner

[1] Refer to *Al-Maihnah Fil-'Ahd Al-Makki* (pg. 53).

as to prevent the Quraish from following him or interfering with his *Da'wah* efforts.

3) He ﷺ took helpers along with him

Abu Bakr ؓ and 'Alee ؓ accompanied the Prophet ﷺ during some of his visits to other tribes. The Prophet ﷺ took them with him perhaps because he ﷺ did not want tribal leaders to think that he was alone and had no helpers or followers from Quraish's nobility. On the other hand, Abu Bakr ؓ was particularly helpful in that he was very knowledgeable regarding the lineage and history of Arab peoples. His knowledge helped the Prophet ﷺ learn more about the tribes he was visiting, which in turn would help him choose the best tribe to bear the duties of spreading Islam to the rest of Arabia and beyond.

4) He ﷺ first ascertained the military capabilities of each tribe

Practically, it would be of little help if a tribe of 15 men agreed to take in the Prophet ﷺ and his Companions ؓ, for such a tribe could be of no match to Quraish's military capabilities. And so, before even asking for a particular tribe's help, the Prophet ﷺ would ask its leaders about their defensive capabilities and military strength. In other stages of his *Da'wah*, the Prophet ﷺ was primarily concerned with inviting people to Islam; in this particular stage, he ﷺ also wanted to find a tribe that could provide safety, support, and protection to himself ﷺ and his Companions ؓ.

Negotiations With Banu 'Aamir

We know that the Prophet ﷺ did his research before asking a tribe for help and support; in this regard, the tribe of Banu 'Aamir is a good example. Both the Prophet ﷺ and Abu Bakr ؓ, through researching the matter, came to know that Banu 'Aamir was a militarily strong tribe that consisted of many members. In fact, it was one of only five Arab tribes that, during war, never had any of its women captured and taken as slaves. Furthermore, Banu

'Aamir was never under the rule of a foreign king and never had to pay tribute to a foreign power. Therefore, it was comparable in strength to the Quraish and the Khuzaa'ah.

Also, the Prophet ﷺ knew that there was a longstanding feud between the Banu 'Aamir tribe and the Thaqeef tribe of At-Taaif. If the people of Thaqeef refused to embrace Islam, they would have a lot to think about if their bitter enemies, the members of a very strong tribe, embraced Islam.

Authors of *Seerah* books related that when the Messenger of Allah ﷺ went to the tribe of Banu 'Aamir and invited its people to Islam, a man among them named Baiharah ibn Firaas said, "By Allah, if I were to take with me this young man from the Quraish, I would use him to eat up the Arabs (i.e., I would use him to fight against and become victorious over the Arabs)." He then said to the Prophet ﷺ, "Suppose that we follow you upon your affair (i.e., upon Islam), and suppose that Allah ﷻ then makes you victorious over those who oppose you, will the matter (of leadership and rule) return to us after you (die)?" The Prophet ﷺ said, "The matter rests with Allah; He places it (leadership, rule) wherever He pleases." Baiharah said, "Will you make our throats targets for Arabs, for the cause of us protecting you, and then when Allah makes you victorious, the matter (of leadership and rule) will be given to those other than us? We have no need of your affair (i.e., of Islam, of following you, of protecting you, etc.)." And thus did they refuse to help and support him.[1]

Negotiations With The Tribe Of Banu Shaibaan

According to one narration, 'Alee ibn Abee Taalib ؓ said, "When Allah ﷻ ordered His Prophet ﷺ to present himself to Arab tribes, he left (to go and visit one of them), and I went with him.Then we went to another gathering, over which there was an aura of calmness and gravity. Abu Bakr ؓ came and extended greetings of peace, after which he ؓ said, 'Who are these people?' They (i.e.,

[1] Refer to *Seerah Ibn Hishaam* (2/38).

those whom he asked) said, '(The tribe of) Shaibaan ibn Tha'labah.' Abu Bakr turned to the Messenger of Allah and said, 'May my mother and father be sacrificed for you; these are the noblest of people, and among them is Mafrooq, who is best among them in speech and in looks.' Mafrooq had two braids that fell down to (his upper chest). Of all his people, Mafrooq was seated closest to Abu Bakr. Abu Bakr said, 'How many are you?' Mafrooq said, 'We are more than one thousand in number, and (an army of) one thousand is not defeated because it is lacking in numbers.' Abu Bakr said, 'And how strong are you (in battle).' Mafrooq said, 'We are never as angry as we are when we meet (our enemy for battle), and we never fight as fiercely as we do when we are angry. We prefer good horses to children, and weapons to pollen. As for victory, it comes from Allah: He grants it to us one time, and He grants it against us (i.e., to our opponents) the next time. Perhaps you are the brother of Quraish?' Abu Bakr said, 'If it has reached you that he is indeed the Messenger of Allah, then here he is.' Mafrooq said, 'O brother of Quraish, to what do you invite us?' The Messenger of Allah said, 'I invite you to testify that none has the right to be worshipped but Allah alone, Who has no partner, and that I am indeed the slave of Allah and His Messenger. I also invite you to grant me shelter and to support me. For indeed, the Quraish has indeed united against (the religion of) Allah, and has disbelieved in Allah's Messenger. Having renounced the truth, they have taken to falsehood alone. And Allah is the All-Rich, *Al-Hameed* (the One Who is deserving of all praise).' Mafrooq said, 'O brother of the Quraish, to what else do you invite? For by Allah, I have not heard speech that is better than this.' The Messenger of Allah then recited this Verse:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

> *"Say (O Muhammad ﷺ) : "Come, I will recite what your Lord has prohibited you from : Join not anything in worship with Him ; be good and dutiful to your parents ; kill not your children because of poverty – We provide sustenance for you and for them ; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand."* (Qur'an 6: 151)

Mafrooq said, 'By Allah, you have invited to the noblest of manners and the best of deeds. Those people that have disbelieved in you and have united against you have lied and are false.' Mafrooq then returned the matter (i.e., the decision thereof) to Haani ibn Qabeesah, saying, 'And this is Haani, our *Shaikh* (leader), and the one among us who is responsible for our religion.' Haani then said, 'I have heard your speech, O brother of Quraish. Yet I indeed feel that us leaving our religion and following your religion after a single meeting you have had with us, is to take a shameful view of things, and shows shortsightedness concerning the outcome (of that decision). Indeed, stumbling (and erring) is the concomitant of hastiness. And we do indeed dislike forcing an agreement on those (among us) we have left behind. So instead, we will return (to our people), and you will return (to yours), and we will study the matter.' As if he wanted the participation of Al-Muthannah ibn Haarithah, Haani said, 'And this is Al-Muthannah, our *Shaikh*, and the one who is in charge of us during war.' Al-Muthannah - who later embraced Islam - said, 'I have indeed heard your speech, O brother of Quraish. My answer concerning what you said - concerning us leaving our religion and following yours - is the same answer that Haani gave. We chose as residence territory that lies between two As-Sariyyaan; one of them is Al-Yamaamah, and the other is As-Simaamah.' The Messenger of Allah ﷺ said to him, 'What are these two As-Sariyyaan?' Al-Muthannah said, 'The rivers of Kisra (Kisra was the emperor of Persia) and the waters of

the Arabs. As for our territory that lies beside the rivers of Kisra, then anyone who makes a mistake there (i.e., a mistake against the emperor) is not forgiven, and his excuses are not accepted. The only reason why we are allowed to reside there is that Kisra has taken a covenant upon us: We may not do anything new (that displeases him), and we may not give refuge to someone (whom he deems to be) subversive. And, O brother of Quraish, I feel that this matter which you are inviting us to is one that kings detest. If you want us to give you shelter and support you in the territory that lies along the waters of the Arabs, then we will do so.' The Messenger of Allah ﷺ said, 'You have not answered in an ill manner, for you have spoken with truthful eloquence. Verily, the religion of Allah ﷻ will be supported only by those who guard it from all directions. Now, suppose that only a short period of time passes before Allah ﷻ makes you inherit their (i.e., the people of Persia) lands and homes, and makes you take to bed their women - will you then glorify, worship, and exalt Allah?' An-No'maan ibn Shareek said, 'We will at least grant you that.'"[1]

Lessons and Morals

The help that the Prophet ﷺ was seeking was of a very specific kind, was based on certain conditions, and was sought out in a specific manner; in these regards, keep the following points in mind:

- The Prophet ﷺ began actively to seek help outside of Makkah only after Abu Taalib's death, when the Quraish began to persecute him with a great deal of severity. This is because a person who invites others to Islam cannot properly achieve his aims when he is constantly being persecuted and terrorized.
- The Prophet ﷺ began actively to seek help outside of Makkah not based on a conclusion that he ﷺ arrived at through his own reasoning, but instead based on a command from Allah ﷻ.

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/142, 143, 145), and in it are additions that are not recorded by As-Saalihee, in *Subul-Ar-Rashaad* (2/596, 597).

- That the Prophet ﷺ went to tribal leaders and not to common tribesmen was specific and unique to the situation, for it was only tribal leaders who could help ensure his protection. This in no way means that the poor and weak should be neglected; throughout his life, the Prophet ﷺ invited the poor, the weak, the rich, and the strong to Islam. However, in this particular situation, the Prophet ﷺ needed the help of someone strong who could defend him from the Quraish.
- It is clear from the Prophet's *Seerah* that the Prophet ﷺ sought help and support from other tribes for two main reasons: First, to protect those who wanted to convey the message of Islam; and second, to pave the way for the Prophet ﷺ to take over the leadership of the tribe he ﷺ wanted help from, based on the principles of the message he ﷺ was spreading.
- The Prophet's negotiations with the Banu 'Aamir clan highlight an important aspect of the Prophet's *Da'wah*. The leaders of Banu 'Aamir seemed prepared to help the Prophet's *Da'wah*; they were even excited about their future prospects with the Prophet ﷺ among them. Nonetheless, the Prophet ﷺ effectively rejected their offer, refusing to give any guarantee whatsoever that, as a reward for their help, one among them would be handed the reins of leadership in the future. This is because Islamic propagation simply means inviting people unto Allah ﷻ. And so the basic prerequisites of one who believes in Islam and is willing to support it, are that he is sincere to Allah ﷻ and that the only thing he wants is to please Him ﷻ. These prerequisites, and not political ambitions, are the reasons for which he makes sacrifices in the first place. Or in other words, when one volunteers to promote the cause of Islam, one must do so, not for a worldly, ulterior motive, but for the sake of Allah ﷻ only. Even on a smaller scale, anyone who wants to promote Islam - whether monetarily or otherwise - must not stipulate a reward that comes in the shape of a job or any other worldly profit. It is a dangerous sign indeed, and a negative indication about one's character,

when one shows concern not for Islam, but for personal gain. Yahyaa ibn Mu'aadh Ar-Raazee said, "When you smell the desire of leadership in a person, then know that he will not be successful."[1] In the short term, the Prophet ﷺ could have benefited greatly from the Banu 'Aamir tribe - through the achievement of safety and strength. But the Prophet ﷺ was not looking at the short-term, and he ﷺ was not looking for people whose hearts were tainted by corrupt and ambitious motives for self-gain.

- In another sense as well, the Prophet ﷺ was not looking for just anybody to protect and support him. He ﷺ wanted a tribe that was not restricted by a treaty with a foreign power, especially one that ran contrary to the principles and goals of Islam, and one that exposed Islam, Muslims, and the tribe in question to near certain destruction. After all, in the case of Banu Shaibaan, their treaty was not with a tribe of lesser, equal, or slightly greater strength, but rather with one of the superpowers of that era, the Persian Empire.

And at any rate, partial protection would not have solved anything. For if Kisra were to try and capture the Prophet ﷺ or send forces to fight him and his Companions رضي الله عنهم, Banu Shaibaan was not willing to stand up to Kisra and fight against his forces.

- True, Banu Shaibaan did not in the end provide shelter for the Prophet ﷺ; nonetheless, they acted truthfully and honourably and respectfully, which is much more than can be said about the other tribes the Prophet ﷺ visited. The leaders of Banu Shaibaan spoke candidly, telling the Prophet ﷺ about the forces they had at their disposal. And rather than cover up their true motives by showing disdain for the Prophet's message, they calmly told the Prophet ﷺ their weak and vulnerable situation vis-à-vis the Persian Empire.

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[1] Refer to *Al-Jihaad Wal-Qitaal Fis-Siyaasatush-Shar'iyyah* (1/412).

Allah ﷻ decreed that, about 10 or more years later, it would be the Banu Shaibaan tribe who, after they became Muslims, would be the first to fight against the very kings they once feared. During the caliphate of Abu Bakr As-Siddeeq ﷺ, it was Al-Muthannah ibn Haarithah ﷺ who led the Muslim armies that conquered Iraq. And Muthannah's people - Banu Shaibaan - were among the bravest fighters in the wars that took place against the Persians. When they were non-Muslims, the people of Banu Shaibaan feared the Persians a great deal - so much so that they never even thought about fighting them. And it was their fear of the Persians that made them reject the Prophet's *Da'wah,* even though they were convinced of its truthfulness. In this context, we should appreciate the greatness of Islam, through which Allah ﷻ raises true Muslims in this world, making them leaders on earth and dwellers of Paradise in the Hereafter.

2

Positive Developments In Al-Madeenah

Jaabir ibn 'Abdullah Al-Ansaaree ﷺ said, "The Messenger of Allah ﷺ stayed in Makkah for ten years, following people to their homes, to 'Ukkaadh (a famous marketplace), to Majannah, and to Minnah during the seasons (of *Hajj*) - saying all along, 'Who will shelter me? Who will help me, so that I can convey the message of my Lord, and in return for that he will have Paradise?' He ﷺ would do this to the degree that a man would come out from Yemen or Mudar, and his people would go to him and say, 'Beware of the young man of the Quraish. Do not let him allure you.' He (the person from Yemen or Mudar) would walk among his men, and they would point to him (i.e., to the Prophet ﷺ) with their fingers. And this situation continued until Allah ﷻ sent us to him from Yathrib (i.e., Al-Madeenah). We provided him with shelter, and we believed in him. A man from among us would go out (to him in Makkah) and believe in him. And he (i.e., the Prophet ﷺ) would teach him the Qur'an. That man would return to his family members, who would embrace Islam because he embraced Islam. And this continued until no house from the houses of the *Ansaar* remained without having in it a group of Muslims, who openly declared and practiced their Islam."[1]

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[1] *Musnad Ahmad* (3/322, 323-339), with a *Hasan* chain.

Early Contacts With The *Ansaar* During The *Hajj* And *'Umrah* Seasons

1) The Islam of Suwaid ibn As-Saamit ﷺ

Whenever the Prophet ﷺ heard that an Arab of status and ranking was visiting Makkah, he ﷺ would go to him and invite him to Islam. So when Suwaid ibn As-Saamit, brother of Banu 'Amr ibn 'Auf, visited Makkah for *Hajj* or for *'Umrah,* the Messenger of Allah ﷺ went to him, for Suwaid was known among his people as *Al-Kaamil* (the complete one),' based on his bravery, his poetry, his honour, and his lineage. After the Messenger of Allah ﷺ presented Islam to him, Suwaid said, "Perhaps that which is with you is similar to that which is with me?" The Messenger of Allah ﷺ asked, 'And what is with you?" Suwaid said, "The Scroll of Luqmaan." The Messenger of Allah ﷺ said, "Present it to me." After Suwaid presented it to him, the Prophet ﷺ said, "Verily, this speech is good, but that which is with me is better than this: It is Qur'an (i.e., that which is recited) that Allah ﷻ has revealed to me; it is guidance and light." The Messenger of Allah ﷺ recited the Qur'an to him and invited him to Islam, and he was not far from accepting it. He said to the Prophet ﷺ, "Verily, this speech is good," after which he left Makkah and returned to his people in Al-Madeenah. Shortly after this occurred, Suwaid was killed by the Khazjraj. His people were convinced that Suwaid had embraced Islam before dying, and they would afterwards say about him, "We feel that, when he was killed, he was a Muslim." Suwaid died on the Day of Bu'aath, during a fierce battle that took place between the various tribes of Al-Madeenah. At any rate, there is nothing to indicate that Suwaid ibn As-Saamit ﷺ actually invited his fellow tribesmen to Islam. And Allah ﷻ knows best.

2) Iyaas ibn Mu'aadh ﷺ

Abu Al-Haisar ibn Raafai' was the head of a delegation that

visited Makkah prior to the Prophet's migration to Al-Madeenah. The delegates were from the Banu 'Abdul-Ashhal clan, and among them was Iyaas ibn Mu'aadh ﷺ. Their purpose for visiting Makkah was to form an alliance with the Quraish against people from the Khazraj tribe. When the Messenger of Allah ﷺ heard about their arrival, he ﷺ went to them and said, "Do you want that which is better than the purpose for which you have come?" They said, "And what is that?" He ﷺ said, "I am the Messenger of Allah. Allah ﷻ has sent me to (His) slaves for me to invite them to worship Allah, without associating anything (i.e., any partner) with Him; and He has sent down to me the Book (i.e., the Qur'an)." The Prophet ﷺ went on to explain Islam to them, and to recite part of the Qur'an to them. Iyaas ibn Mu'aadh, who was still a young man, said to his fellow delegates, "This, by Allah, is better than that for which you have come." Abu Al-Haisar took a handful of dirt and used it to strike his face. He then said to the Prophet ﷺ, "Leave us alone, for upon my life, we have come for a purpose other than this." Iyaas remained silent, and the Messenger of Allah ﷺ stood up and left them. Shortly after the delegates returned to Al-Madeenah, the Bu'aath war took place between the Aus and Khazraj tribes. In the early stages of that war, Iyaas ibn Mu'aadh ﷺ was killed. But his fellow clansmen who were with him when he was dying said, "Until he died, he indeed continued to say, 'None has the right to be worshipped but Allah; Allah is the Greatest; all praise is for Allah; and How perfect Allah is!" They had not the least shred of doubt that he had died a Muslim.

The Native Dwellers Of Al-Madeenah Begin To Embrace Islam

The first palpable change in Al-Madeenah occurred when the Messenger of Allah ﷺ met a group of delegates from the Khazraj tribe. The meeting occurred during *Hajj* season, at 'Aqabah in Minaa. The Messenger of Allah ﷺ began the unplanned meeting by asking them, "Who are you?" They said, "We are members of

the Khazraj (tribe)." Knowing that the Khazraj lived in Al-Madeenah alongside Jewish tribes that had settled there, the Prophet ﷺ asked, "You are from the allies of the Jews." They said, "Yes." The Prophet ﷺ said, "Will you not sit down so that I can speak to you." They said, "Yes," and so they sat down together and the Prophet ﷺ invited them to Islam and recited to them the Qur'an.

Though they had never met the Prophet ﷺ, what he invited them to was familiar to them, and so was he. For years, the Jewish inhabitants of Al-Madeenah threatened them, saying that a Prophet in Arabia was about to appear and that, when he did appear, the Jews would follow him and would, with his help, destroy the Aus and Khazraj tribes.

After the Prophet ﷺ presented Islam to them, they said to one another, "O people, by Allah, you know that he is indeed the Prophet that the Jews threatened you about, so do not let them beat you to him." They answered the Prophet's *Da'wah* and entered the fold of Islam, and they told the Prophet ﷺ about how the two native tribes of Al-Madeenah - the Aus and the Khazraj - were constantly at war with each other. "And hopefully Allah will unite them through you," they said. "We will go to them and invite them to your affair (i.e., to Islam). Then if Allah unites them through you, there will be no man who will be stronger and more honourable than you." This delegation consisted of six men, all of whom embraced Islam: Abu Umaamah ibn As'ad ibn Zuraarah ﷺ, 'Auf ibn Al-Haarith ﷺ, Raafai' ibn Maalik ﷺ, Qutbah ibn 'Aamir ﷺ, 'Uqbah ibn 'Aamir ﷺ, and Jaabir ibn 'Abdullah ibn Riaab ﷺ.[1] When they returned to Al-Madeenah, they mentioned the Messenger of Allah ﷺ to their people and invited them to Islam. Islam spread quickly, so that very shortly thereafter the Messenger of Allah ﷺ was being spoken about in every single house of Al-Madeenah.

The six delegates mentioned above were the forerunners of Islam

[1] Refer to *Sharh Al-Mawaahib* by Az-Zarqaanee (1/361).

in Al-Madeenah. Not only did they embrace Islam, but also each one of them took a covenant upon himself that he would invite his people to Islam. True to their word, they all fulfilled the terms of that covenant. Beginning with their families and moving on to fellow clansmen, they preached the message of Islam.

That first meeting with Al-Madeenah's inhabitants was, unlike many meetings with leaders of other tribes, completely unplanned by the Prophet ﷺ. It was a meeting that Allah ﷻ decreed to be of great importance in the course of the Prophet's *Da'wah;* furthermore, it was a pivotal moment in human history.

In the briefest of moments, those six delegates went from being blind idol-worshippers to pure Islamic Monotheists. And the long months of searching for the right tribe to support the cause of Islam finally came to a fruitful end. Islam was now going to be a force to be feared in Arabia, and soon all over the world.

It is important to note that the above-mentioned meeting that took place at Al-'Aqabah involved no pledge of allegiance. They were only six in number, and, though they embraced Islam, they probably did not feel that it was their right to make a covenant on behalf of their people without first returning to them and discussing the matter with them.

The First Pledge of Al-'Aqabah

One year after the first meeting took place between the Prophet ﷺ and delegates from the Khazraj, another delegation came, one that consisted of twelve men, ten from the Khazraj and two from the 'Aus. That ten members of the Khazraj came while two members of the 'Aus came indicates two points: First, the *Da'wah* efforts of the previous year's delegates were concentrated mainly among the Khazraj; and second, Muslims among the Khazraj made a breakthrough by convincing some members of the 'Aus to embrace Islam; and thus a new phase of harmony and unity between the two tribes had begun in earnest.

Again, the delegates met the Prophet ﷺ at Al-'Aqabah, but this

time around, they made a pledge, one that is remembered as the First Pledge of Al-'Aqabah. 'Ubaadah ibn As-Saamit ﷺ, a member of the Khazraj tribe, later said, "I was among those who were present at the First Al-'Aqabah (pledge). We were twelve men, and we gave the Messenger of Allah ﷺ the pledge of women (i.e., a pledge that does not involve a promise to fight); and that was before fighting was made obligatory upon us. We pledged to not associate partners with Allah in worship; to not cheat or fornicate; to not kill our children; to not come up with falsehood that we fabricate between our hands and feet (scholars have suggested various interpretations of this phrase, one of them being that the heart is intended, since it lies between one's hands and legs, and since the tongue interprets what is in a person's heart); and to not disobey him regarding something good (to which he commands us). (He ﷺ said,) 'If you live up to these (conditions), then you will have Paradise. But if you perpetrate any of those (sins), then your affair is with Allah ﷻ: If He wills, He will forgive (you); and if He wills, He will punish (you).'"[1] The articles of the above-mentioned pledge are the very same that are found in the pledge that women would give later on, which is why it became known as "The Pledge of Women."[2]

The Prophet ﷺ sent one of his Companions ﷺ, Mus'ab ibn 'Umair ﷺ, back with the delegates, instructing him to teach them the Qur'an and about the teachings of Islam. Because Mus'ab ﷺ became famous quickly in Al-Madeenah as a teacher of the Qur'an, the people there gave him the title, *Al-Muqree* (the reciter, or the one who teaches recitation). Mus'ab ﷺ was needed in Al-Madeenah to preach Islam, to be sure, but for another reason as well: to lead people in Prayer. True, the Aus and the Khazraj were now living in harmony under the banner of Islam; but still, they

[1] *Saheeh Muslim,* the Book of Punishments, chapter, "Legal Punishments are Atonements for those Upon Whom They are Executed"; *Hadeeth* number: 1709.

[2] Refer to *Al-Ghurabaa Al-Awwaloon* (pg. 185).

were new to Islam and they had fought against one another for many long and bitter years. Their leaders therefore feared that if a man from the Aus was chosen to lead prayer, members of the Khazraj would become angry, and vice-versa. And so it was appropriate for an outsider, one of the Prophet's Companions from Makkah, to come and lead people in prayer, so as to avoid any disputes.

The Prophet ﷺ chose Mus'ab ibn 'Umar ؓ based on his many good qualities. Mus'ab ؓ was upright and enthusiastic; he ؓ had memorized much of the Qur'an; he had good manners and strong faith; he was wise; and he ؓ had tact and charisma. Within a matter of months, Mus'ab ؓ was able to spread Islam to most of Al-Madeenah's houses. Through personal, face-to-face *Da'wah* efforts, he ؓ garnered the support of important leaders of Al-Madeenah, such as Sa'd ibn Mu'aadh ؓ and Usaid ibn Hudair ؓ. When these two Madanee leaders embraced Islam, many others from their people did the same.

During at least the early part of his stay in Al-Madeenah, Mus'ab ibn 'Umair ؓ was a guest of As'ad ibn Zuraarah ؓ. Mus'ab ؓ played a vital role in spreading Islam throughout Al-Madeenah. He ؓ would invite the chief of a clan to Islam, that chief would embrace Islam, and then all of his fellow clansmen would follow suit. As a *Daa'ee* (caller to Islam) in Al-Madeenah, Mus'ab ؓ was a practical, real-life translation of this Verse of the Qur'an:

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

"Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (Qur'an 16: 125)

The Story Of How Usaid Ibn Hudair ﷺ And Sa'd Ibn Mu'aadh ﷺ Embraced Islam

The two native tribes of Al-Madeenah were the Aus and the Khazraz; but as with the Quraish, each of these tribes was divided into various subtribes or clans. One such subtribe was called Banu 'Abdul-Ashhal, and it was headed by two chieftains: Sa'd ibn Mu'aadh ﷺ and Usaid ibn Hudair ﷺ.

When Sa'd and Usaid, who were still polytheists, heard of Mus'ab ibn 'Umair ﷺ and his *Da'wah* activities, Sa'd said to Usaid, "May you have no father! Go to these two men (referring to Mus'ab ﷺ and As'ad ibn Zuraarah ﷺ) who have come to our homes to make fools of the weak ones among us. Drive them away and forbid them from coming to our homes. Had I not been as close to As'ad ibn Zuraarah as you know me to be, I would have taken care of the matter for you. As'ad is my cousin, and I cannot show hostility towards him." Usaid took his spear and began to search out for Mus'ab ﷺ and As'ad ﷺ. When the latter two saw him, As'ad ibn Zuraarah ﷺ said, "He is the chief of his people, and he is coming to you. So be true to Allah when you deal with him." Mus'ab ﷺ replied, "If he sits down, I will speak to him."

Seeing his targets, Usaid went to them and then stood over them in an insulting manner. Without introducing himself or greeting either Mus'ab ﷺ or As'ad ﷺ, Usaid gruffly said, "What has brought you here? And why do you make fools of the weak ones among us? Leave us if you value your lives!" Mus'ab ﷺ became neither angry nor frightened. With the attitude of one who is calm and sure of the truthfulness of his message, Mus'ab ﷺ said, "Will you not sit down and listen. If you are pleased with the matter (I will now explain to you), then accept it. And if you dislike it, then we will stop doing that which you dislike?"

"You have spoken justly," said Usaid, after which he drove his spear into the ground and sat down beside Mus'ab ﷺ and As'ad ﷺ. Mus'ab ﷺ spoke to Usaid about Islam and recited to him the Qur'an. Mus'ab ﷺ and As'ad ﷺ are related to have later said

about Usaid ﷺ, "By Allah, we saw Islam (i.e., a readiness to embrace Islam) in his face even before he spoke, in terms of the brightness and easygoingness (we read on his features)."

When Mus'ab ﷺ was done explaining Islam to Usaid, the latter said, "How wonderful and beautiful this speech is! How does one do if one wants to enter into this religion?" They said, "Take a shower and purify yourself and your garment; then bear witness to the testimony of truth (i.e., none has the right to be worshipped but Allah); and then pray."

Usaid immediately took a shower and purified his garments; he ﷺ then bore witness to the testimony of truth, after which he ﷺ stood up and performed two units of prayer.

When Usaid ﷺ completed his prayer, he said to Mus'ab ﷺ and As'ad ﷺ, "Indeed, I have left behind a man named Sa'd ibn Mu'aadh. If he follows you both, then no one from his people will remain behind (rather, they will all follow what he does). I will indeed send him to you now."

Pulling his spear out of the ground, Usaid ﷺ got up and returned to Sa'd and his people, who were, upon Usaid's arrival, gathered together in their place of assembly. When Sa'd saw Usaid approaching, he said, "I swear by Allah, Usaid ibn Hudair ﷺ has come to you with a face that is different from the one he had when he left you (a while ago)!"

When Usaid ﷺ stood before the gathered crowd, Sa'd ﷺ said, "What did you do?" Usaid ﷺ said, "I spoke to the two men, and by Allah, I saw nothing wrong with them. I forbade them (from spreading their ideas), and they said, 'We will do whatever pleases you.' But then I was told that the children of Haarithah (another subtribe in Al-Madeenah) are headed towards As'ad ibn Zuraarah ﷺ in order to kill him. They are doing so because they have found out that he is your cousin, and they want to show you that they have broken their covenant with you."[1]

Sa'd ﷺ stood up feeling mixed emotions: On the one had, he was

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (1/442).

furious with the children of Haarithah; and on the other hand, he was afraid for his cousin's life. Taking up his spear in his hand, he turned to hurry away, but first he angrily said to Hudair ﷺ, "I don't think that you have taken care of anything!"

When Sa'd reached As'ad ﷺ, he found that both As'ad ﷺ and Mus'ab ﷺ were safe and sound; he then realized that Usaid ﷺ had mentioned the children of Haarithah only so that he would go to As'ad ﷺ and listen to what he and Mus'ab ﷺ had to say. Nonetheless, he stood over them disparagingly and said to As'ad ibn Zuraarah ﷺ, "By Allah, O father of Umaamah, had it not been for the fact that you and I are related, you would not have held such hopes from me. Do you (think it fair to, or do you dare to) come into our homes with that which we dislike?"

Prior to Sa'd's arrival, As'ad ﷺ had seen him approaching and said, "By Allah, coming to you now is the chief of the people he has left behind. If he follows you, then no two people among them will differ among themselves (rather, they will all be united as Muslims)."

After Sa'd finished addressing As'ad ﷺ, Mus'ab ﷺ said to Sa'd, "Will you sit down and listen? If you are pleased with the matter (I will present to you), and if you desire (to follow it), then accept it. And if you dislike it, then we will stop doing that which you dislike." Sa'd ﷺ said, "You have spoken justly," after which he drove his spear into the ground and sat down. Mus'ab ﷺ presented Islam to him, and recited to him the Qur'an. Moosa ibn 'Uqbah ﷺ later recounted that Mus'ab ﷺ had recited the first part of *Soorah Az-Zukhruf*. Also, Mus'ab ﷺ and As'ad ﷺ later on said about their meeting with Sa'd ﷺ, "By Allah, we knew (a readiness to embrace) Islam in his face even before he spoke, in terms of the radiance and easygoingness (of his features)."

Like Usaid ﷺ had done, Sa'd ﷺ asked Mus'ab ﷺ and As'ad ﷺ, "What do you do if you want to submit and enter the fold of this religion?" They said, "Take a shower and become purified, and purify your two garments (i.e., your upper and lower garment). Then bear witness to the testimony of truth; and after that, perform two units of prayer." Sa'd ﷺ forthwith got up to take a

shower and purify his garments. When he finished doing that, he bore witness to the testimony of truth; and after that, he performed two units of prayer.

After he finished praying, Sa'd ﷺ took his spear and returned to where his people were assembled. As Sa'd ﷺ approached them, they saw him and said, "We swear by Allah, Sa'd has returned to you with a face that is different from the one he had when he left you (a short while ago). When Sa'd ﷺ stood over them, he ﷺ said, "O children of 'Abdul-Ashhal, what do you know about my status among you?" They said, "You are our chief, the best among us in judgment, and the most blessed leader we have." Sa'd ﷺ said, "Then it is forbidden for the men and women among you to speak to me until you believe in Allah and His Messenger." Sa'd ﷺ later said, "By Allah, by nightfall, every single man and woman in the houses of Banu 'Abdul-Ashhal entered the evening as a Muslim."

As'ad ﷺ and Mus'ab ﷺ returned to the former's home and continued to invite people to Islam. Not before long, every house in Al-Madeenah (to the exclusion of the districts that were inhabited by Jewish tribes) had in it men and women who had embraced Islam. One notable exception was a man named 'Amr ibn Thaabit ibn Waqsh ﷺ, who was known as Al-Usairam and who delayed embracing Islam until the Day of Uhud. Having never performed a single prostration for Allah ﷻ, 'Amr ibn Thaabit ﷺ embraced Islam on the day of the Battle of Uhud and was martyred on that very same day. The Messenger of Allah ﷺ said about him ﷺ that he was from the dwellers of Paradise (may Allah be pleased with him). Ibn Ishaaq related with an acceptable chain that Abu Hurairah ﷺ used to say, "Tell me about a man who entered Paradise without ever having performed even a single prayer." If the person or people he ﷺ was talking to did not know the answer, Abu Hurairah ﷺ would say, "Usairam Banu 'Abdul-Ashhal (i.e., 'Amr ibn Thaabit ibn Waqsh ﷺ)."[1]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (1/444) and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 291). The *Hadeeth* is also related in *Saheeh Bukhaaree,* in the Book of *Jihaad* and *As-Siyyar* (*Hadeeth* number: 2808).

Lessons and Morals

1) There were many factors that helped promote the spread of Islam in Al-Madeenah; among them are the following:

a) Allah ﷻ instilled an inherent sense of modesty, gentleness, and moderation in the people of the Aus and Khazraj. Whereas the people of Makkah were arrogant and intransigent, the people of the Aus and Khazraj were humble and flexible, qualities that they shared with their ancestors from Yemen. For when a delegation from Yemen visited Al-Madeenah, the Prophet ﷺ said, "The people of Yemen have come to you; they indeed have gentle and soft hearts."[1] Both the Aus and Khazraj tribes are originally from Yemen; their great grandparents had emigrated from it centuries earlier.[2] And Allah ﷻ praised the native dwellers of Al-Madeenah, saying:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾﴾

"And those who, before them, had homes (in Al-Madeenah) and had adopted the faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them emigrants preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

b) Bitter wars, such as "The Day of Bi'aath," had taken place between the Aus and Khazraj tribes; these wars led to the death of many of their elder chieftains who, like the elder chieftains of the Quraish and Thaqeef, would likely have opposed and not supported the Prophet's *Da'wah*. With the

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Arrival of Al-Ash'ariyyoon and the people of Yemen"; *Hadeeth* number: 4388.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadwee (pg. 154).

death of Al-Madeenah's elders through long years of war, both the Aus and Khazraj tribes were headed by a new generation of fresh and young leaders, people who were flexible and willing to embrace the truth. Furthermore, Al-Madeenah was in a state of political chaos; no one leader or group of leaders existed who could rule and control all of Al-Madeenah's inhabitants; they thus needed someone who would unite them and help heal the wounds of past division. 'Aishah ﷺ said, "The Day of Bi'aath (i.e., the War of Bi'aath) was a matter that Allah ﷻ presented to His Prophet ﷺ. The Messenger of Allah ﷺ arrived (in Al-Madeenah), after they had become divided and their nobles had been killed and injured. Allah presented it (i.e., the War of Bi'aath) to His Messenger ﷺ, as a means of making them enter into the fold of Islam."[1]

c) Being the neighbours of three Jewish tribes, the people of the Aus and Khazraj had knowledge - albeit limited in scope - about past Prophets and divinely revealed religion. Conversely, the people of the Quraish lived nowhere near People of the Book - Jews and Christians - which made them more close-minded than their counterparts in Al-Madeenah. At best, certain members of the Quraish gathered, through their travels or through meeting visitors from foreign lands, scattered reports about divinely revealed religion.

In short, the Quraish never gave much thought to Jews and Christians, since members of both faiths were such a distant reality to them. On the other hand, dealing with Jews was a daily reality for the Aus and Khazraj; they were neighbours, and alliances were always shifting. Sometimes, the Jews of Al-Madeenah would join up with the Khazraj to fight against the Aus; and sometimes, they would join up with the Aus to fight against the Khazraj. And the Jews would threaten both the Aus and the Khazraj about a Prophet whose time to appear was near at hand; they claimed that they would follow him, and would,

[1] *Saheeh Bukhaaree*, the Book of Merits, chapter, "The Merits of the *Ansaar*"; *Hadeeth* number: 3777.

with his help, destroy both the Aus and the Khazraj, in spite of the fact that the latter two tribes outnumbered the Jews of Al-Madeenah. Allah ﷻ referred to their threats in the Noble Qur'an:

﴿وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾﴾

"And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for the coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers." (Qur'an 2: 89)

Allah ﷻ decreed for six native inhabitants of Al-Madeenah to meet the Prophet ﷺ and embrace Islam at his hands. When they met him, they rejoiced, knowing that he ﷺ was indeed the Prophet that the Jews were threatening them about. From his noble character and demeanour, they realized that the awaited Prophet was not sent to elevate one nation – the Jews – above mankind, but rather to bring all of mankind out of darkness and into the light of pure Islamic Monotheism. Those six chosen delegates returned to Al-Madeenah and spread Islam throughout the houses of its inhabitants.

2) The first six delegates of the Khazraj fulfilled their covenant, inviting not only members of their own tribe, but also members of the very same tribe they fought wars against for many decades. That is the effect Islam has on true believers: it unites and heals the wounds of past enmity. And so in the following year, members of the Khazraj tribe returned to Makkah, bringing with them two members of the Aus tribe. The Khazraj and Aus tribes then became as one people, to the extent that most Muslims today don't even know that there were two native

tribes in Al-Madeenah; instead, they refer to all of Al-Madeenah's native dwellers as being the *Ansaar*, the "Helpers" who welcomed and honoured Muslim migrants from Makkah.

3) After the First Pledge of Al-'Aqabah, Mus'ab ibn 'Umair ﷺ went to Al-Madeenah as a personal representative of the Messenger of Allah ﷺ. In the year that followed, Mus'ab ﷺ worked day and night to invite people to Islam, to teach them the Qur'an, and to plan, along with the help of the Aus and Khazraj, for the soon-to-be-formed Muslim country. Perhaps never in history has an individual ambassador had such a huge impact in the span of just one year - and of course that was through the guidance and help of Allah ﷻ. The First Pledge of Al-'Aqabah involved a promise to act; Mus'ab ﷺ helped facilitate action and the practical application of that pledge.

   And the native dwellers of Al-Madeenah responded to Mus'ab's *Da'wah;* they too longed for the formation of a Muslim country and the arrival of the Prophet ﷺ to achieve that end - a sentiment that was echoed in the words of Jaabir ﷺ: "For how long will we leave the Messenger of Allah ﷺ to go around and be driven away in the mountains of Makkah! For how long will we leave him to be terrified over there?"[1]

   In the thirteenth year of the Messenger of Allah's Prophethood, just prior to the *Hajj* season, Mus'ab ﷺ returned to his native land and gave a detailed account to the Prophet ﷺ of the situation in Al-Madeenah. He ﷺ explained how Islam had permeated the ranks of the Aus and Khazraj tribes and that they were ready for a new pledge; moreover, based on their numbers and unity, they were able to provide protection to the Messenger of Allah ﷺ.

   Hajj season was near at hand, and a historically crucial meeting was about to take place. More than seventy Muslims from Al-Madeenah were coming to perform *Hajj,* and they were planning to secretly meet with the Messenger of Allah ﷺ.

[1] Refer to *At-Tahaaluf As-Siyaasee* (pg. 71).

3

The Second Pledge Of Al-'Aqabah

Jaabir ibn 'Abdullah ﷺ said, "We (i.e., the Muslims of Al-Madeenah) said: 'For how long will we leave the Messenger of Allah ﷺ to go around and be driven away in the mountains of Makkah! For how long will we leave him to be terrified over there?' And so seventy of our men left to meet him and reached him during the (*Hajj*) season. We made an appointment to meet him in the mountain-pass of Al-'Aqabah. (To ensure secrecy,) we went to him one or two men at a time, until we were all gathered with him. We said, 'O Messenger of Allah, upon what conditions shall we make a pledge to you?' He ﷺ said, 'Pledge to me that you will listen and obey, both when are active and lazy; that you will spend (for the cause of Islam), both in poverty and in richness; that you will enjoin good and forbid evil; that you will speak for the cause of Allah, fearing not, when you do something for Allah, the blame of a blamer; and that you will support me and protect me when I come to you, in the same way that you protect yourselves, your wives, and your children. And (if you fulfill these conditions,) you will have Paradise.' We stood up before him and made the (said) pledge to him. As'ad ibn Zuraarah ﷺ – who was the youngest among them – took him by the hand and said, 'Go slowly, O people of Yathrib. We traveled such a far distance with our camels only because we knew that he is indeed the Messenger of Allah ﷺ; that to bring him out (of Makkah) today means parting from all Arabs, as well as the death of the best among you; and that you will be struck by swords. Either

you are people who will remain patient upon all of that, and your reward will be with Allah; or you fear that you will show cowardice (in light of all of the above-mentioned eventualities). So make clear which it is, for you will have a better excuse with Allah (if you make your intentions clear now, rather than make a promise now and break it later).' They said, 'Move out of the way, O As'ad, for by Allah, we will never leave, abstain from, or break the terms of this pledge.' We all stood up and made the (aforementioned) pledge to him. He ﷺ took a covenant upon us and mentioned the conditions (of the pledge), and he said that, in return for fulfilling those conditions, he would give us Paradise."[1]

Because, as opposed to the First Pledge of Al-'Aqabah, the Second Pledge entailed a promise to support and defend the Prophet ﷺ, 'Ubaadah ibn As-Saamit ﷺ called it the Pledge of War. Ka'ab ibn Maalik Al-Ansaaree ﷺ, one of the 73 who visited the Prophet ﷺ, also gave an account of what took place during the taking of the second pledge. He ﷺ said, "We left (Al-Madeenah) among the polytheistic pilgrims of our people. (When we arrived there,) we made an appointment to meet the Messenger of Allah ﷺ at Al-'Aqabah, in the middle of the days of At-Tashreeq. We kept our affair (and our meeting) a secret from the polytheists who came with us. On the appointed night, we slept in our campsite with our people. Then, when one-third of the night passed, we left our campsite in order to go to our appointment with the Messenger of Allah ﷺ. We left stealthily, concealing ourselves and moving just as quietly as doves move. When we finally gathered in the mountain-pass at Al-'Aqabah, we were a total of 73 men; and accompanying us were two of our women: Nusaibah bint Ka'ab ﷺ and Asmaa bint 'Amr ﷺ. We waited in the mountain-pass until the Messenger of Allah ﷺ came to us. Al-'Abbaas ibn 'Abdul-Muttalib ﷺ came with him. Although he was still upon the religion of his people, Al-'Abbaas wanted to be present in the affair of his nephew to make sure that everything went well for

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/199).

him. When he (i.e., the Messenger of Allah ﷺ) sat down, the first person to speak was Al-'Abbaas ibn 'Abdul-Muttalib; he made it clear that the Messenger ﷺ was adequately protected by his people, the children of Haashim, but that he ﷺ still wanted to migrate to Al-Madeenah. In saying so, Al-'Abbaas wanted to make sure that the *Ansaar* (the Muslims of Al-Madeenah) would protect his nephew; and if they couldn't – Al-'Abbaas suggested – they should leave him be in Makkah. The *Ansaar* asked that the Messenger of Allah ﷺ speak and mention for himself and for his Lord any conditions he liked. The Prophet ﷺ said, 'I take a pledge from you that you will protect me from that which you protect your women and children.' Al-Baraa ibn Ma'roor ﷺ took him by the hand and said, 'Yes, and by the One Who has sent you with the truth, we will protect you from that which we protect our *Uzur* (*Uzur* literally means clothing; what is intended here is women or souls, so that the meaning of his words is: We will protect you from that which we protect our women and our own selves). So take our pledge, O Messenger of Allah. By Allah, we are the people of war, and the people of weapons. We have inherited (these traits) one nobleman from another nobleman (through many generations).' Abul-Haitham ibn At-Tayyihaan ﷺ cut him off and asked, "O Messenger of Allah, between us and people (i.e., the Jews) are ropes (i.e., a binding relationship, since we are neighbours), and we are about to break them (by following you). If we do this, and then Allah makes you victorious, will you maybe then return to your people and leave us (he was alluding to the fear that, if the Prophet ﷺ then left them, they would be left on their own to fight neighbouring Jewish tribes; in what followed, the Prophet ﷺ assured him that he would not, under any circumstances, leave them).' The Messenger of Allah ﷺ smiled and said, 'Rather, blood is blood, and destruction is destruction. I am from you, and you are from me. I will wage war against those whom you wage war against, and I will make peace with those whom you make peace with.' He ﷺ then said, 'Send to me from among yourselves twelve chiefs (or representatives), whose pledges will be binding upon

their people (i.e., upon the rest of you).' They accordingly sent twelve chiefs, nine from the Khazraj and three from the Aus. (Afterwards) the Messenger ﷺ requested that they return to their campsite. (But before they did,) they heard the *Shaitaan* (the Devil) yell out a warning to the Quraish. Al-'Abbaas ibn 'Ubaadah ibn Nadlah ؓ said, 'By Allah, Who has sent you with the truth, if you want, we will pounce upon the people of Minaa (i.e., the Quraish) tomorrow with our swords.' The Messenger of Allah ﷺ, said, 'We were not commanded to do that; so instead, return to your belongings (i.e., your campsite).' They returned to their belongings, and then in the morning, a group of leaders from the Quraish went to them, asking them about what they had heard regarding their pledge of allegiance to the Prophet ﷺ and their inviting him to migrate (to Al-Madeenah). The polytheists among the Aus and Khazraj (who knew nothing of what had transpired the night before) swore that they did no such thing; meanwhile, the Muslims among them looked at one another. The people of the Quraish stood up to leave, and among them was Al-Haarith ibn Hishaam ibn Al-Mugheerah Al-Makhzoomee, and he was wearing new sandals. Acting as if I wanted to participate with the people in what they were saying (i.e., in terms of swearing that they made no pledge), I said (to one of the leaders of the Aus or Khazraj), 'O Abu Jaabir, are you not able to take - and you are one of our chiefs - sandals that are like the ones that this young man from the Quraish has?' Haarith heard what I said. He then removed his sandals from his feet and flung them towards me; and he said, 'By Allah, you will indeed wear them.' Abu Jaabir said (to me), 'Be silent! By Allah, you have angered this young man. Return to him his sandals!' I said, 'No, by Allah, I will not return them.'"[1]

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[1] Refer to *Majma' Az-Zawaaid* (2/42-46). In his commentary of *Al-Ghazaalee's Fiqhus-Seerah*, Al-Albaanee - may Allah have mercy on him - said regarding the chain of this *Hadeeth*, "This chain is authentic." And as is mentioned in *Al-Fath*, Ibn Hibbaan also ruled that it is authentic (7/475).

Lessons and Morals

1) The implications of the Second 'Aqabah Pledge were truly far-reaching, for it was the precursor of all ensuing victories for Islam. The situation was at a low-point for Muslims in Makkah; the Quraish showed no signs of letting up in their persecution of the Muslims, and the tribes of Arabia showed no willingness to help the Prophet's *Da'wah*. When the situation looked bleakest, Allah ﷻ blessed the Prophet ﷺ with helpers in Al-Madeenah, helpers who not only pledged to support and defend the Prophet ﷺ, but also acted on their promise, fulfilling all of the articles of their pledge. For decades, the native dwellers of Al-Madeenah had fought for profit, leadership, and power. Having faith in Allah ﷻ, they now fought just as they did before, but not for prestige, power, or leadership positions; rather, only to raise the Word of Allah ﷻ above all else.

2) We know that Abu Jahl and Abu Lahab would follow the Prophet ﷺ around and try to prevent him from inviting chiefs of Arab tribes to Islam. Therefore, the Prophet ﷺ had to plan beforehand whenever he ﷺ wanted to meet with the chief of a tribe, so as to avoid being followed and harassed by the two above-mentioned leaders of the Quraish. These are some of the precautionary measures the Prophet ﷺ and the delegates of Al-Madeenah took in preparing to meet for the Second Pledge of Al-'Aqabah:

a) So as to avoid being seen and found out, the people of the pledge planned their meeting with the Prophet ﷺ very carefully. After all, of the five-hundred or so pilgrims that came from Al-Madeenah, more than seventy of them came to make the Second Pledge of Al-'Aqabah; so the suspicion of the others was certainly going to be aroused if more than seventy of them disappeared at once. The appointed time of the meeting was on the second day of At-Tashreeq, after the passing of one-third of the night. Everybody would be in deep

sleep at that time. Furthermore the right-most mountain-pass was chosen as the meeting place, since it was far away from any other group of people. This prevented them from being accidentally seen by someone who might wake up in the middle of the night. Finally, they proceeded to the appointment one at a time, or in groups of two, so as to avoid arousing the suspicion of others.

b) Both the time and place of the meeting were carefully guarded secrets. Al-'Abbaas ibn 'Abdul-Muttalib knew about the meeting and attended it to make sure that the pledge was in the best interests of the Prophet ﷺ. 'Alee ibn Abee Taalib ؓ also knew about the meeting; he acted as a lookout at the mouth of the mountain-pass. And Abu Bakr ؓ knew about the meeting as well; he ؓ acted as a lookout on the road that led to the meeting place. Other than these three, no other Muslim in Makkah knew about the meeting, even though the others could be trusted, for secrecy was of paramount importance if the planned meeting was going to be a success.

c) Even after the Prophet ﷺ and the delegates took all possible precautions, something happened that was out of their control: *Shaitaan* (the Devil) announced their meeting to the Quraish. Rather than panic, the Prophet ﷺ remained calm, ordering the delegates to return to their campsite. He ﷺ refused to act hastily and attack the Quraish, knowing that he ﷺ was not commanded to do so by Allah ﷻ and that the time was not right to begin fighting. Then, on the following morning, when the Quraish came to interrogate Al-Madeenah's delegates, the Muslims among them remained silent, and one of them even had the presence of mind to say something that would divert Quraish's leaders from thoughts about the previous night's meeting.

d) The Prophet ﷺ chose to meet the delegates during the last night of *Hajj*, which is the thirteenth night of Dhul-Hijjah. At the beginning of the next day, pilgrims were going to begin

their return journeys to their homelands. That would leave precious little time for the Quraish to take action even if they found out about the Pledge that Al-Madeenah's delegates made to the Prophet ﷺ.

3) All but the last of the pledge's articles were so comprehensive in scope that no one could later have an excuse not to fulfill them. It is easier to listen and obey when one is feeling active and healthy, and more difficult when one is feeling lethargic, weak, or lazy. The Prophet ﷺ ordered full obedience in both cases. Likewise, it is easier to spend for a good cause when one is rich, and more difficult when one's circumstances are straitened; and so the Prophet ﷺ stipulated that they spend for the cause of Islam in richness and in poverty. And finally, it is easier to order to what is good and to forbid evil when people will accept the advice that is given; and it is harder to do so when people will criticize or mock or blame the person who is advising them. Therefore, the Prophet ﷺ made it clear that, regardless of the audience and the circumstances, one must always order to what is good and forbid evil. As for the last article, some room for interpretation was left open - for an important wisdom, to test the faith of the *Ansaar*. According to the last article, the Muslims of Al-Madeenah pledged to support and protect the Prophet ﷺ; this could have loosely been interpreted to mean protecting the Prophet ﷺ within Al-Madeenah only. Yet the first big opportunity to militarily aid Islam did not involve protecting the Prophet ﷺ; rather, it involved leaving Makkah and overtaking the caravan of the Quraish and fighting outside of Al-Madeenah in the Battle of Badr. The *Ansaar* showed that they were ready and willing to fulfill the articles of the pledge, and to do even more. And so they told the Prophet ﷺ that they were willing to fight for the cause of Islam both inside of Al-Madeenah and abroad.

4) After the Prophet ﷺ finished enumerating the articles of the pledge, the leader of the delegates, Al-Baraa ibn Ma'roor ؓ, answered without hesitating in the least, saying , "Yes, and by

the One Who has sent you with the truth, we will protect you from that which we protect our *Uzur* (*Uzur* literally means clothing; what is intended here is women or souls, so that the meaning of his words is: We will protect you from that which we protect our women and our own selves). So take our pledge, O Messenger of Allah. By Allah, we are the people of war, and the people of weapons. We have inherited (these traits) one nobleman from another nobleman (through many generations)." There is an interesting story about Al-Baraa ibn Ma'roor that is worth mentioning here. When Al-Baraa left Al-Madeenah with his people (to go to Makkah), he said to them, "Verily, I have developed an opinion, and by Allah, I don't know whether you will agree with me regarding it or not." They asked, "And what is it?" He said, "I have come to the view that I will never show the Ka'bah my back; instead, I will pray towards it (thus making it his Qiblah instead of Jerusalem)." They said to him, "By Allah, the only information that has reached us regarding this matter is that the Prophet prays to Ash-Sham (Syria and surrounding regions; but more specifically here, Jerusalem) only, and we do not want to act differently than he does." On their way to Makkah, whenever it would be time for prayer, the people of Al-Madeenah would face north, towards Jerusalem; meanwhile, Al-Baraa would face south, towards the Ka'bah. They continued in that manner until they reached Makkah. Upon entering *Al-Masjid Al-Haraam*, they saw the Messenger of Allah, who was sitting down with his uncle, Al-'Abbaas. Seeing them approach, the Prophet asked Al-'Abbaas, "Do you know these two men, O Abul-Fadl?" He said, "Yes, he is Al-Baraa ibn Ma'roor, chief of his people; and the other is Ka'ab ibn Maalik." The Prophet said, "(Ka'ab) the poet?" Al-'Abbaas said, "Yes." When they met, Al-Baraa told the Prophet about how he prayed during the trip to Makkah; he then said, "What do you think, O Messenger of Allah?" The Prophet said, "You were upon a *Qiblah* (i.e., Jerusalem); would that you remained patient upon it." Al-Baraa then returned to praying towards

the *Qiblah* of the Messenger of Allah ﷺ - Jerusalem. On his deathbed, Al-Baraa ordered his people to turn him towards the direction of the Ka'bah. Al-Baraa ؓ died in the month of Safar, just one month before the Prophet ﷺ arrived in Al-Madeenah. Before dying, Al-Baraa bequeathed one-third of his wealth to the Prophet ﷺ. Though he ﷺ accepted the bequest, the Prophet ﷺ then returned the money to Al-Baraa's son. Al-Baraa ؓ was thus the first person to bequeath one-third of his wealth, a practice that later became common based on the guidance of the Prophet ﷺ. From the above-mentioned story about how Al-Baraa ؓ wanted to pray towards the Ka'bah, we see how firmly the Prophet's Companions ؓ adhered to the Prophet's commands. In belief and in practice, they rejected any opinion that was contrary to the guidance of the Prophet ﷺ. It was a principle they applied throughout their lives; what is so impressive is that they even applied it fully when they had just entered into the fold of Islam. In this context, it is important to note that Al-Baraa ؓ was a tribal leader and that the opinions of tribal leaders were tantamount to commands that had to be obeyed by every single member of the tribe. But once the people of Al-Madeenah embraced Islam, they knew that obedience to the Prophet ﷺ was of paramount importance, while obedience to anyone else - even a tribal leader - hinged upon conformity to the Prophet's *Sunnah* and commands.

5) We learn important lessons from the fact that the Prophet ﷺ asked the 70 or so delegates to choose 12 representatives from among themselves. First, by asking them to choose the delegates, instead of naming them himself, the Prophet ﷺ was promoting the Islamic concept of mutual consultation. Second, the delegates acted fairly by resorting to proportional representation, since more members of the Khazraj were present at the Pledge than were members of the Aus; in fact, there were three times more members of the Khazraj than there were of the Aus, which is why they chose to send nine representatives from the Khazraj and only three from the Aus.

Third, since he ﷺ was to remain in Makkah for a while longer, the Messenger of Allah ﷺ appointed the twelve representatives to manage the course of Islamic *Da'wah* in Al-Madeenah. In appointing the twelve delegates to take charge of matters in Al-Madeenah, instead of sending a representative from Makkah, the Prophet ﷺ perhaps did not want the Muslims of Al-Madeenah to feel like strangers who needed an outsider to watch over them; they were now a part of the Muslim nation; they were now the people of Islam, its protectors, and helpers.

6) In the end, the leaders of the Quraish came to know about the details of the Second Pledge of Al-'Aqabah. They wanted to pursue Al-Madeenah's delegates, but it was too late, for all but two of them were already well on their way back to their homeland. The two that remained behind - probably for personal business - were Sa'd ibn 'Ubaadah ﷺ and Al-Mundhir ibn 'Amr ﷺ. An angry mob consisting of members of the Quraish caught up with both of them at a place called Adhaakhir, which is situated not too far from Makkah. Al-Mundhir managed to escape, but not Sa'd ﷺ; the angry mob took him, tied his hands behind his neck, and dragged him by his forelocks until they returned to Makkah. Once there, they began to beat him. Had the beating continued, Sa'd ﷺ would probably have died as a result. But two members of the Quraish, Al-Haarith ibn Harb ibn Umayyah and Jubair ibn Mut'im, interceded on his behalf and rescued him. They helped Sa'd ﷺ only because he would protect their caravans as they passed through Al-Madeenah. So if they were to harm Sa'd ﷺ, they would no longer be able to pass through Al-Madeenah with their trading caravans, since Sa'd's relatives would be looking to exact revenge.

Sa'd ﷺ did not in the least mind experiencing physical punishment at the hands of the Quraish; in fact, he felt honoured at being able to share in the hardships of his brother Muslims in Makkah. And he ﷺ did not, of course, blame

Muslims for not being able to help him, for he knew that, given their weak situation, they could not protect even themselves.

7) When the Messenger of Allah ﷺ refused Al-'Abbaas ibn 'Ubaadah's offer to fight the Quraish, he ﷺ was teaching a very important lesson to all Muslims. He ﷺ said, "We were not ordered to do that; rather, return to your belongings (i.e., your campsite)." That lesson is this: it is not up to Muslims to decide when to fight their enemies; had that been the case, chaos and disorder would have resulted. Instead, they must fight only when Allah ﷻ commands them to fight, and they must then execute His Command according to the principles of the *Shariah*. Furthermore, they must not act spontaneously as individuals; rather, they must follow their leader and act as an organized group. Consider this: Had the Muslim delegates of Al-Madeenah disobeyed the Prophet's command and attacked the Quraish, they probably would have suffered a crushing defeat, and consequently the Muslims of Makkah would have suffered greatly. In fact, a migration to Al-Madeenah would probably not have taken place.

8) When men would pledge allegiance, the Prophet ﷺ would extend his hand. The man who was giving the pledge would then extend his hand and make his pledge. As for women - in regard to the two women who came and all other women afterwards - they would make a pledge in speech only, without the Prophet ﷺ shaking their hands. In fact, the Messenger of Allah ﷺ never in his life shook the hand of a stranger woman.

   As for the Second Pledge of Al-'Aqabah, all of Al-Madeenah's delegates made the pledge; even the two women who came along made the "Pledge of War." And both of them fulfilled their pledge. As for Nusaibah bint Ka'ab (Umm 'Ammaarah) رضي الله عنها, she was injured with 16 wounds during the Battle of Uhud. On the Day of Uhud, she went out with her husband, Zaid ibn 'Aasim ibn Ka'ab رضي الله عنه. She had with her a container of water,

from which she would provide drink to Muslim soldiers. When the Muslims were being defeated, and most of them were fleeing in various directions, a small number of them remained with the Messenger of Allah ﷺ, acting as a shield around him and protecting him from the blows of the Quraish. Nusaibah ﷺ, even though she was a woman, was one of those people. She actually fought with a sword in order to protect the Prophet ﷺ, and as a result, she was inflicted with serious wounds. Later on, Nusaibah ﷺ was present during the Ar-Ridwaan Pledge. And a few years later, Moosailamah "the Liar," chopped up her son's body, one limb at a time; yet that did not weaken her faith. Then she was with the Muslim army during the Battle of Al-Yamaamah; and again, she fought until she became inflicted with a total of 12 wounds; this time around, she lost her hand. And as for Asmaa bint 'Amr ﷺ, she is from the Banu Salamah clan, and it is said that she is either the mother of Mu'aadh ibn Jabal ﷺ or his cousin.

9) When one studies the lives of the Muslims who made the Second Pledge of Al-'Aqabah, one finds that, out of a total of seventy-three of them, about one-third were martyred either during the Prophet's lifetime or after his ﷺ death. Also, one finds that about half of them participated in all of the Prophet's battles; and that almost all of them - about seventy of them - participated in the Battle of Badr.

   Based on these numbers, we can clearly see that the *Ansaar* fulfilled the covenants that they made with Allah ﷻ and His Messenger ﷺ. Some of them were martyred, and the rest that lived on participated in leading the Muslims to the many victories they enjoyed during the early golden years of Islam. Theirs were souls that were ready to sacrifice everything, seeking no reward in return other than Paradise. No one after them came even close to their achievements and their willingness to make sacrifices for the cause of Islam.

4

The Migration To Al-Madeenah

Paving The Way Towards Migration

The migration to Al-Madeenah did not occur in an instant; rather, it was preceded by preparations; and when it did take place, it occurred in stages. To be sure, the Prophet ﷺ planned for the migration to Al-Madeenah, and his planning involved two different kinds of preparations: one had to do with preparing those who were going to migrate to Al-Madeenah; and the other involved making preparations in the city to which they were to migrate.

1) Preparing the *Muhaajiroon* (those who ended up migrating to Al-Madeenah)

Their preparation involved years of spiritual training, much of which we have discussed in previous chapters. After all, the migration to Al-Madeenah was not an excursion or a leisure trip; instead, it was a trip that meant permanently leaving behind one's homeland, one's family, and one's wealth - not to mention the many fond memories of life spent in that land, the means of earning a livelihood, and so on. In short, the migration involved a great sacrifice; people who migrated had to be first convinced and satisfied that migrating to Al-Madeenah was in their best interests. They became satisfied through years of spiritual training at the hands of the Messenger of Allah ﷺ, but also

through realizing the reality of their situation in Makkah, for it was no longer possible - even if they wanted - to coexist with the Quraish in the same city. Brutal persecution left them with no choice but to leave Makkah permanently and to seek Allah's Bounties elsewhere.

Qur'anic Verses that were revealed in Makkah taught the Companions ﵃ about the eventual need to migrate. The situation for Muslims in Makkah was very difficult indeed, and so Allah ﷻ reminded them that His earth is spacious, alluding to the fact that they could migrate elsewhere:

﴿قُلۡ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ لِلَّذِينَ أَحۡسَنُواْ فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۗ وَأَرۡضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ ١٠﴾

"Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning." (Qur'an 39: 10)

After this last Verse was sent down to the Prophet ﷺ, *Soorah Al-Kahf* was the next to be revealed. In *Soorah Al-Kahf,* Allah ﷻ mentioned the story of certain youths who believed in their Lord and migrated from their homeland to a cave. With the revelation of this story, the Prophet's Companions ﵃ got a sense of how, at times, it is necessary to leave one's family and country for the sake of one's beliefs.

Then Verses were revealed which spoke explicitly about migration. Allah ﷻ said:

﴿وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١﴾ ﴿ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٤٢﴾

"And as for those who emigrated for the Cause of Allah, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew! (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone)." (Qur'an 16: 41, 42)

And at the end of the same Chapter, Allah ﷻ emphasized the same Message, saying:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ١١٠﴾

"Then, verily! Your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (Qur'an 16: 110)

Also, the migration to Abyssinia was a practical form of training for some Companions ﷽, who learned firsthand what it meant to leave behind their homeland, families, and wealth.

2) Preparations in Yathrib (Al-Madeenah)

As bad as things were in Makkah, and as promising as the situation seemed in Al-Madeenah, the Prophet ﷺ didn't migrate right away. In fact, it is interesting to note that the Prophet ﷺ waited for more than two years to leave Makkah and make Al-Madeenah his permanent home.

The Prophet ﷺ waited until he ﷺ was sure that he ﷺ had a wide following in Al-Madeenah, which is why sending Mus'ab ؓ as a *Daa'ee* to Al-Madeenah was so important. Beyond waiting for Islam to spread in Al-Madeenah, the Messenger of Allah ﷺ waited until the Muslims of Al-Madeenah showed signs of readiness, or rather eagerness, for him to migrate to them. And sure enough, during the talks that led to the Second Pledge of Al-'Aqabah, Al-Madeenah's Muslims showed ample readiness: Not only did they ask the Prophet ﷺ to come live among them, they

also showed that, right then and there, they were willing to fight the Quraish at Minaa. All they were waiting for was the Prophet's permission, and they would begin fighting immediately, but the Prophet ﷺ instead told them, "We were not commanded to do that." What is important in this context is that the native dwellers of Al-Madeenah showed that they were ready not only to welcome the Prophet ﷺ and Makkah's Muslims, but also to bear the responsibilities that that migration entailed.

Reflections On Certain Verses Of *Soorah Al-'Ankaboot*

Soorah Al-'Ankaboot is generally recognized as being one of the last Chapters of the Qur'an that was revealed during the Makkan phase of the Prophet's biography. Allah ﷻ began the Chapter by saying:

﴿الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ ۝٣ أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ۝٤﴾

"Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). Or those who do evil deeds think that they can outstrip Us (i.e., escape Our Punishment)? Evil is that which they judge!." (Qur'an 29: 1-4)

In terms of what relates to the Prophet's biography, there are three matters of particular interest in *Soorah Al-'Ankaboot*:

1) Even though the chapter is recognized as being "Makkan (i.e., it was revealed during the Makkan phase of the Prophet's biography)," it contains the mention of the word, "hypocrites."

It is known that hypocrisy mainly rears its ugly head when Muslims are strong, when a person who disbelieves on the inside outwardly claims to be a Muslim, fearing that not doing so will be detrimental to his personal interests. But during the Makkan phase of the Prophet's biography, it was the polytheists who were strong, so there was no reason for anyone to pretend to be a Muslim. So why were the hypocrites referred to in a Makkan Verse? Allah ﷻ said in *Soorah Al-'Ankaboot*:

﴿وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾﴾

"Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e., Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)]." (Qur'an 29: 11)

Scholars have suggested more than one explanation for this occurrence. For example, some scholars of *Tafseer* suggest that the above-mentioned Verse is Madanee (i.e., it was revealed during the Madanee phase of the Prophet's biography, the phase that consisted of everything that occurred in the Prophet's life after his migration to Al-Madeenah), but was placed in a Makkan Chapter. And Allah ﷻ knows best.

2) In *Soorah Al-'Ankaboot,* the command is given to argue with the People of the Book (i.e., Jews and Christians) with good words and in a good manner. Through that command, the Prophet's Companions ﷺ were being prepared for the next phase of the Prophet's *Da'wah,* one during which Muslims would be in close contact and proximity to People of the Book, namely, the three Jewish tribes that lived in Al-Madeenah. Allah ﷻ instructed Muslims to avoid being the first to show harshness in speech when dealing with People of the Book. Allah ﷻ said:

﴿وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ
وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ

لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾ وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلۡكَٰفِرُونَ ﴿٤٧﴾﴾

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e., Allah), and to Him we have submitted (as Muslims)." And thus We have sent down the Book (i.e., this Qur'an) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now, like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayaat [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e., Islamic Monotheism)]." (Qur'an 29: 46, 47)

3) In Verse 56 of *Soorah Al-'Ankaboot*, Allah ﷻ says:

﴿يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ ﴿٥٦﴾﴾

"O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)." (Qur'an 29: 56)

Here, Muslims were being prepared to migrate elsewhere within Allah's spacious earth; perhaps, and Allah ﷻ knows best, the Muslims of Al-Madeenah had already begun welcoming Muslims from Makkah after the first Pledge of Al-'Aqabah. Regardless of whether this was the case or not, and regardless of exactly when *Soorah Al-'Ankaboot* was revealed, the exhortation to migrate to Al-Madeenah is clearly understood from the above-mentioned Verse. It is as if it is being said in Verse 56: 'If it is difficult for you to practice your religion in Makkah, then migrate elsewhere within Allah's spacious earth – to Al-Madeenah in particular, where you can safely and openly practice your faith.' Whenever

the issue of leaving one's homeland is raised, one begins to worry about how one can earn sustenance in a new and strange land. And that is why, a few Verses later, Allah ﷻ mentioned that His sustenance is not limited to a specific region of earth; rather, Allah ﷻ provides for His slaves wherever they may be. And in the end, the Prophet's Companions ﷺ who migrated to Al-Madeenah became wealthier and more prosperous than ever before, for only a short while after they migrated they became rulers and governors of various lands, having been blessed with conquest followed by conquest. Allah ﷻ said:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾﴾

"And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower." (Qur'an 29: 60)

By reminding the believers about another reality, namely, the inevitability of death, Allah ﷻ implicitly exhorted them to struggle, to prepare for the Hereafter, and to migrate for the sake of Allah ﷻ. Allah ﷻ said:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾﴾

"Everyone shall taste the death. Then unto Us you shall be returned." (Qur'an 29: 57)

Understood within the context of the events that were taking place around the time when *Al-'Ankaboot* was revealed, this Verse means: 'You will die and will soon be held accountable for your deeds. You must therefore prepare for the Hereafter." Implied in this Verse is an exhortation to migrate to Al-Madeenah, for when a person is certain that death can overtake him at any moment, he does not much mind leaving his homeland.

Ibn Katheer said that the above-mentioned Verse means: "Wherever you are, death will overtake you; so be obedient to Allah, and be in that place wherein where Allah ﷻ commands you

to be, since that is better for you. Death is inevitable; none can escape it; and then everyone must return to Allah ﷻ. If one is obedient to Allah ﷻ, He ﷻ will reward him with the best of rewards."[1]

In another Verse Allah ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾﴾

"And those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers. Those who are patient, and put their trust (only) in their Lord (Allah)." (Qur'an 29: 58, 59)

"Those who are patient" refers to those who remain patiently steadfast upon their religion; those who migrate to Allah, who part from their families, seeking Allah's Countenance and His Reward.

The First Group Of Migrants

The leaders of the Quraish became furious once they learned about the Second Pledge of Al-'Aqabah, a reaction that is not surprising considering the ramifications of that Pledge. And they of course vented their anger by increasing the intensity with which they persecuted the Prophet's Companions ﷺ. 'Aishah ﷺ said:

"When the seventy (delegates from Al-Madeenah) left the Messenger of Allah ﷺ, he ﷺ was delighted, for Allah ﷻ had just provided him with protection and with a people of war, of willingness (to fight and defend the Prophet ﷺ), and of courage. The polytheists attacked the Muslims with more intensity once they learned about their imminent departure (from Makkah).

[1] Refer to *Tafseer Ibn Katheer* (3/359).

They bore down heavily upon the Prophet's Companions ﷺ, and they abused them (unconscionably). They did to them that which they never previously did, in terms of how they cursed and hurt them. The Companions ﷺ of the Messenger of Allah ﷺ complained about that to the Messenger of Allah ﷺ, and they asked him permission to migrate. He ﷺ said, 'I have been shown the place to which you will migrate; I saw a *Sabkhah* (salty land that yields little vegetation), full of date-palm trees, between *Labitain* (two areas of land that are replete with volcanic rocks). And had *As-Saraat* been a land of date-palm trees and *Sibaakh* (plural of *Sabkhah* - salty land that yields little vegetation), I would have said that it was it (i.e., that *As-Saraat* was the land to which you will migrate.' He ﷺ remained where he ﷺ was for a number of days, after which he went out to his Companions, clearly being happy (for some reason). He ﷺ said, 'I have been informed of the place to which you will migrate; it is Yathrib (i.e., Al-Madeenah). Whoever wants to leave (Makkah), then let him go there.' The people (i.e., the Muslims) begin to set out (for Al-Madeenah); they would coordinate (their departures); they would give comfort to one another; and they would leave, keeping news of their departure a secret. The first person from the Messenger of Allah's Companions ﷺ to reach Al-Madeenah was Abu Salamah ibn 'Abdul-Asad ﷺ; next to arrive after him was 'Aamir ibn Rabee'ah ﷺ, and with him was his wife, Laylaa bint Abee Hathmah ﷺ, the first woman-traveler to reach Al-Madeenah. Thereafter, one group followed by another, the Messenger of Allah's Companions ﷺ arrived in Al-Madeenah, and they stayed with the *Ansaar* (the native inhabitants of Al-Madeenah from the Aus and Khazraj tribes) in their homes. The *Ansaar* provided shelter for them, supported them, and comforted them. And prior to the Prophet's arrival in Al-Madeenah, Saalim ﷺ, the freed slave of Abu Hudhaifah ﷺ, would lead the *Muhaajiroon* (those who migrated to Al-Madeenah from Makkah) in prayer at Qubaa. When the Muslims began leaving for their migration to Al-Madenah, the Quraish became furious with them. A group from the *Ansaar* who pledged the last (i.e., the Second) Pledge to the

Messenger of Allah ﷺ returned to Al-Madeenah (along with the others); but then, when the first person to migrate set out for Qubaa, they (i.e., a few Muslims from Al-Madeenah) went to the Messenger of Allah ﷺ in Makkah, so that they could accompany his Companions ▯ during their migration. Those were, therefore, *Muhaajiroon* from the *Ansaar* (they were from the *Ansaar* because they were native to Al-Madeenah, and they were *Muhaajiroon* in the sense that they made a journey from Makkah to Al-Madeenah). They were: Dhakwaan ibn 'Abd Qais ▯, 'Uqbah ibn Wahb ibn Kaldah ▯, Al-'Abbaas ibn 'Ubaadah ibn Nadlah ▯, and Ziyaad ibn Lubaid ▯ All (i.e., almost all) of the Muslims (of Makkah) went to Al-Madeenah; the only ones among them who remained behind in Makkah were the Messenger of Allah ﷺ, Abu Bakr ▯, 'Alee ▯, those who were put to trial (in their religion), those who were sick, and those who were too weak to leave."[1]

What The Quraish Did To Harm Those Who Wanted To Migrate To Al-Madeenah, And The Difficulties That Some Companions ▯ Consequently Faced

The leadership of the Quraish did all that was in their power to prevent Muslims from leaving Makkah. Neither did they let them practice their religion, nor did they allow them to leave. Here are some of the tactics that the Quraish resorted to, in order to prevent Muslims from migrating to Al-Madeenah:

1) They broke up families

Let us allow the Mother of the Believers, Umm Salamah Hind bint Abu Umayyah ▯, to explain in her own words the tragic story of her migration and the migration of her husband, Abu Salamah ▯:

"When Abu Salamah ▯ resolved to go to Al-Madeenah, he ▯ put a saddle (and some provisions) on his camel for me, and carried me on top of it. And he ▯ put my son, Salamah ibn Abu Salamah ▯, in my lap. Steering his camel, he then left with me. But when

[1] Refer to *Tabaqaat ibn Sa'd* (1/325).

men from the clan of Banu Al-Mugheerah ibn Abdullah ibn 'Umar ibn Makhzoom (i.e., Umm Salamah's clan) saw him, they accosted him and said, 'This is your soul, regarding which you have overcome us (i.e., you believe in Islam, even though we tried to prevent you from doing so), but what about this female relative of ours (i.e., we have a right over her)? Why should we let you take her away to another land?' They pulled the reins of the camel away from his hand, and took me away from him. The children of Banu 'Abdul-Asad, the kinsfolk of Abu Salamah ﷺ, became angry as a result, and they said, 'No, by Allah! If you take her away from our companion (i.e., relative), we will not leave our son (i.e., Salamah ﷺ) with her.' The men from both clans pulled my son, Salamah ﷺ, towards themselves (like a tug-of-war), until they ended up pulling off his hand. The children of Banu 'Abdul-Asad then went away with him; meanwhile, the children of Al-Mugheerah kept me in their custody, and my husband, Abu Salamah ﷺ, went to Al-Madeenah. My husband, my son, and I were thus divided. I would go out every morning to Al-Abtah (a place that is situated between Makkah and Minaa), and I would sit there and cry until the evening. I continued doing that for an entire year – or for almost an entire year. Then, one day, a man from the children of my uncle – a man from the Banu Al-Mugheerah clan – passed by me and, seeing my situation, felt pity for me. He said to the children of Al-Mugheerah, 'Will you not allow this poor woman to leave. You have divided her from her husband and son!' And so they said to me, 'Go to your husband, if you want.' After that took place, the children of Banu 'Abdul-Asad returned my son to me. I saddled my camel and mounted it, and I took my son and placed him in my lap. Then I set out, going to my husband in Al-Madeenah. And I had no one from Allah's creatures with me. I said (to myself), 'I will go with whomever I find, until I reach my husband.' When I reached At-Tan'eem, I met 'Uthmaan ibn Talhah ibn Abee Talhah (who was still a polytheist), brother of the children of 'Abdud-Daar. He asked me, 'Where are you going, O daughter of Abu Umayyah?' I said, 'I want to go to my husband in Al-Madeenah.' He said, 'And is

anyone with you?' I said, 'No, by Allah; no one but Allah and this young son of mine.' He said, 'By Allah, I cannot then leave you (or he said a close approximation of this).' He took the reins of the camel, and set off with me. By Allah, I never accompanied any Arab man whom I think to be more honourable than him. If we reached a stopping place, he would make the camel kneel, and then he would move back, away from me (allowing me to descend in such a way that he could not see me). When I descended, he would then move away with my camel, remove from it its load, and tie it to a tree. Then he would move away from me, going to a tree, under which he would lie down. When it was almost time to leave again, he would go to my camel, saddle it and load it (with my supplies), and move it forward (towards me). Then he would move away from me and say, 'Mount it.' After I mounted it and sat upright upon it, he would come and take it by its reins. Then he would steer it until the next stopping place. He continued to do that with me, until he led me to Al-Madeenah. When he saw the town of Banu 'Amr ibn 'Auf at Qubaa, he said, 'Your husband is in this town,' and indeed, that is where Abu Salamah ﷺ was staying. (He said,) 'Enter it upon the blessing of Allah,' after which he departed, returning back to Makkah. (And Umm Salamah used to say,) 'By Allah, I do not know of dwellers of any Muslim household that were afflicted with what the family of Abu Salamah was afflicted with. And I never saw a companion who was more honourable and noble than 'Uthmaan ibn Talhah.'"[1]

This is just one example of how the Quraish resorted to cruel and inhuman tactics to achieve their aims. They tried to stop Abu Salamah ﷺ from migrating by separating him from his wife and son. Before Abu Salamah's very eyes, his wife and son were being dragged away from him. Nonetheless, when *Eemaan* (faith) takes a strong hold over one's heart, it is impossible for one to choose anything or anyone over his faith, even if that means losing one's own son or wife. And so for the sake of Allah ﷻ, Abu Salamah ﷺ

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/202, 203).

migrated in spite of the cruel tactics whose purpose it was to stop him from leaving Makkah. Such is the effect that *Eemaan* (faith) has when it reaches the depths of a person's heart. Umm Salamah's sacrifice was perhaps most poignant of all; without her son and husband, she did not lose hope, but instead waited patiently for relief.

'Uthmaan ibn Talhah's role in this story is telling from various angles, particularly because of the fact that, when this story occurred, he was still a polytheist; it was years later, before the Makkan conquest, that he actually embraced Islam. Umm Salamah knew that 'Uthmaan was a polytheist, but she still praised him for his noble, honourable, and chaste character. Not only did he sacrifice his time and refuse to allow a noble, chaste woman to travel alone; he also acted in a noble and modest manner that truly makes him deserving of admiration. What is perhaps most striking about his demeanour with Umm Salamah is that he knew that, by her going safely to Al-Madeenah, Quraish's leaders - himself included - were suffering one more loss in their war against Islam.

'Uthmaan ibn Talhah exemplified through his character the many virtues of Arabs; to be sure, they had faults, but they had many good qualities as well. How can that not be so when Allah chose among them the Seal of all Prophets ﷺ and chose them to carry and convey the message of Islam?

Umm Salamah's story further illustrates how Allah takes care of his obedient slaves. Once the time came for relief, Allah not only softened the hearts of both Umm Salamah and Abu Salamah's relatives towards her, but also guided 'Uthmaan's heart to help her. That 'Uthmaan accompanied Umm Salamah was good for both her and him, for although 'Uthmaan ibn Talhah embraced Islam years later after the Treaty of Al-Hudaibiyyah, it is very possible that his spiritual journey to the truth began in earnest during his corporeal journey with Umm Salamah to Al-Madeenah.

2) They resorted to kidnapping

Most of Quraish's efforts were concentrated upon preventing Muslims from leaving Makkah. For the most part, once a Muslim had made it to Al-Madeenah, the Quraish left him alone, feeling that he was out of their reach - but that was not always the case. On at least one occasion, they kidnapped a Muslim in Al-Madeenah and brought him back with them to Makkah. 'Umar ibn Al-Khattaab gives the following account of that kidnapping:

"When 'Ayyaash ibn Abee Rabee'ah, Hishaam ibn Al-'Aas ibn Waail As-Sahmee, and myself intended to migrate to Al-Madeenah, I made an appointment to meet them at the trees of Adaat (which is situated 12 miles away from Makkah), which belongs to Banu Ghaffaar, and which overlooks Sarif (the name of a valley). We said, "Whoever among us is not there in the morning, then it means that he has been hindered (from coming), so let the other two among us go on (with the migration)." In the morning (of the appointment), 'Ayyaash ibn Abu Rabee'ah and I were at the trees, and Hishaam was prevented from coming. He was put to trial, and he succumbed. When we reached Al-Madeenah, we stayed among the children of 'Amr ibn 'Auf at Qubaa. But Abu Jahl ibn Hishaam and Al-Haarith ibn Hishaam had set out in pursuit of 'Ayyaash ibn Abu Rabee'ah, who was their cousin from their father's side, and their half-brother from their mother. When they reached us in Al-Madeenah - and the Messenger of Allah was still in Makkah, they spoke to 'Ayyaash and said, "Verily, your mother has vowed not to allow a comb to touch her head until she sees you and not to seek shade from the sun until she sees you. He felt compassion for her, and so I said to him, "O 'Ayyaash, by Allah, your people want only to tempt you away from your religion, so be wary of them. By Allah, if lice were to harm your mother, she would comb her hair; and if the heat of Makkah were to become severe upon her, she would seek shade." 'Ayyaash said, "I will fulfill the oath of my mother; and at any rate, I have wealth there which I will take."

I said, "By Allah, you indeed know that I am among the wealthiest of people among the Quraish. Don't go with them, and you will have half of my wealth." But he refused and insisted upon going with them. When I saw that he insisted upon going with them, I said to him, "If you must do what you will do, at least take this she-camel of mine, for indeed, it is a superior and biddable she-camel. Remain firm upon its back, and if you become suspicious of them (i.e., that they are plotting to assault you in some way), then use it to save yourself (by riding away)." He left with them, riding upon it. When they had reached part of the way, Abu Jahl said to him, "O my brother, by Allah, I find (the back of) my camel to be hard and rough. Will you not carry me behind you on this she-camel of yours?" 'Ayyaash (رضي الله عنه) said, "Certainly." At the same time, they both made their camels kneel to the ground, making it possible for Abu Jahl to switch camels. When they were upright upon the ground, Abu Jahl and Haarith attacked him, overcame him, and tied him up. They took him to Makkah and put him to trial (regarding his religion), and he succumbed. (Meanwhile, in Al-Madeenah) we would say, "Allah will accept neither obligatory deeds nor voluntary deeds nor repentance from those who succumbed. They are a people who knew Allah, but then returned to disbelief because of a calamity that afflicted them." And they (i.e., those who succumbed after being put to trial in their religion) would say the same thing to themselves. When the Messenger of Allah ﷺ reached Al-Madeenah, Allah ﷻ revealed these Verses regarding them, regarding what we said (about them), and regarding what they said to themselves:

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾﴾

> *"Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true faith (Islamic Monotheism) to your Lord and submit to Him (in Islam), before the torment comes upon you, then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e., this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"* (Qur'an 39: 53-55)

With my own hand, I wrote these Verses down on a scroll, and I sent the scroll to Hishaam ibn Al-'Aas ﷺ. Hishaam ﷺ said, "When the scroll reached me, I began to read it at Dhee Tuwaa (one of the valleys of Makkah)but I could not understand the meaning of the Verses.And so I said, 'O Allah, make me understand them.' Then Allah ﷻ cast into my heart the understanding that they were indeed revealed for us, for what we would say within ourselves, and for what was being said about us. I went back to my camel, sat on it, and caught up with the Messenger of Allah ﷺ, who was by then in Al-Madeenah.'"[1]

By reflecting on this story, one perceives an intense battle of wits between 'Umar ibn Al-Khattaab ﷺ and Abu Jahl, the former being a strong and steadfast believer, and the latter being a die-hard polytheist. In the middle was 'Ayyaash ﷺ, who was a Muslim but not as strong a believer as 'Umar ﷺ, a weakness that Abu Jahl knew and used to his full advantage. From the very beginning, it was battle of strategies to win over 'Ayyaash ﷺ. 'Umar ﷺ began by coming up with a good plan to leave Makkah; Abu Jahl countered by actually going to Al-Madeenah and preying upon 'Ayyaash's love of his mother, and convincing him to return with him to Makkah. When 'Ayyaash resolved to go

[1] *Al-Majmaa'* by Al-Haithamee (6/61), and *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 131).

back with Abu Jahl to Makkah, 'Umar ﷺ, perceiving the imminent danger to 'Ayyaash's faith, offered to give him half of his wealth if he stayed. Then after 'Ayyaash ﷺ refused 'Umar's offer, 'Umar ﷺ told him to at least take his fast and dependable camel, so that, if the need should arise, he could escape from Abu Jahl and Haarith, and ride quickly back to Al-Madeenah. Even after he achieved his purpose of taking 'Ayyaash ﷺ back with him to Makkah, Abu Jahl was not satisfied with the situation. Perhaps Abu Jahl realized that someone had lent 'Ayyaash ﷺ an especially fast camel; or perhaps Abu Jahl wanted to ensure the success of his mission. Whatever the case, Abu Jahl played on 'Ayyaash's innocence and tricked him into getting off of his camel. In all of this, 'Umar ﷺ displayed exemplary brotherhood by doing his utmost to save 'Ayyaash ﷺ, even showing willingness to give up half of his wealth.

In the end, 'Ayyaash ﷺ was overcome by his love and compassion for his mother; to fulfill his mother's oath, he returned to Makkah. His generous nature prevented him from taking 'Umar's wealth; despite 'Ayyaash's good intentions, 'Umar's judgment was sounder; it was as if 'Umar ﷺ foresaw all that was going to happen if 'Ayyaash ﷺ decided to go back to Makkah. He did in fact foresee what was going to happen, not through a miracle, but through guidance from Allah ﷻ and a sound understanding of Abu Jahl's evil intentions and 'Ayyaash's weak points.

Later on, no sooner were verses revealed that promised forgiveness to those who repented, than 'Umar ﷺ inscribed those Verses on a scroll and sent it to 'Ayyaash ﷺ and Hishaam ﷺ, in a renewed bid to make them leave Makkah and come to Al-Madeenah. After all that happened, 'Umar ﷺ did not lose hope with Hishaam ﷺ and 'Ayyaash ﷺ. Even though 'Ayyaash ﷺ did not heed his advice, but instead did the opposite of what he advised, 'Umar ﷺ did not then harbour a grudge against him. Instead, 'Umar ﷺ continued to show 'Ayyaash ﷺ the sincerity, love, and faithfulness of a true brother.

3) They imprisoned Muslims, so as to prevent them from leaving Makkah.

The Quraish resorted to this strategy much more frequently than they did the previous two strategies. Whenever the Quraish apprehended someone who was trying to migrate to Al-Madeenah, they would imprison him in one of their houses and put his arms and legs in chains; furthermore, they would set guards over the prisoners, so as to prevent them from escaping. At times, they would imprison a Muslim in a house that had no roof, an especially severe form of torture to which both 'Ayyaash ﷺ and Hishaam ibn Al-'Aas ﷺ were subjected. Not only did they endure long hours of lonely solitude; they also had to sit directly under the sun's heat, with no shade to protect them, in one of the hottest places on earth.

In employing the strategy of imprisonment, Quraish's leaders had two goals in mind. The first was to prevent Muslims from migrating to Al-Madeenah. And the second was to set an example of those they captured, so as to discourage other Muslims from attempting to leave Makkah. But not even this ruthless strategy prevented Muslims from migrating to Al-Madeenah, and even some imprisoned Muslims, such as 'Ayyaash ﷺ and Hishaam ﷺ, actually managed to escape and meet up with their Muslim brothers in Al-Madeenah.

After he migrated to Al-Madeenah, the Prophet ﷺ would make a special supplication during prayer for weak Muslims who were forced to remain in Makkah. Abu Hurairah ﷺ reported that, when the Prophet ﷺ would raise his head from the bowing position of the final unit of prayer, he ﷺ would say, "O Allah, save 'Ayyaash ibn Abee Rabee'ah ﷺ; O Allah save Salamah ibn Hishaam ﷺ; O Allah, save Al-Waleed ibn Al-Waleed ﷺ; O Allah, save those believers who are weak. O Allah, intensify Your punishment of Mudar (i.e., the Quraish); O Allah, set upon them years of draught that are similar to the years of draught of Yusuf (i.e., that occurred during the lifetime of Yousuf ﷺ)."[1]

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[1] Related by Bukhaaree, the Book of Invoking for Rain, *Hadeeth* number: 1006.

The Muslims did not give up when 'Ayyaash ﷺ was kidnapped; to the contrary, the Messenger of Allah ﷺ sent one his Companions ﷺ on a mission to free 'Ayyaash ﷺ. That Companion ﷺ went to Makkah and, showing much resourcefulness and intelligence, managed to reach the house in which 'Ayyaash ﷺ and Hishaam ﷺ were being held captive and unshackled them. He ﷺ then completed the rescue mission by taking them back with him to Al-Madeenah Al-Munawwarah.

4) They stripped people of their wealth.

Whenever one of the Prophet's Companions ﷺ left Makkah, he was risking his well-being, if not his very life. Under such emergency conditions, one had precious little time or opportunity to gather all of one's wealth and take it along during one's journey. In the end, the people of the Quraish usurped all of the wealth that the Muslims had left behind. Suhaib ibn Sinaan An-Namaree ﷺ experienced losing all of his wealth, but in a slightly different manner, one that showed his strong faith in Allah ﷻ and his dedication to the cause of Islam.

Suhaib ﷺ was not a native dweller of Makkah. Originally, he was from the tribe of An-Namar ibn Qaasit. When the Romans attacked Suhaib's tribe, they captured Suhaib ﷺ, who was still a young boy at the time, and enslaved him. Suhaib ﷺ learned the language of his captors; and as he grew up, he was bought and sold many times over, until finally, 'Abdullah ibn Jud'aan, one of Makkah's chieftains, purchased him. Suhaib ﷺ was well-liked by 'Abdullah ibn Jud'aan, so much so that the old chieftain soon freed him. Although Suhaib ﷺ was now a free man, he owed his allegiance to 'Abdullah ibn Jud'aan, so he never enjoyed the status of Makkah's native dwellers. Nonetheless, Suhaib ﷺ made the best of his situation and entered into a successful career as a businessman, soon becoming very wealthy, even by the standards of Quraish's nobility.

So when Suhaib ﷺ wanted to leave, Quraish's nobles became furious that a foreigner who had risen among their ranks should

now decide to leave them and take his wealth with him. Abu 'Uthmaan An-Nahdee - may Allah have mercy on him - related that, when Suhaib ؓ wanted to migrate to Al-Madeenah, the people of Makkah said to him, "You came here a poor, insignificant person. Then, while you stayed among us, your wealth increased and has reached the high amount it has reached. Then you decide to leave with your own self and your wealth. By Allah, that will not happen."

Suhaib ؓ said, "Suppose I leave my wealth here (for you), will you then step aside and allow me to leave?" They said, "Yes," and so he gave them his entire store of wealth. News of this reached the Prophet ﷺ, who said, "Suhaib has profited! Suhaib has profited!"[1]

'Ikrimah - may Allah have mercy on him - related a slightly different account, one that does not necessarily contradict the previous account, but rather adds details and context to it. He reported that, when Suhaib left for his migration to Al-Madeenah, the people of Makkah pursued him. When they were about to catch up to him, he ؓ took out his quiver and removed from it 40 arrows. He ؓ then said, "You will not reach me until I place in each man among you an arrow (and he was renowned for his skill as an archer), and then I will resort to my sword. Indeed, you know that I am a man who has left behind two *Qainahs* (a *Qainah* perhaps refers to a large amount of wealth). You may have them (if you do not try to stop me from continuing on my journey)."[2] 'Ikrimah said, "The following Verse was (then) revealed to the Prophet ﷺ:

﴿وَمِنَ ٱلنَّاسِ مَن يَشۡرِي نَفۡسَهُ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِۚ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ ٢٠٧﴾

> *"And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to His (slaves)."* (Qur'an 2: 207)

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/477).

[2] It is a *Mursal* narration that Al-Haakim related (3/398).

When the Prophet ﷺ saw him, he ﷺ said, "Abu Yahyaa (i.e., Suhaib) has profited from the transaction," and he ﷺ then recited to him the (above-mentioned) Verse.

Wonderful Hospitality

The *Ansaar* opened their homes and their hearts to the *Muhaajiroon*, sharing with them their wealth, their homes, and their food. Many of the *Ansaars'* homes were used to accommodate members of the *Muhaajiroon*; these are some examples:

1) The house of Mubashir ibn 'Abdul-Mundhir ibn Zanbar at Qubaa. A number of *Muhaajiroon* stayed there: 'Umar ibn Al-Khattaab ؓ; his family; some of his fellow clansmen; his daughter, Hafsah ؓ, and her husband ؓ; and 'Ayyaash ibn Abee Rabee'ah ؓ.

2) The house of Khubaib ibn Isaaf. Khubaib ؓ was the brother of Balhaarith ibn Al-Khazraj, and his house was situated in As-Sunh. Those who stayed with him were Talhah ibn 'Ubaidullah ibn 'Uthmaan ؓ, his mother ؓ, and Suhaib ibn Sinaan ؓ.

3) The house of As'ad ibn Zuraarah, which was situated among the homes of the Banu An-Najjaar clan. It is said that Hamzah ibn 'Abdul-Muttalib ؓ stayed in As'ad's house.

4) The house of Sa'd ibn Khaithamah. Khaithaman ؓ was the brother of the Banu An-Najjaar, and his house was called the Bachelors' House, since unmarried *Muhaajiroon* men stayed there.

5) The house of 'Abdullah ibn Salamah at Qubaa. All of the following *Muhaajiroon* ؓ stayed there under the hospitality of 'Abdullah ibn Salamah ؓ: 'Ubaidah ibn Al-Haarith ؓ; his mother, Sakheelah ؓ; Mistah ibn Uthaathah ibn 'Abbaad ibn Al-Muttalib ؓ; At-Tufail ibn Al-Haarith ؓ; Tulaib ibn 'Umair ؓ; and Al-Husain ibn Al-Haarith ؓ.

6) The house of the Banu Jahjabaa clan. The host there was

Mundhir ibn Muhammad ibn 'Uqbah ﷺ, and his *Muhaajiroon* guests were Az-Zubair ibn Al-'Awaam ﷺ; his wife, Asmaa bint Abu Bakr ﷺ; Abu Sabrah ibn Abee Ruhm ﷺ; and Abu Sabrah's wife, Umm Kulthoom bint Suhail ﷺ.

7) The house of the Banu 'Abdul-Ashhal clan; the host there was Sa'd ibn Mu'aadh ibn An-No'maan ﷺ. And his *Muhaajiroon* guests were Mus'ab ibn 'Umair ﷺ and his wife, Hamnah bint Jahsh ﷺ.

8) The house of the Banu An-Najjaar clan; the host there was Aus ibn Thaabit ibn Al-Mundhir ﷺ. And his guests were 'Uthmaan ibn 'Affaan ﷺ and his wife, Ruqayyah bint Allah's Messenger ﷺ.

True, the *Muhaajiroon* left behind their homes and wealth; but the *Ansaar* did not let them remember that reality, bestowing upon them such wonderful hospitality as made them feel welcome and at ease in their new surroundings.

What is truly striking about the *Muhaajiroons'* early days in Al-Madeenah is that, even though many people - from different tribes and backgrounds - shared the same home, one cannot find in any history book even a single example of a difference of opinion or quarrel that took place in those houses. Imagine the chaos that results when women from different families and backgrounds have to share the same house for months at a time; yet that is precisely what happened in Al-Madeenah, minus the chaos. To the contrary, the meanings of sacrifice, sharing, and loftiness pervaded Al-Madeenah's streets and homes. Peace reigned in that fledgling country even before the Messenger of Allah ﷺ arrived there. Everyone worked for the benefit of everyone else. Throughout the annals of history, no immigrant population has ever lived in such harmony with the native dwellers of a land as did the *Muhaajiroon* with the *Ansaar*. And it was nothing other than Islam and faith in Allah ﷻ that brought them together.

We must keep in mind that it was many *Ansaarees*, and not just a few among them, who opened their doors to guests from the

Muhaajiroon. Furthermore, the *Muhaajiroon* stayed on as guests not for days but for months, and so on a daily basis throughout that period, their *Ansaaree* hosts spent their wealth and gave their time in the service of their guests.

We must also remember that the *Muhaajiroon* had previously set an example for the *Ansaar*, in terms of how to sacrifice wealth and comfort for the cause of Islam. For the *Muhaajiroon* had not previously been poor; to the contrary, they owned wealth and houses; yet they left all of that behind in Makkah, seeking the pleasure of Allah ﷻ. They were as the Qur'an described them to be:

﴿لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

The Prophet ﷺ had not as of then migrated, and so Al-Madeenah was under the leadership of the 12 chosen representatives from the Second Pledge of Al-'Aqabah and the more prominent members of the *Muhaajiroon*.

One of the outstanding features of the new Muslim society was a lack of distinction according to class or rank or tribe. The most telling example of this new reality was the fact that Saalim ؓ, the freed slave of Abu Hudhaifah ؓ, was leading the Muslims in prayer. He ؓ deserved to lead because he ؓ knew the most Qur'an. We must remember that others more wealthy and of nobler lineage were present in Al-Madeenah; tribal chieftains of the *Ansaar* and many of Makkah's most prominent members were in Al-Madeenah, yet they chose a freed slave to lead them in prayer, showing that it was piety and knowledge, not wealth and status, that they valued most.

It behooves us to compare the two lands of migration, Abyssinia and Al-Madeenah. The main distinction between the two lands was that - and this was something new to the *Muhaajiroon* - the *Muhaajiroon* were able to spread Islam throughout Al-Madeenah, whereas the Muslims in Abyssinia were more akin to political refugees than to propagators of their religion. True, Muslims in Abyssinia enjoyed the freedom to practice their religion; nonetheless, they were strangers and were isolated from Abyssinia's Christian society. If they had a palpable impact on Abyssinia's people, it was an impact that was incomplete and lacked comprehensiveness. To be sure, the Muslims in Abyssinia enjoyed a better atmosphere than they had enjoyed in Makkah, but still, they weren't free to spread the message of Islam. Meanwhile, the *Muhaajiroon* enjoyed both freedoms: the freedom to practice their religion and the freedom to spread it to others. And so no sooner did the Muslims in Abyssinia hear news about the migration to Al-Madeenah than they headed there themselves, either directly or through Makkah - except for those who were ordered to remain there. Only one city or country had as of then become a completely Islamic society, and that was Al-Madeenah Al-Munawwarah.

Why Al-Madeenah Was Chosen As The Starting Point And Capital City Of The Muslim Nation

None but Allah ﷻ knows the many wisdoms behind Al-Madeenah being chosen as the place of migration for the Prophet ﷺ and as the stronghold of Islam. Even so, we may still, with our limited knowledge, explore and discuss at least some of the reasons why Al-Madeenah was ideally suited to the cause of Islam.

For one thing, Al-Madeenah, much more so than any other city in Arabia, was blessed with natural barriers that prevented armies from easily entering it. To its west, Al-Madeenah was bordered by an area of land that is called Harratul-Wabraa; and to its east, by a similar area of land that is called Harratul-Waaqim. Both

Harratul-Wabraa and Harratul-Waaqim are replete with black, volcanic rocks; the surface of both areas is jagged, rough, and rocky. And so during the lifetime of the Prophet ﷺ, no army, especially one that had horses and camels, could have launched an attack on Al-Madeenah from either its eastern or western fronts. The southernmost part of Al-Madeenah was filled with crowded gardens of date-palm trees, so that to attack Al-Madeenah from its southern front was like bringing an army through a forest or a jungle rather than through a wide-open field. The northern border of Al-Madeenah was exposed and was thus the only direction from which a foreign army could launch an attack. This geographical reality served the Muslims well, particularly during the Battle of Khandaq. When the Muslims found out that an army of 10,000 soldiers was marching towards them, they dug trenches all along the northern front of Al-Madeenah, thus effectively preventing that army from entering their city.

Also, the native dwellers of Al-Madeenah from the Aus and Khazraj tribes were excellently suited - by nature, disposition, and character - to bear the monumental task of defending Islam and spreading it to the far corners of the earth. They were noble in character and brave on the battlefield; they were accustomed to and loved freedom, for they never gave tributes or paid taxes to any king or foreign ruler.

The Prophet ﷺ was even related to one of the native subtribes of Al-Madeenah, the Banu An-Najjaar clan. The Prophet's grandfather was 'Abdul-Muttalib, and 'Abdul-Muttalib's mother was a woman from the Banu An-Najjaar clan. Her name was Salmaa bint 'Amr and she had married the Prophet's great grandfather, Haashim. When 'Abdul-Muttalib was born, Haashim left him with his mother in Al-Madeenah; then, while 'Abdul-Muttalib was still a child, his uncle, Al-Muttalib, came and took him back with him to Makkah. It must be remembered that blood relations among Arab tribes were highly honoured; from that perspective, it is interesting to note that, when the

Prophet ﷺ first arrived in Al-Madeenah, he ﷺ stayed as a guest of Abu Ayyoob Al-Ansaaree ؓ, a member of the 'Adee ibn An-Najjaar clan – and therefore a distant relative of the Prophet ﷺ.

Another more subtle advantage of Al-Madeenah was that, once the *Ansaar* and *Muhaajiroon* became inextricably linked to one another through the bonds of Islamic brotherhood, all Arabs became symbolically united. That is because all Arabs are descended from one of two forbears, 'Adnaan and Qahtaan. The *Muhaajiroon* were descendants of 'Adnaan; and the *Ansaar*, of Qahtaan. And so the 'Adnaan and Qahtaan Arabs – or at least some of them in those early days of Islam – became united under the banner of Islam. This is especially striking considering how, during pre-Islamic times, the children of 'Adnaan and of Qahtaan were, if not enemies, then at least rivals, competing with one another for the achievements they considered to be important. Once they became Muslims, *Shaitaan* (the Devil) was no longer able to arouse bitterness between them, as he used to do by reminding them of their different ancestries.

Some Of The Merits And Virtues Of Al-Madeenah

The city of Al-Madeenah gained honour and status once the Prophet ﷺ migrated to it, to the degree that it became superior to all places in the world, with the exception of Makkah Al-Mukarramah. Among Al-Madeenah's virtues are the following:

1) Its many Names:

It is a well-known feature of the Arabic language that, when one is important or honoured, one becomes known by many names; and this applies to people and things, and even to the Creator, Allah ﷻ, Whom Muslims acquaint themselves with by remembering His 99 names as well as their implications and meanings. Consider the great importance of the Day of Judgment and how it is mentioned throughout the Qur'an and *Sunnah* by different names. And we have hitherto discussed the various names of the Prophet ﷺ.

Now, among places, no city is known by more names than Al-Madeenah Al-Munawwarah; in fact, no city has even a quarter of the number of names that Al-Madeenah has, a statistic that at the very least underscores Al-Madeenah's status among the world's cities. Scholars have researched this issue and have counted as many as 100 names for Al-Madeenah.[1] These names have been listed by the following scholars: Az-Zarkashee, in *Ai'laam Al-Masaajid Bi-Ahkaam Al-Masaajid*; Al-Maj Al-Fayroz-Aabaadee, author of the famous *Al-Muheet Dictionary*; Noor Ad-Deen As-Samhoodee, in *Wafaa Al-Wafaa Bi-Akhbaar Daar Al-Mustafaa*; and Muhammad ibn Yusuf as-Saalihee, in *Subul-Al-Huda War-Rashaad Fee Seerati Khair-il-'Ibaad.*

The Most Famous of those Names

a) Yathrib. Allah ﷻ said:

﴿وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

"And when a party of them said: "O people of Yathrib (Al-Madeenah)! There is no stand (possible) for you (against the enemy attack)! Therefore go back!" And a band of them ask for permission of the Prophet ﷺ saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee." (Qur'an 33: 13)

Al-Yathrib was the name by which Al-Madeenah was known prior to Islam; however, it is related that, at some point during the Madanee period of the Prophet's biography, the Prophet ﷺ forbade people from using the name Yathrib for Al-Madeenah. True, the word 'Yathrib' is used in the Qur'an, but only as part of a quotation, to relate what the hypocrites said.

b) Taabah. Al-Baraa ibn 'Aazib ؓ reported that the Messenger of Allah ﷺ said, "Whoever calls Al-Madeenah 'Yathrib,' then let

[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah*, pg. 155. This is the most important of reference books that deal with the virtues of Al-Madeenah.

him ask for forgiveness from Allah ﷻ; for indeed, it is nothing other than Taabah." According to another narration, the Prophet ﷺ said, "It is Taabah, it is Taabah, it is Taabah."[1]

c) Al-Madeenah, which is the most famous name for the city of the Messenger of Allah ﷺ. Madeenah in Arabic means city; but if it is preceded by the letters *Alif* and *Laam* (Al-Madeenah, or 'the City'), then it is automatically understood that, of all of the cities of the world, Al-Madeenah Al-Munawwarah is being referred to. In many Verses of the Qur'an, "Al-Madeenah" is mentioned. For example, Allah ﷻ said:

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾﴾

"And among the Bedouins round about you, some are hypocrites, and so are some among the people of Al-Madeenah, they exaggerate and persist in hypocrisy, you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment." (Qur'an 9: 101)

And in another Verse, Allah ﷻ said:

﴿مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾﴾

"It was not becoming of the people of Al-Madeenah and the

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[1] Related by Ahmad (4/285), and Ash-Shawkaanee declared it to be weak in *Fathul-Qadeer* (4/268).

Bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad ﷺ when fighting in Allah's Cause) and (it is not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinoon (doers of good, i.e., those who perform good deeds totally for Allah's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the Sunnah (legal ways) of Allah's Messenger, Muhammad ﷺ)." (Qur'an 9: 120)

The word "Al-Madeenah" is often made into a compound name when it is coupled with adjectives, such Al-Mubaarakah (the Blessed), Al-Munawwarah (the Illuminated), and Al-Musharrafah (the Honored); therefore, one says, "Al-Madeenah Al-Mubaarakah," "Al-Madeenah Al-Munawwarah," "Al-Madeenah Al-Musharrafah," or some other similarly apposite phrase.

2) The Prophet's love of Al-Madeenah Al-Munawwarah

The Messenger of Allah ﷺ invoked his Lord, saying, "O Allah, make Al-Madeenah beloved to us, (with a love) that is like, or greater than, our love of Makkah."[1] And Anas ﷺ reported that, when the Prophet ﷺ would come back from a journey and would see the walls of Al-Madeenah, he ﷺ would spur his animal to go faster out of love for Al-Madeenah.

Prior to the Prophet's migration, Al-Madeenah was known for its fever, which would particular hit those who visited it from abroad. 'Aishah ﷺ reported that, when the Messenger of Allah ﷺ reached Al-Madeenah, Abu Bakr ﷺ and Bilaal ﷺ fell ill (with Al-Madeenah's fever). And when Bilaal's fever would temporarily leave him, he ﷺ would raise his voice and say, "O Allah, curse Shaibah ibn Rabee'ah, 'Utbah ibn Rabee'ah, Umayyah ibn Khalaf

[1] *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 157).

– just as they have expelled us from our land (and forced us) to (go to) a land of plague." The Messenger of Allah ﷺ then said, "O Allah, make Al-Madeenah beloved to us, (with a love) that is like, or greater than, our love of Makkah. O Allah, bless us in our *Saa'* and our *Mudd* (measurements used for trade), and make Al-Madeenah well and healthy for us, and transfer its fever to Al-Juhfah."[1]

3) The Prophet's special supplication for Al-Madeenah

'Anas ﷺ reported that the Prophet ﷺ said, "O Allah, place in Al-Madeenah twice the blessings that You have placed in Makkah."[2] In another *Hadeeth*, Abu Hurairah ﷺ said, "When people would see the first fruit (of the season), they would bring it to the Prophet ﷺ. Then when the Prophet ﷺ took it, he ﷺ would say, 'O Allah, bless us in our fruits; bless us in our city; bless us in our *Saa'* (measurement that was used for trade); and bless us in our *Mudd* (measurement that was used for trade; one *Mudd* is equal to the amount of two handfuls, and one *Mudd* is one-quarter the size of a *Saa'*). O Allah, indeed, Ibraaheem is Your slave, Your *Khaleel* (a special honoured distinction for which Allah ﷻ chooses whomsoever He wills), and Your Prophet. And indeed, I am Your slave and Prophet. Verily, He supplicated to You for Makkah; and verily, I am supplicating to You for Al-Madeenah, with what is similar to what he supplicated to You for Makkah, and with it a supplication that is similar to it (i.e., the previous supplication)."

4) Protection from Ad-Dajjaal (the Antichrist) and from Plagues

Allah ﷻ charged certain angels with the duty of guarding Al-Madeenah, so that when Ad-Dajjaal appears on earth, he will not be able to enter it. In fact, when he will be outside of Al-

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[1] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1889.

[2] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1885.

Madeenah, not only will he be prevented from entering it himself, but also his brother disbelievers and hypocrites inside of Al-Madeenah will be thrown out to him.

Al-Madeenah is also protected from plagues, for in the above-mentioned supplication, the Prophet ﷺ invoked Allah ﷻ to make it a healthy place. One of the obvious implications of that supplication is that the inhabitants of Al-Madeenah do not become afflicted with plague.

5) The Virtues of living patiently in Al-Madeenah

Sa'd ibn Abee Waqqaas ؓ reported that the Messenger of Allah ﷺ said, "Al-Madeenah is better for them, if they were only to know! No one leaves it, desiring to be away from it, except that Allah replaces him - in it - with someone who is better than him. And no one remains steadfast through the harshness and difficulties of living there, except that I will be an intercessor - or a witness - for him on the Day of Resurrection."[1]

6) The Virtues of Dying in Al-Madeenah

Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whosoever is able to die in Al-Madeenah, let him do so, for I will indeed intercede for the one who dies there."[2] And 'Umar ibn Al-Khattaab ؓ used to invoke Allah ﷻ, saying, "O Allah, bless me to die as a martyr for Your Cause (i.e., the cause of Islam), and make my death take place in the city of Your Messenger ﷺ."[3] Allah ﷻ answered 'Umar's supplication, for 'Umar ؓ was martyred in the *Mihrab* of the Messenger of Allah ﷺ, while he ؓ was leading Muslims in the *Fajr* (morning) prayer.

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[1] Related by Muslim, the Book of *Hajj*, chapter, "The Superiority of Al-Madeenah"; *Hadeeth* number: 1363.

[2] Related by Ahmad (2/74, 104), with an authentic chain; and Ibn Hibbaan declared it to be authentic (3741).

[3] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1890.

7) Al-Madeenah is the gathering place of *Eemaan* (faith)

Al-Madeenah is a city wherein *Eemaan* (faith) gathers and gains strength; evil, on the other hand, has a weak and unstable presence in Al-Madeenah. Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Verily, Al-*Eemaan* (faith) enters (joins, unites in, gathers in, returns to) Al-Madeenah, just as a snake enters (joins, unites in, gathers in, returns to) its lair."[1] And in another *Hadeeth*, the Prophet ﷺ said, "By the One Who has my soul in His Hand, none leaves it (i.e., Al-Madeenah), desiring to be away from it, except that Allah ﷻ replaces him - in it - with one that is better than him. Lo! Verily, Al-Madeenah is like the bellows: it removes filth. The Hour will not come to pass until Al-Madeenah expels its evil ones (evil inhabitants), just as the bellows expels filth from iron."[2]

8) Al-Madeenah expels evil deeds

Zaid ibn Thaabit ﷺ reported that the Messenger of Allah ﷺ said, "Verily, it (i.e., Al-Madeenah) is *Taybah*; it expels sins, just as fire expels filth from silver."[3]

9) Allah ﷻ protects Al-Madeenah from those Who Plot Against it and its Inhabitants

Sa'd ibn Abee Waqqaas ﷺ reported that the Messenger of Allah ﷺ said, "No one plots against the people of Al-Madeenah except that he dissolves, just as salt dissolves in water."[4] And the Prophet ﷺ said in another *Hadeeth*, "Al-Madeenah is *Haram* (inviolable, sanctified), so whosoever practices in it a *Hadath* (a sin

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[1] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, chapter, "*Al-Eemaan* Enters Al-Madeenah"; *Hadeeth* number: 1876.

[2] Related by Muslim, the Book of *Hajj*, chapter "Al-Madeenah Expels its Evil Ones"; *Hadeeth* number: 1381.

[3] Related by Bukhaaree, the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; *Hadeeth* number: 4050.

[4] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, chapter "The Sin of Those Who Plot Against Al-Madeenah's Inhabitants"; *Hadeeth* number: 1877.

or an evil deed that is not common and that is not recognized in the *Sunnah*) or gives shelter to a *Muhdith* (one who practices a *Hadath*), then upon him is the curse of Allah, the angels, and all of mankind; on the Day of Resurrection, neither obligatory deed nor voluntary deed will be accepted from him."[1]

10) Al-Madeenah's inviolability

Based on revelation from Allah ﷻ, the Prophet ﷺ declared Al-Madeenah to be inviolable, and so blood is not shed in it, weapons are not carried inside of it, no one within it is to be frightened, its trees are not cut, and so on. The Prophet ﷺ said, "Verily, Ibraaheem declared Makkah to be inviolable and he supplicated for it, and I have declared Al-Madeenah to be inviolable, just as Ibraaheem declared Makkah to be inviolable. And I have supplicated for its *Mudd* and *Saa* (measurements that are used in trade), with an invocation that is similar to the one that Ibraaheem ﷺ made for Makkah."[2]

In another *Hadeeth*, the Messenger of Allah ﷺ said, "This is a mountain (i.e., Mount Uhud) that loves us and that we love. O Allah, Ibraaheem indeed declared Makkah to be inviolable, and I indeed declare inviolable that which lies between its Laabitai (Laabitai are the two rocky areas of land that border Al-Madeenah from its east and west; and so the Prophet ﷺ was referring here to Al-Madeenah)." And in yet another *Hadeeth*, the Prophet ﷺ said about Al-Madeenah, "Its fresh grass is not to be cut; its quarries are not to be repelled (or prevented from grazing); its lost items are lawful only for those who identify them (by announcing that they have lost them and by describing them); and it is not fitting for its trees to be cut, unless a man wants to provide feed for his camel."[3]

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[1] Related by Bukhaaree, the Book of Trade, chapter "The Blessings of the Prophet's *Saa'* and *Mudd*"; *Hadeeth* number: 2129.

[2] Related by Bukhaaree, the Book of *Al-Maghaazee*, chapter "Uhud is a Mountain that Loves Us and that We Love"; *Hadeeth number : 4084*.

[3] Related by Ahmad (1/119).

These are some of the virtues that made the Prophet's Companions ﷺ become strongly attached to Al-Madeenah. They yearned to migrate to it, and once there, they wished to live in it. Once many strong believers were gathered and united in Al-Madeenah, they began to set their sights beyond its borders, working to spread Islam to the far corners of the earth.

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The Migration Of The Prophet ﷺ And Of His Companion, Abu Bakr As-Siddeeq رضي الله عنه

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1

The Failed Plans Of The Polytheists, And The Prophet's Preparations For Migration

The Abortive Attempt Of The Polytheists To Assassinate the Prophet ﷺ

The Quraish perceived the danger of their situation when, despite their reprehensible use of force and violence, they were not able to prevent the Prophet's Companions ﵃ from migrating to Al-Madeenah. The Quraish had two main fears: First, they feared that, with the Muslims now in Al-Madeenah, the trading caravans of the Quraish, which had to pass through Al-Madeenah, would be placed in extreme danger. Second, they feared that they would lose the political clout and power that they had wielded for so many years within the Arabian Peninsula. For these reasons, the leaders of the Quraish gathered together in the House of An-Nadwah; they needed to consult one another in order to arrive at some solution to their problems and to find some way of destroying the leader of their enemies. This meeting of theirs is referred to in the following Verse:

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out

(from your home, i.e., Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot." (Qur'an 8: 30)

Commenting on this Verse, Ibn 'Abbaas said, "One night, the leaders of the Quraish gathered in Makkah in order to consult one another. Some of them said, 'When he (i.e., the Prophet) wakes up, tie him up with ropes.' Others among them said, 'No, kill him.' And yet others among them said, 'No, banish him (from Makkah).' Allah made all of that known to the Prophet , and so 'Alee spent that night on the bed of the Prophet . Meanwhile, the Prophet left (for his journey). In the morning, they raided his home but found only 'Alee ; they then knew that Allah had thwarted their plot. They said, 'Where is this companion of yours?' He said, 'I do not know.' And so they followed his trail. When they reached the mountain, they became confused, and so they climbed it (in order to have a better view of the surrounding lands). When they passed by the cave, they saw a spider's web over its door, and they said, 'Had he entered here, the spider would not have spun its web over its door.' The Prophet spent three days in the cave."[1]

In his *Tafseer* of the above-mentioned Verse - and in a broader sense, of all Verses that speak about the plotting of the polytheists against the Prophet - Sayyid Qutb, may Allah have mercy on him, said, "It is a reminder about how things were in Makkah, before the situation improved for the Muslims. This Verse inspires a sense of confidence and certainty about the future and points to the planning, wisdom, and Almightiness of Allah regarding his commands and decrees. The Muslims of that generation, who were first to be addressed by the Qur'an, knew how things really were in Makkah and Al-Madeenah, with the knowledge of those who lived, saw, experienced, and witnessed the epic events that took place during that period. In order to make them prepared for

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/181), and to *Al-Fath*, in which Ibn Hajar declared its chain to be *Hasan* (acceptable) - in the explanation of *Hadeeth* number: 3905.

the present and appreciative of the peace and tranquility that they were enjoying in Al-Madeenah, it was enough to remind them about their immediate past, for not only were they saved from the plotting of the polytheists, but also they overcame them in the end. The polytheists plotted to tie up the Messenger of Allah ﷺ and imprison him until death; they contemplated killing him in order to immediately rid themselves of him; they also contemplated banishing him from Makkah altogether. They plotted and discussed all of these options and finally agreed to kill him. Their plot was especially insidious in that, instead of appointing one man among themselves to kill the Prophet ﷺ, they appointed many strong young men, one from each clan. If only one of them were to kill the Prophet ﷺ, the Prophet's clan, Banu Haashim, would exact revenge against that individual and probably against his entire clan; and all-out war would probably have erupted. Instead, with their plan, the blood of the Prophet's life would be spread among the various clans of the Quraish; that being the case, Banu Haashim would not be able to fight them all and would have to be satisfied with accepting blood money from them, and the matter would have ended there.

﴿وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ۝٣٠﴾

"They were plotting and Allah too was plotting; and Allah is the Best of those who plot." (Qur'an 8: 30)

This Verse depicts a terrifying reality, for what can weak, pathetic human beings do to counteract the complete power and might of Allah, the Almighty, Who has full control over his slaves. And Allah is Ever Encompassing all things."[1]

The Prophet ﷺ Prepares To Migrate

'Aishah رضي الله عنها, the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr رضي الله عنه at one of the two ends of the day, either in the morning or in the

[1] Refer to *Dhilaal Al-Qur'an* (3/1501).

evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he ﷺ would normally not come to us (it was the time of the day during which people would customarily take a nap). When Abu Bakr saw him, he said, 'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened.' When the Messenger of Allah ﷺ entered, Abu Bakr moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr except for me and my sister, Asmaa bint Abu Bakr. The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you.' Abu Bakr said, 'O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!' He ﷺ said, 'Verily, permission has been granted to me to leave and migrate.' Abu Bakr said, 'Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration!).'' The Prophet ﷺ said, 'Companionship.' Before I saw Abu Bakr cry that day, I never thought that anyone cried out of happiness. Abu Bakr then said, 'O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion.' They hired Abdullah ibn Uraiqit - a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from Banu Sahm ibn 'Amr - to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr)."[1]

In a long *Hadeeth* that is recorded in *Saheeh Bukhaaree*, 'Aishah said, "One day, while we were seated in the house of Abu Bakr, someone said to Abu Bakr at high noon, 'Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us.' Abu Bakr said, 'May my father

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (2/233-234).

and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour.' The Messenger of Allah ﷺ said to Abu Bakr ﷺ, 'Remove (from here) those that are with you.' Abu Bakr ﷺ said, 'They are none other than your family.' The Prophet ﷺ said, "Verily, permission has been given to me to leave.' Abu Bakr ﷺ (expectantly) said, 'Companionship, may my father be sacrificed for you, O Messenger of Allah!' The Messenger of Allah ﷺ said, 'Yes.' Abu Bakr ﷺ said, 'May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me.' The Messenger of Allah ﷺ said, 'For its price (i.e., I will only take it if you allow me to pay you its price).' So we prepared the mounts for their journey as quickly as we could, and we made for them a *Sufrah* (a mat that is used for eating) in a bag. Asmaa bint Abu Bakr ﷺ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr ﷺ went to a cave in Mount Thaur, where they remained in hiding for three nights. Abdullah, the son of Abu Bakr ﷺ, who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if it he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i.e., to the Prophet ﷺ and Abu Bakr ﷺ) when darkness mixed (in the sky). Aamir ibn Fuhairah, the servant of Abu Bakr ﷺ, would herd a *Minhah* of sheep (a *Minhah* refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr ﷺ) one hour after *'Eesha*. They would have the benefit of *Risl* at night – the milk of the said herd and its *Radweef* – until Aamir ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The Messenger of Allah ﷺ and Abu Bakr ﷺ hired a man from Banu Ad-Dail; he was from Banu Abd ibn Adee, and he was a guide and a *Khireet* –

a *Khireet* is an expert guide. He had an alliance with the family of Al-'Aas ibn Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir ibn Fuhairah and their guide, who led them along the pathways of the seaside."[1]

The Messenger ﷺ Leaves For The Cave

Other than 'Alee ibn Abee Talib ؓ, Abu Bakr As-Siddeeq ؓ and the family of Abu Bakr ؓ, no other person knew that the Messenger of Allah ﷺ left when he did. As for Alee ؓ, the Messenger of Allah ﷺ ordered him to stay behind in order to return to people the valuable items that they had entrusted to him. It is a well-known fact that whenever anyone feared over a valuable item - fearing loss or theft or otherwise - that person would entrust the item to the Messenger of Allah ﷺ, knowing fully well that he was a paragon of both truthfulness and trustworthiness.

After they met at an appointed time, the Messenger ﷺ and Abu Bakr ؓ left from a small opening behind Abu Bakr's house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr ؓ took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave, they had an appointment with their guide, Abdullah Ibn Uraiqat.

The Prophet's Supplication When He Left Makkah

It is related that, when the Prophet ﷺ was leaving Makkah, he ﷺ invoked Allah ﷻ, saying, "All praise is for Allah, Who created me, prior to which time I was non-existent. O Allah, help me

[1] Related by Bukhaaree, the Virtues of the *Ansaar*, chapter "The *Hijrah* (migration) of the Prophet ﷺ and the Companions ؓ to Al-Madeenah"; *Hadeeth* number: 3905.

overcome the terror of the world, the vicissitudes of time, and the hardships of the nights and days. O Allah, be my Companion on my journey, and my Successor over my family (A successor is one who succeeds another due to the latter's absence or death); and bless me in that which You have provided for me; make me humble to (and for) You; make me upright in character; make me beloved to You; and do not make me dependent upon people. O Lord of the weak ones, and O my Lord: I seek refuge with Your Noble Countenance, for which the heavens and earth shine, and with which darkness is dispelled, and upon which the matter of the first ones and the last ones becomes good (and upright) - from Your anger befalling me and from Your wrath descending upon me. I seek refuge with You from the termination of Your Favour (upon me), from the suddenness of Your wrath, from the departure of the good health that You bless (me) with, and from all (forms of) Your wrath. It is Your Right that I should strive to please you as much as I am able to. There is neither might nor power except with You."[1]

When he ﷺ was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said, "By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you)."[2]

Imam Ahmad related from Ibn 'Abbaas ؓ that, "The Polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain - Mount Thaur - they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein which the Prophet ﷺ and Abu Bakr ؓ were hiding), they saw upon its door a spider's web. And they said, 'Had he entered here, a spider would not have woven (a web) over its door."[3] Allah's

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (3/230-234).

[2] Related by At-Tirmidhee, the Book of Virtues, chapter "The Superiority of Makkah" (5/722).

[3] *Musnad Imam Ahmad* (1/348).

'soldiers' work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah ﷻ said:

﴿وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟
لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ
ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ
﴿٣١﴾﴾

"And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example?" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind." (Qur'an 74: 31)

Allah's Care And Protection Of His Messenger ﷺ

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he ﷺ in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah ﷻ, hoping for His help and support. Allah ﷻ said:

﴿وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ
سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾﴾

"And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madeenah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Qur'an 17: 80)

When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr ؓ could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr ؓ and informed him that Allah ﷻ would help them out of their difficult situation. Abu Bakr ؓ later said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be quiet, O Abu Bakr, two and Allah is their third."[1]

Allah ﷻ said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he ﷺ said to his Companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allah is with us." Then

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[1] Related by Bukhaaree, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the *Muhaajiroon*"; *Hadeeth* number: 3653.

Allah sent down his Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

In his commentary of this Verse, At-Tabaree said, "Here, Allah ﷻ informs the Prophet's Companions ﷺ that it is He, and not them, Who is the guarantor of His Messenger's success and victory over the enemies of His religion. Allah ﷻ reminds them of how He saved the Prophet ﷺ when he was greatly outnumbered. So in effect, He is saying to them: O believers, regardless of whether or not you help My Messenger when he asks you for help, I will help him.The Prophet ﷺ told Abu Bakr ﷺ not to be sad or afraid because he knew that Abu Bakr ﷺ was afraid that the Quraish would find out where they were. And so the Messenger of Allah ﷺ said to him: Do not be sad (or afraid), for indeed, Allah is with us and will help us, so that the polytheists will not find us. Also, it is as if Allah ﷻ is saying: Allah ﷻ helped him against his enemies when he was afraid and greatly outnumbered, then how is it that He will forsake him and make him dependant upon you when He has strengthened him and increased the number of his followers."[1]

Also commenting on the above-mentioned verse, Dr. Abdul-Kareem Zaidaan said, "In this Verse, Allah ﷻ relates that the Prophet ﷺ said, 'Surely Allah is with us.' In another Verse, in the course of discussing those who fear Allah and are good-doers, Allah ﷻ said:

﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾

"Truly Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (Qur'an 16: 128)

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[1] *Tafseer At-Tabaree* (10/135).

In the latter Verse, Allah ﷻ mentions that He is with those who fear Him and those who are good-doers, but in the former Verse no similar stipulation of a quality or of a deed - fearing Allah, doing good deeds, etc. - is made. Therefore, Allah being with the Messenger ﷺ and his Companion ؓ is of a higher level than Allah ﷻ being with those who fear Him and those who are good-doers. That Allah ﷻ is with the Messenger ﷺ and his Companion ؓ means that He helps them with signs and miracles."[1]

Sayyid Qutb also commented on the above-mentioned Verse, saying, "This refers to when the Quraish lost patience with Muhammad ﷺ, as is always the case when the tyrannical dark forces of evil are faced with the truth. Not being able to ward off the truth, the leaders of the Quraish plotted against the Prophet ﷺ and agreed to rid themselves of him by killing him. But Allah ﷻ informed him of their plot and inspired him with the command that he should leave Makkah, taking with him no army of helpers, but rather a single Companion ؓ. The superior material strength of the polytheists over the Prophet ﷺ was obvious and clear. But then what was the end result? Despite the fact that, materially speaking, the Quraish were stronger and that they outnumbered the Prophet ﷺ and his Companion ؓ, Allah ﷻ blessed the Prophet ﷺ with victory, helping him with forces that the human eye cannot see. The polytheists were then faced with humiliation and defeat, and Allah 'Made the word of those who disbelieved the lower most, while it was the Word of Allah that became the upper most.' This was a reminder (to the Prophet's Companions ؓ) of Allah's help for his Messenger ﷺ at a time when all odds were against him, a reminder that Allah ﷻ was fully able to send the Prophet ﷺ to another people, to those who would not tarry and linger when it came to helping him ﷺ."[2]

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[1] *Al-Mustafaad Min-Qisas-ul-Qur'an* (2/100).

[2] Refer to *Fee Dhilaal Al-Qur'an* (3/1656).

The Tent Of Umm Ma'bad On The Path Towards Al-Madeenah

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr ؓ exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he ﷺ was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail, whose name was Abdullah ibn Uraiqit. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

On his way to Al-Madeenah, the Prophet ﷺ passed by Umm Ma'bad in Qudaid. Umm Ma'bad's full name is 'Aatikah bint Ka'ab Al-Khuzaa'iyyah, and Qudaid was an area in which the Khuzaa'ee tribe lived. Umm Ma'bad's brother was Khunais ibn Khalid Al-Khuzaa'ee; it was he who related Umm Ma'bad's story. His narration of her story is related by many narrators, and thus has been recorded in many books of *Seerah*. In regard to Umm Ma'bad, ibn Katheer said, "Her story is well-known and is related through many chains that strengthen one another." The narration of Khalid ibn Khunais ؓ, who was a Companion of the Messenger of Allah ﷺ, is as follows:

"When the Messenger of Allah ﷺ left Makkah, he left with the intention to migrate to Al-Madeenah. Accompanying him were the following: Abu Bakr ؓ; Abu Bakr's servant, 'Aamir ibn Fuhairah ؓ; and their guide, Abdullah ibn Uraiqit Al-Laithee. They passed by the tent of Umm Ma'bad Al-Khuzaa'iyyah; Umm Ma'bad was an old yet strong and hardy woman. She was sitting down with her arms folded over her knees outside of her tent.They asked her whether she had meat and dates that they

could purchase from her, but they got none of that from her. The provisions of her people had run out, and they were living through a period of drought. The Messenger of Allah ﷺ saw a sheep at the side of the tent and said, 'What about this sheep, O Umm Ma'bad?' She said, 'It is, despite being weak, the sole sheep that is left behind (after the drought).' The Prophet ﷺ said, 'Does it contain any milk?' She said, 'It is weaker than that (i.e., no, it contains no milk).' The Prophet ﷺ asked, 'Do you give me permission to milk it?' She said, 'Yes, may my mother and father be sacrificed for you! Certainly, if you find milk in it, then milk it.' The Messenger of Allah ﷺ made a supplication for it and passed his hand over its udder. He ﷺ mentioned Allah's Name, and invoked for Umm Ma'bad to be blessed in her sheep. The sheep then opened its legs, getting in a position to be milked, and milk began to come out (from its udder). The Prophet ﷺ asked for a container to be brought to him, one that was large enough to feed a group of people. He then milked a large quantity of milk into it, milk that continued to flow until it became filled to the top. He ﷺ then gave Umm Ma'bad milk to drink, and she drank until she became fully satisfied. He ﷺ then gave his Companions to drink, until they became fully satisfied. The Prophet ﷺ was the last of them to drink. Next, they began to drink over and over again until they all became fully satisfied. And then the Prophet ﷺ milked the sheep into the container for a second time, until it became filled to the top again. They left the sheep (and the container) with her, completed the transaction (by paying her), and then departed from her. Umm Ma'bad did not have to wait long before her husband, Abu Ma'bad, returned to her, herding back with him a number of emaciated she-goats, which were so weak that they hobbled from one side to another.When Abu Ma'bad saw the milk, he became amazed and asked, 'Where did you get this milk from, O Umm Ma'bad. The sheep (we own) is far from pastureland and has not given birth, and there is no other milk-bearing sheep in the house.' She said, 'No, by Allah, (you are right). But what happened is that a blessed man passed by us, and such and such was his situation.' Abu Ma'bad said, 'O Umm

Ma'bad, describe him for me.' She said, 'I saw a man who was patently handsome and whose face was radiant; and he had good manners. He was not skinny or emaciated, and he can overall be described as being handsome. His eyes were *Da'aj* (i.e., the black part of his eyes was extremely black, and the white part of them was extremely white), and his eyelashes were long. His voice was not strident, his neck was long, and his beard was thick. The hairs of his eyebrows were thin and long, and both eyebrows were joined together. If he remained silent, then there was a sense of dignity about him; and if he spoke he would be covered by beauty and radiance. Seen at a distance, he is the most handsome and magnificent of people. And from up close, he is the sweetest and best of people. His speech is sweet and positively true; he speaks moderately, neither too much nor too little. He is of medium-height; neither is he taller than most people nor is he so short as to be disparaged (for being short). He ﷺ was the most radiant of the three in appearance and the most esteemed as well. He had companions who surrounded him. If he spoke, they listened attentively. And if he commanded, they hurried to execute his command. He is such that people should serve him and gather around him. He does not frown, and he is certainly not in the least linked to ignorance.' Abu Ma'bad said, 'By Allah, he is the companion of the Quraish whose affair had been mentioned to us I have indeed resolved to become his companion, and I will indeed achieve that goal if I find a way to do so.'''[1]

Suraaqah Ibn Maalik Joins In The Hunt For The Messenger Of Allah ﷺ

Throughout the gathering places of Makkah, the leaders of the Quraish announced that they were offering a reward for anyone who brought back the Prophet ﷺ, dead or alive. The reward that they offered was no paltry sum; it was one-hundred camels, which in those times was considered a great deal of wealth. News

[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 107).

of the reward spread not only throughout the precincts of Makkah, but also to the many tribes that lived in areas close to Makkah. As soon as he heard about the said reward, Suraaqah ibn Maalik ibn Jo'shum decided to do whatever he could to find and apprehend - and kill, if necessary - the Messenger of Allah ﷺ. He was, however, not the only one that was looking to gain the reward; many others also joined in the hunt, which is why it was of course wise for the Prophet ﷺ to remain in the cave of Thaur for a number of days. Little did Suraaqah know that, although he went out seeking the blood of the Prophet ﷺ, he would return as a follower of the Prophet ﷺ, doing all that was in his power to protect him from the Quraish.

'Abdur Rahmaan ibn Maalik Al-Mudlijee, nephew of Suraaqah ibn Maalik, related on the authority of his father that Suraaqah said:

"Messengers from the disbelieving Quraish came to us and offered a reward to anyone who came back with the Messenger of Allah ﷺ or Abu Bakr ؓ; the reward was to be given to anyone who killed or captured either of the two. While I was sitting down with some of my fellow Banu Mudlij clansmen, a man came to us and said, 'O Suraaqah, I have just seen shades of blackness along the seaside (i.e., he saw figures in the distance that appeared to him as shades of blackness). I think that they were Muhammad ﷺ and his Companions ؓ.' I knew that it was indeed them (that the man saw), and I said to him, 'Indeed it is not them (he wanted to trick the man, so that he could get the reward all for himself); what you saw were such and such people. Go forth with our spies.' I then stayed in that gathering for an hour, after which I stood up, entered (my home), and ordered my female servant to take my horse to the other side of the hillside and to restrain it there for me. Meanwhile, I took my spear and went out with it from the back exit of my house. I let my spear's blade drag on the ground, and I lowered its higher (i.e., other) end. When I reached my horse, I mounted it. I spurred it to go fast, so that I could reach them (more quickly). When I had almost reached them, my horse

stumbled, and I fell off of it. I stood up, reached down with my hand to my quiver, and took out from it *Al-Azlaam* (glasses that were used in pre-Islamic times; upon them was written either, 'Do,' or, 'Don't do'; based on what was written on the randomly chosen glass, one would decide upon what course of action to take). I asked to be told by the *Al-Azlaam* what I should do: whether I should harm them or not. What came out was the answer I disliked (i.e., not to harm them). I mounted my horse and disobeyed the *Al-Azlaam*. My horse brought me nearer until I could hear the recitation of the Messenger of Allah ﷺ, who did not turn around; Abu Bakr ؓ, on the other hand, turned around frequently. The two forelegs of my horse sank into the ground, and continued to do so until the horse was knee-deep (into the ground); I fell off of the horse and then proceeded to prod it (into getting its forelegs out of the ground). It rose, but barely got its forelegs out. When it had straightened up in an upright position, the remains (of earth) on its hands formed shining smoke in the sky I (again) asked for guidance from *Al-Azlaam*, and (again) what came out was the answer I disliked. I called out to them, asking for a promise of safety. They stopped, and I rode my horse until I reached them. When I had earlier been prevented (over and over again) from reaching them, it occurred to me that the affair of the Messenger of Allah ﷺ (i.e., Islam) will become victorious. I said to him, 'Verily, your people have placed a reward over you,' and I informed them about what the people (i.e., the Quraish) wanted to do with them. I offered them provision and equipment, but they took nothing from me; nor did they ask me (for anything), except, that is, when he ﷺ said, 'Keep our matter a secret (i.e., don't tell anyone where we are).' I asked him to write for me on a scroll a guarantee of safety. He ﷺ ordered 'Aamir ibn Fuhairah ؓ to write it, and 'Aamir then wrote it down (for me) on a piece of leather. The Messenger of Allah ﷺ then resumed his journey."[1]

There is a famous story about Suraaqah that has been related by Ibn 'Abdul-Barr, Ibn Hajar, and others. In Ibn 'Abdul-Barr's

[1] Related by Bukhaaree.

narration, it is related that the Messenger of Allah ﷺ once said to Suraaqah ibn Maalik ﷺ, "How shall it be with you when you wear the two bracelets of Kisra?" Years later, during the caliphate of 'Umar ﷺ and just after the Muslims conquered the lands of Persia, Kisra's two bracelets, belt, and crown were brought to 'Umar ﷺ. 'Umar ﷺ sent for Suraaqah ibn Maalik ﷺ, and when the latter came, 'Umar ﷺ attired him in the two bracelets. Suraaqah ﷺ was a hirsute man, having an especially hairy forearm. After 'Umar ﷺ instructed Suraaqah ﷺ to raise his hands, 'Umar ﷺ said, "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz, the one who used to say, 'I am the lord of mankind,' and has made Suraaqah ibn Maalik ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on." 'Umar ﷺ raised his voice with these words, instructed Suraaqah ﷺ to climb a riding animal, and paraded with him through the streets of Al-Madeenah, while the people surrounded him. Meanwhile, Suraaqah ﷺ also raised his voice, repeating the words of 'Umar Al-Faarooq ﷺ: "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz and has made Suraaqah ﷺ ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on."

He Whom Allah Guides None Can Lead Astray; A Final Word On Suraaqah Ibn Malik ﷺ

At first, Suraaqah ﷺ wanted to capture the Messenger of Allah ﷺ dead or alive, in order to gain a reward of one-hundred camels. How quickly things changed, though, when he soon ended up doing the opposite of what he had set out to do; he even helped draw the attention of the polytheists away from the Messenger of Allah ﷺ. For if he came across another mercenary who was also pursuing the Prophet ﷺ, he would say to him, "You are now free of his face," ostensibly telling the man that it was too late to capture the Prophet ﷺ, but inwardly hoping to dissuade him from continuing on his pursuit. When Suraaqah ﷺ was finally sure that the Prophet ﷺ had reached Al-Madeenah Al-

Munuwaarah, he began to tell people about his story and about what had happened to his horse when he had been in close pursuit of the Prophet ﷺ. News spread about his encounter with the Prophet ﷺ and about what he did afterwards to draw people's attention away from the Prophet ﷺ, until he became the topic of discussion in all of Makkah's social circles. The leaders of the Quraish feared that Suraaqah's story would inspire some of Makkah's inhabitants to embrace Islam. They dared not physically harm Suraaqah ؓ, for he was the leader of a strong clan, but Abu Jahl did respond nonetheless by sending verses of poetry to the people of Banu Mudlij, condemning Suraaqah ؓ for his actions. Suraaqah ؓ responded by sending back verses of poetry in which he censured Abu Jahl for knowing that Islam was the religion of Truth but still refusing to become a Muslim; in his poem, Suraaqah ؓ also stated that the time was near when people would race in throngs to the Prophet ﷺ in order to join the ranks of his followers.

The *Ansaar* Gather To Welcome The Messenger Of Allah ﷺ

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "O group of Arabs, here comes your grandfather whom you have

been waiting for." The Muslims raced to their weapons and then set out to meet the Messenger of Allah ﷺ in the open terrain of Al-Harrah. He led them towards the right, until he stopped with them in the district of the 'Amr ibn 'Auf clan. This was on a Tuesday in the month of Rabee'Al-Awwal. Abu Bakr ﷺ stood up for the people, and meanwhile, the Messenger of Allah ﷺ sat down and remained quiet. The people of the *Ansaar*—specifically those who had never before seen the Messenger of Allah ﷺ - began to greet Abu Bakr ﷺ (thinking that he was in fact the Messenger of Allah ﷺ). But then when the sun came over the Messenger of Allah ﷺ so that he was no longer protected by shade, Abu Bakr ﷺ went and shaded him with his robe. Everybody then knew which of the two the Messenger of Allah ﷺ was. The Messenger of Allah ﷺ remained in the district of Banu 'Amr ibn 'Awf for somewhere between thirteen to nineteen nights. During that period, the Muslims built the *Masjid* that was established upon piety - *Masjid Quba*. The Messenger of Allah ﷺ prayed in that *Masjid*, after which he climbed his riding animal (getting ready to set out for Al-Madeenah).

After the Prophet ﷺ had spent a number of days in Quba and wanted to move on towards Al-Madeenah, he sent for the *Ansaar*. They came and greeted both the Prophet ﷺ and Abu Bakr ﷺ. And they said, "Ride in safety and with (our) obedience (to you)." The Prophet of Allah ﷺ and Abu Bakr ﷺ climbed their mounts, and (for protection) they were surrounded by weapons. When the Prophet ﷺ finally arrived in Al-Madeenah, someone who witnessed his arrival said, "The Prophet of Allah ﷺ has come, The Prophet of Allah ﷺ has come." The people began to look towards him and say, "The Prophet of Allah ﷺ has come."

It was a day of happiness and joy, a day that was unprecedented in the history of Al-Madeenah. People attired themselves in their best clothing, as if it was a national holiday; in fact, it was a holiday and a day of exuberant celebration, for it was the day on which Islam physically moved from its narrow sphere in Makkah - narrow not because of the city but because of its inhabitants - to

the spaciousness of Al-Madeenah, from which it soon spread to the various corners of the globe. The people of Al-Madeenah graciously received Allah's great favour upon them. They were thankful that their land was being appropriated for the service of Islam. It was with the knowledge of these blessings that the people of Al-Madeenah left their homes in a state of joy and happiness, all the while saying, "O Messenger of Allah, O Muhammad, O Messenger of Allah."[1]

The following is related by Imam Muslim: "When the Messenger of Allah ﷺ entered Al-Madeenah, the men and women climbed to the top of their houses, and the children and servants scattered about in the streets, calling out, 'O Muhammad, O Messenger of Allah, O Muhammad, O Messenger of Allah!'"[2]

After this hospitable and joy-filled reception, which remains unparalleled in the annals of history, the Messenger of Allah ﷺ continued to march forward until he reached the house of Abu Ayyoub Al-Ansaaree ؓ. Within a long narration that is related by Anas ؓ, the Prophet ﷺ asked, "Which of the houses of our family is closest?"

Abu Ayyoub ؓ said, "Mine is, O Prophet of Allah. Here is my home, and here is my door." The Prophet ﷺ said, "Go and prepare for us a *Maqeel* (a *Maqeel* is a place in which one takes a noon nap)." The Messenger of Allah ﷺ then remained a guest in the house of Abu Ayyoub ؓ until the construction of his *Masjid* and homes was completed.

This marked the end of the migration of the Prophet ﷺ and his Companions ؓ to Al-Madeenah. But the migration of the Prophet ﷺ did not mark the end of the goals and purposes that the migration itself signified. The Prophet's safe arrival in Al-Madeenah was a harbinger of good things to come. His arrival signified the end of one phase of his *Da'wah* and the beginning of

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[1] Refer to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 353).

[2] Related by Muslim, chapter "Concerning the *Hadeeth* of *Hijrah* (migration)"; *Hadeeth* number: 2009.

an entirely new phase. The establishment of a Muslim country, which was realized with the migration of the Prophet ﷺ, enabled the development of a wonderfully civilized and advanced society, one that was established upon faith, piety, goodness, and justice. Because this new country was established on these principles, it was soon able to overcome the two greatest empires of the time: the Persian and the Roman Empires.

Benefits, Lessons, and Morals

1) The struggle between truth and falsehood is as old as it is lasting in this world

That, in this world, the struggle between truth and falsehood is perpetual and lasting is from the *Sunan* (ways) of Allah ﷻ regarding his creation. Allah ﷻ said:

﴿ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾﴾

"Those who have been expelled from their homes unjustly only because they said : "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty." (Qur'an 22: 40)

Despite the fact that the said struggle often repeats itself throughout history, its eventual end is known:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

"Allah has decreed : "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty." (Qur'an 58: 21)

2) The enemies of Islam constantly plot against those who call upon others to embrace the truth

When someone invites his people to embrace the teachings of Islam, his opponents will fight him in any way they can, either through imprisoning him, killing him, or banishing him from their lands. It is upon the *Daa'ee* (one who invites unto the way of Allah) to seek refuge with Allah ﷻ from their harm and to place his complete trust upon Allah ﷻ; it is also upon him to know that evil plots encompass none save those who make them. Allah ﷻ said:

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ۝٣٠﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning: and Allah is the Best of the planners." (Qur'an 8: 30)

One of the ways in which the people of falsehood wage war against their enemies is to use wealth to tempt weak souls, using them as a means to achieve their ends. That is why the leaders of the Quraish offered a sum of one-hundred camels to anyone who came back to them with the Messenger of Allah ﷺ, either dead or alive. Many greedy and weak souls went out to gain that award. One such person, Suraaqah ؓ, went out to gain that paltry, worldly sum – which, if he had achieved it, would have been the cause of his destruction – but instead came back, by the blessings of Allah, with the greatest acquirement possible for man: *Eemaan* (faith). Hitherto used as a tool to capture the Prophet ﷺ, Suraaqah ؓ became an instrument through which the Prophet ﷺ remained protected, for Suraaqah ؓ then tried his utmost to throw others off the Prophet's track. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۝٣٦﴾

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell." (Qur'an 8: 36)

3) It is a Muslim's Duty to plan and take action to achieve his goals

When one studies the migration of the Prophet ﷺ to Al-Madeenah, one is struck by two important aspects of his journey: First, the detailed planning behind the Prophet's departure from Makkah and journey towards Al-Madeenah; and second, the practical, necessary actions that the Prophet ﷺ took to make sure that he achieved his goal of safely arriving in Al-Madeenah. Therefore, one should understand that planning is a part of the Prophet's *Sunnah,* which means that a Muslim should have an effective and practicable plan for everything that is required of him in life. Those who do not plan the affairs of their lives, but rather pride themselves in their spontaneity and impulsiveness, end up hurting themselves as well as other Muslims.

In regard to when the Prophet ﷺ began to prepare for his journey to Al-Madeenah, one should notice the following:

To make sure that he would safely arrive in Al-Madeenah, the Prophet ﷺ made a detailed plan for his trip. In fact, every aspect of the Prophet's journey was well-planned in advance; for example:

a) The Prophet ﷺ visited Abu Bakr ﷺ at that part of the day when it is hottest, a time during which people normally do not come out of their homes. He ﷺ came at that time so as to avoid being seen by Quraish's leaders or their spies.

b) So as to avoid being recognized, the Prophet ﷺ concealed his identity while he was going to Abu Bakr's house. In one narration, it is mentioned that the Prophet ﷺ had wrapped his head and most of his face up in some cloth.

c) The Prophet ﷺ ordered Abu Bakr ﷺ to remove from his

presence anyone that was inside of his house. And then when he ﷺ spoke, the only thing he mentioned was that they were going to depart for Al-Madeenah; he ﷺ made no mention of the direction or the roads they were going to take to complete their journey.

d) They left during the night, from the back door of Abu Bakr's house.

e) One of the main precautions that the Prophet ﷺ took was that he travelled by unused and unknown roads. In doing so, he sought the help of one who had expert knowledge about desert pathways. The person the Prophet ﷺ hired was a polytheist; nonetheless, the Prophet ﷺ knew that he could be trusted. This proves that as long as an expert in a given area of knowledge was trustworthy, the Messenger of Allah ﷺ did not hesitate to rely on his knowledge, regardless of his faith.

The Prophet ﷺ chose trustworthy and skilled people to help him complete his journey. We should note that the people he chose were trustworthy relatives of either himself or of Abu Bakr ؓ or people who were qualified for a single important task. That the Prophet ﷺ chose the right people for each specific task made the overall success of the journey all the more likely.

It was an excellent ploy to have 'Alee ibn Abee Taalib ؓ sleep in the place of the Messenger of Allah ﷺ. The disbelievers ended up being completely deceived, thinking throughout the night and the morning that the Prophet ﷺ was sleeping in his bed. Since someone, namely 'Alee ؓ in particular, was sleeping in the bed of Prophet ﷺ, the Prophet ﷺ was able to leave unnoticed in the dark hours of the night. When the plotting disbelievers woke up in the morning, their eyes remained fixed on the bed of the Messenger of Allah ﷺ, and they had no doubt that the Prophet ﷺ was still sleeping. There was, after all, some person who was still sleeping and rolled up in a blanket, and they had no reason to believe that that person was anyone other than the Prophet ﷺ.

The heroes of the Prophet's migration are as follows:

1) 'Alee ؓ: He remained behind and slept in the bed of the Prophet ﷺ to confuse the polytheists, to return the wealth that people had entrusted to the Prophet ﷺ, and to then wait for the right moment to begin his journey towards Al-Madeenah.

2) 'Abdullah ibn Abu Bakr ؓ: In the early days of the *Hijrah,* while the Prophet ﷺ was in the cave with Abu Bakr ؓ, Abdullah ؓ gathered intelligence and kept a close eye on the movements of the enemy.

3) Asmaa Dhaat-An-Nitaaqain ؓ: It was she who carried provisions from Makkah to the cave, having to do so in a stealthy and careful manner, in order to avoid being seen by those polytheists who were searching for the Prophet ﷺ in order to kill him.

4) 'Aamir ibn Fuhairah ؓ: He was a simple and trustworthy shepherd who would give meat and milk to the Prophet ﷺ and Abu Bakr ؓ while they were in the cave; he also contributed to the Prophet's mission by erasing his and Abu Bakr's ؓ footprints, which would otherwise have been noticed by those who were searching for them.

5) 'Abdullah ibn Uraiqit: Throughout the journey, he acted as a trustworthy and skilled guide.

Based on what I have hitherto mentioned, it is clear that the Prophet ﷺ did all that was physically possible to successfully go from Makkah to Al-Madeenah without being apprehended by they enemy. His plan was both detailed and intricate; in short, he made preparations for all possible contingencies. Despite the fact that the plan was detailed, it was not overly complicated, in that he used the exact number of people that were necessary for the mission, no more and no less. Having done all that he could to ensure the success of his journey, the Prophet ﷺ placed his complete trust in Allah ﷻ, knowing fully well that Allah ﷻ would protect him from the enemy.

4) In order to achieve one's goals, one must plan and strive and work

It is compulsory in Islam for one to do all that is Islamically lawful in order to achieve his goals. This does not mean, however, that one will actually end up achieving all of his goals, for success ultimately depends upon Allah's Decree and command. So in addition to the physical steps one takes in order to achieve his goals, one must place his complete trust upon Allah ﷻ. Taking reasonable, practical steps and depending upon Allah: these are the two ingredients of success, and if a person is lacking in either of them, his level of *Tawakkul* (trust in Allah ﷻ) is deficient.

The Messenger ﷺ did all that was humanly possible when he prepared for his migration to Al-Madeenah; at the same time, however, he depended completely upon Allah ﷻ, invoking Him and asking Him to make his journey a successful one. Then, the Prophet's prayers were answered: the polytheists could not see him in the cave, Suraaqah ﷺ was prevented from approaching him, and so on from the various ways in which Allah ﷻ protected him ﷺ.

5) A Muslim must have faith in the miracles with which Allah ﷻ blessed the Prophet ﷺ

During the migration of the Prophet ﷺ, miracles occurred that remind us of Allah's care and protection of His Messenger ﷺ. One such miracle was how – at least as is recorded in certain narrations – a spider wove its web over the mouth of the cave in which the Prophet ﷺ was hiding. Another miracle occurred when the Messenger ﷺ passed by the tent of Umm Mu'bad, in terms of how a great deal of milk came out of a weak, emaciated sheep. And yet another miracle occurred when Suraaqah ﷺ was prevented from advancing towards the Prophet ﷺ when he had the intention of killing the Prophet ﷺ or at the very least capturing him. There is even another miracle that is related to Suraaqah ﷺ: the Prophet ﷺ promised him that he would one day wear the two bracelets of Kisra, the Emperor of Persia – something that seemed near impossible at the time, but that actually ended up happening

years later during the caliphate of 'Umar ibn Khattaab ﷺ. The point here is that as Muslims, we should not shy away from discussing and appreciating such miracles. As long as a miracle is established in the authentic *Sunnah* of the Prophet ﷺ, we should believe in it, mention it in circles of knowledge, and point out to the people that it is from the signs of Prophethood.

6) It is permissible for a Muslim to seek the help of a trustworthy disbeliever

As long as one has good reason to trust a particular disbeliever, one may receive his help. In our study of the Prophet's migration, we came across how he ﷺ and Abu Bakr ﷺ hired a polytheist to be their guide. They entrusted him with their riding animals and made an appointment to meet him three days later at the cave of Thaur. To be sure, they had entrusted him with very sensitive information; therefore, it was obvious that the Prophet ﷺ and Abu Bakr ﷺ trusted him implicitly, in spite of his faith.

Some disbelievers and sinners can be trusted with one's private affairs based on some quality that they possess. For example, a Muslim might trust a disbeliever because he is a close relative, because he has known him for a long time, because he is a good neighbour, because he is morally upright, or because of any other similar reason. Basically, it is a matter of judgement that is left to the intelligence and intuition of the individual Muslim who is seeking help from a particular disbeliever.

7) Women played an important role in the *Hijrah* (migration)

In regard to the migration to Al-Madeenah, many female Muslims are remembered for their sacrifices for and contributions to Islam. One example is 'Aishah bint Abu Bakr As-Siddeeq ﷺ, who preserved for us the story of the Prophet's migration, kept it memorized, and then conveyed it to the Muslim nation, so that we can now easily find it recorded in the books of *Hadeeth*. We also should remember the example of Umm Salaamah ﷺ, who endured many hardships and made many sacrifices before she was finally able to make the journey to Al-Madeenah. And Asmaa

Dhaat-'An-'Nitaaqain ﷺ deserves special mention, for it was she who went with food and drink to the cave, and as a result endured physical harm for the cause of Islam. She ﷺ herself relates a part of that story: "When the Messenger of Allah ﷺ and Abu Bakr ﷺ left, a group of people from the Quraish came to us, and among them was Abu Jahl ibn Hishaam. They stood at the door of Abu Bakr's home, and I went out to meet them. They said, 'Where is your father, O daughter of Abu Bakr?' I said, 'By Allah, I do not know where my father is.' Abu Jahl - who was evil and wicked - struck me with a hard slap on my face, which resulted in my earrings falling off. Then they left."[1]

In the way that she preserved the Prophet's secret and in the way she remained firm and steadfast in the face of an oppressive tyrant, 'Aasma ﷺ taught a profound lesson to all Muslim men and women. Her steadfastness did not stop there, however; when her grandfather, Abu Quhaafah, later visited her, he said, "By Allah, I indeed think that he (i.e., Abu Bakr ﷺ) has caused you grief by taking along with him all of his wealth." Abu Quhaafah was blind, and so 'Aasma ﷺ said to him, "No, indeed! O my father, place your hand on this wealth." Upon placing his hand on the object she put before him, he said, "That is fine then. If he has left this to you, then he has indeed done well by you." When she later recounted this incident, 'Aasma ﷺ said, "No, by Allah, he did not leave anything for us; I did that simply because I wanted to appease the old man."[2] 'Aasma ﷺ had placed stones in front of Abu Quhaafah, so that when he placed his hands on them, he would think that he was touching gold.

With a single stroke, 'Aasma ﷺ was able to cover for her father ﷺ and console the heart of her blind grandfather, all without lying, for her father had in fact left behind for her the said stones, so that she could use them to comfort her grandfather. But he had left behind more than the stones: he left behind *Eeman* (faith) in Allah,

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[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 126).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/102). The chain of the narration is authentic.

which not even mountains could have managed to have shaken. Both father ﷺ and daughter ﷺ were at a level of faith that was not affected by either paucity or abundance of wealth. Abu Bakr ﷺ instilled into his family a desire and determination for higher purposes, so that they cared not for trifling things. It was thus that he established a model Muslim household, one that has rarely, if ever, been paralleled through the annals of history.

'Aasma ﷺ and her sisters ﷺ remained for a while in Makkah, without in the least complaining about their poor financial situation. Then the Prophet ﷺ sent Zaid ibn Haaritha ﷺ and Abu Raafai' ﷺ to Makkah, having given them two camels and five hundred dirhams for the journey. They ended up bringing back to Al-Madeenah Fatimaah ﷺ and Umm Qulthum ﷺ, two of the Prophet's daughters; Sawdaah bint Zum'ah ﷺ; Usamaah ibn Zaid ﷺ and his mother Baraakah ﷺ, who is known by the *Kunyah,* Umm Aiman ﷺ; and joining them on the journey were also Abdullah ibn Abu Bakr ﷺ and the family of Abu Bakr ﷺ, among whom were 'Aishah ﷺ and 'Aasma ﷺ. When they arrived in Al-Madeenah, they were provided with accommodations in the house of Haarithah ibn An-No'maan ﷺ.

8) The Polytheists would deposit their valuables with the Messenger of Allah ﷺ

There is perhaps no better example of blatant self-contradiction than the actions of the Quraish: On the one hand, if they feared theft or loss, they would entrust their valuable items to the care of the Messenger of Allah ﷺ; and on the other hand, they disbelieved in him, they waged war against him, and they plotted to kill him. Despite the fact that they outwardly accused him of being a liar, a magician, and a madman, they found no one among themselves who was more trustworthy and truthful than he was, for it is well known that they would not entrust their valuable items to anyone except him. This proves that their disbelief didn't stem from inner doubt as to his truthfulness; rather, it was only because of their pride, arrogance, and fear of losing their power and authority that they disbelieved in him. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾

"We know indeed the grief which their words cause you (O Muhammad ﷺ) : it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny." (Qur'an 6: 33)

And of course they were right in trusting no one save the Prophet ﷺ: Despite the hardships he was enduring, despite the fact that he had precious little time to save his own life, despite the urgency of his situation — for he knew that they were preparing to kill him — the Messenger of Allah ﷺ incorporated into his plan the idea of returning the wealth that was entrusted to him. In such circumstances, a person forgets his own wealth and worldly things, never mind the wealth of others. Yet the Prophet ﷺ did exactly the opposite by appointing 'Alee ؓ with the task of giving people back the valuable items that they had entrusted him with.

9) A Muslim tries to be independent from the favours of other people

The Messenger of Allah ﷺ said that he would not ride on the riding animal that Abu Bakr ؓ was offering him unless he paid its full price. The lesson from this is clear: Those who carry with them the message of Islam should never be dependant upon any human being, for they should be givers of goodness in all things. Even if, due to difficult circumstances, they cannot be on the giving end, they at least make it a point not to be on the receiving end, which is why the Prophet ﷺ insisted on paying for the riding animal. What the Prophet ﷺ did is a real life translation of the saying of Allah ﷻ:

﴿وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾﴾

"No reward do I ask of you for it (my message of Islamic Monotheism); my reward is only from the Lord of the Alamin (mankind, jinn and all that exists)." (Qur'an 26: 109)

Those who convey the teachings of Islam to others are the bearers of glad tidings; it is not befitting for them to extend their hands to ask for help from anyone but Allah ﷻ. As much as a *Daa'ee* is able to, he should seek out means of gaining sustenance without being dependant upon people.

10) The *Daa'ee* (One who invites others to Islam) avoids taking wealth from other people

When Suraaqah ؓ offered material and financial assistance to the Prophet ﷺ, the Prophet ﷺ politely refused to take anything from his wealth. Suraaqah ؓ had said, "Here is my quiver; take some arrows from it. And indeed you will pass by my camels and sheep at such and such place, so take from them whatever you need." The Messenger of Allah ﷺ said, "I have no need of taking anything from that."[1] When one who calls others to the teachings of Islam refuses to take what is in the hands of people, people will love him. And conversely, when he greedily desires what is in the hands of people, people will be repelled by him. Truly, this is a profound lesson for all those who strive to spread the message of Islam.

11) The Prophet's Companions ؓ were loving, loyal, and well-trained followers

The Prophet's exemplary training of his Companions ؓ can clearly be discerned in the actions of Abu Bakr As-Siddeeq ؓ and 'Alee ibn Abee Taalib ؓ. When Abu Bakr ؓ intended to migrate to Al-Madeenah, the Messenger of Allah ﷺ said to him, "Do not rush, for perhaps Allah will provide you with a (travelling) companion." What effect did these simple words have on Abu Bakr ؓ? After Abu Bakr ؓ left the Prophet's company, he began to plan and prepare for the impending journey to Al-Madeenah. He bought two riding animals, kept them in his home, and fed them well in preparation for the upcoming long and arduous

[1] *Al-Musnad* (1/3), with the analysis of Ahmad Shaakir. The wording of Bukhaaree is as follows: "I offered them provision and equipment, but they refused to take anything from me"; *Hadeeth* number: 3906.

journey. The following is related in the narration of *Saheeh Bukhaaree,* "And he fed the two mounts that were with him with leaves of *As-Sumor* (a kind of tree) for four months."[1] With his characteristic far-sightedness - and we must remember that he was being trained to be the leader of the Muslims after the Prophet's death - Abu Bakr ﷺ knew that the actual migration was going to be fraught with difficulties. He also knew that he could be ordered to leave at a moment's notice, and for this reason he made the necessary preparations, in terms of arranging for riding animals and provisions. When the Messenger of Allah ﷺ finally came and informed him that Allah ﷻ had given him permission to leave and migrate to Al-Madeenah, Abu Bakr ﷺ became so happy that he began to cry. 'Aishah ﷺ later said: "By Allah, before that day, on which Abu Bakr ﷺ cried, I never thought that anyone actually cried from being happy." For someone to become so overjoyed and so happy that he begins to cry is indeed the pinnacle of happiness for human beings.

Abu Bakr ﷺ became overjoyed because he understood the implications of being the Prophet's Companion on his journey to Al-Madeenah: Of all human beings, or more particularly of all of the Prophet's Companions, Abu Bakr ﷺ was going to have the honour of being the sole companion of the Prophet ﷺ for at least the thirteen to nineteen days it was going to take to complete the journey. He also knew that it was going to be a very dangerous mission and that he was going to have the sole honour of sacrificing his very own life if any opportune situation should arise. What greater honour could one hope for in this world?

When Abu Bakr ﷺ was afraid in the cave of Thaur, he was showing his sincere love for Allah and His Messenger ﷺ. He feared that the polytheists would see them, being afraid not for his own life, but for the life of the Prophet ﷺ. Had Abu Bakr ﷺ feared death, he would not have accompanied the Prophet ﷺ on so dangerous a trip, in which it was more likely than not that the

[1] Related by Bukhaaree (3905).

Prophet ﷺ would be captured by the enemies. If such an outcome were to come to pass, he ﷺ knew that at the very least his punishment at the hands of the polytheists would be death. So Abu Bakr ﷺ was afraid not for himself, but for the life of the Prophet ﷺ and for the future of Islam.

During the migration journey, Abu Bakr ﷺ had other occasions to show his loyalty, foresightedness, and obedience. They were met on the way by a man who asked, "Who is this man that is with you?" Abu Bakr ﷺ quickly answered, "He is a guide: He is guiding me to the way." The questioner of course assumed that Abu Bakr ﷺ meant that he was guiding him through the pathways of the desert, and that is what Abu Bakr ﷺ wanted him to understand from his statement. What he really meant was that the Prophet ﷺ was guiding him to the way of goodness. By using this play on words, Abu Bakr ﷺ was trying to conceal the identity of the Prophet ﷺ, for he of course knew that the polytheists were trying to locate him and capture him. In using a play on words, Abu Bakr ﷺ managed to maintain the secrecy of their mission, and he also managed to avoid lying, for the Prophet ﷺ was truly his guide to the ways of goodness.

In regard to the Prophet's migration to Al-Madeenah, we cannot forget the loyalty and sacrifice of 'Alee ibn Abee Talib ﷺ. For the cause of Islam, he was willing to sacrifice his life and protect the life of his leader. It is always the case that the true and sincere follower tries to protect the life of his leader since he knows that with his death their cause will weaken. 'Alee ibn Abee Talib ﷺ knew fully well that it was possible that the polytheists would end up killing him with their swords, but he didn't mind that outcome, since it was enough for him that the Messenger of Allah ﷺ, the Seal of Prophets, should be saved.

12) To be an ideal leader requires knowledge, wisdom, and many sacrifices

In the previous section, we saw just how much Abu Bakr ﷺ loved the Messenger ﷺ; the rest of his Companions loved him in a

similar manner. Their love flowed forth from their hearts and was not corrupted by hypocrisy or any desire for worldly benefit. One of the reasons they loved him so much was his character and his qualities of leadership. He stayed awake so that they could sleep, he worked hard so that they could rest, and he stayed hungry so that they could have their fair share of food. If they had cause to be happy, he would be happy for them; and if they had cause to be sad, he would be sad for them. If one deals with people in the same manner that the Prophet ﷺ dealt with his Companions رضي الله عنهم, one will not only get reward for following the *Sunnah* of the Prophet ﷺ, but also one will earn the love of people, especially if he is a leader or a person of authority in the Muslim *Ummah*. A true leader is not one who is merely able to physically force people to do what he wants them to do, but rather he is one who, before anything else, leads the souls of people and is able to deal with them in a good manner. Therefore, the goodness of the followers of a leader is proportionate to the goodness of the leader himself. And the more a leader sacrifices for his followers, the more they will love him. The Prophet ﷺ was both merciful and compassionate to his followers. He ﷺ migrated to Al-Madeenah only after most of his Companions رضي الله عنهم had already migrated, and the only people who still remained behind were those who were weak, those who were put to trial in their religion, and those who had specific duties related to the mission of the Prophet's migration.

13) During the Prophet's journey to Al-Madeenah, Buraidah Al-Aslamee رضي الله عنه as well as his travelling party, embraced Islam

No matter how hard the circumstances and no matter how great the danger, a Muslim who is sincere and knows his duty takes advantage of every single opportunity to convey to others the message of Islam. Consider the example of Yousuf عليه السلام who, upon being wrongly imprisoned, gathered with his fellow inmates and invited them to Islam. Allah ﷻ said:

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا

مِمَّا عَلَّمَنِي رَبِّيٓۚ إِنِّي تَرَكۡتُ مِلَّةَ قَوۡمٖ لَّا يُؤۡمِنُونَ بِٱللَّهِ وَهُم بِٱلۡأٓخِرَةِ هُمۡ
كَٰفِرُونَ ٣٧ وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ لَنَآ أَن
نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَشۡكُرُونَ ٣٨ يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ
٣٩ مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا
مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٤٠ ﴾

"He said : "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan'anyyun of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the religion of my fathers – Ibraaheem (Abraham), Ishaq (Isaac) and Ya'qoob (Jacob) and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah and to us and to mankind, but most men thank not. (i.e. they neither believe in Allah, nor worship Him). O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not." (Qur'an 12: 37-40)

Soorah Yousuf is Makkan, meaning that it was revealed before the Prophet ﷺ migrated to Al-Madeenah. And we know that Allah ﷻ ordered his Messenger Muhammad ﷺ to follow the way of previous Prophets ﷺ and Messengers ﷺ in the way they invited others to Islam, which is why we find that during the Prophet's

migration from Makkah to Al-Madeenah - while he was being pursued by polytheists who wanted to kill or capture him - he did not forget his mission and his message. On his way to Al-Madeenah, the Prophet ﷺ met a man named Buraidah ibn Al-Husaib Al-Aslamee ﷺ, who was travelling with other members of his tribe. The Prophet ﷺ stopped to invite them to Islam; and as a result, they believed and embraced Islam.

Ibn Hajar Al-'Asqalaanee, may Allah have mercy on him, said, "On his way to migrating to Al-Madeenah, the Prophet ﷺ met Buraidah ibn Al-Husaib ibn Abdullah ibn Haarith Al-Aslamee, and he invited him to embrace Islam. Buraidah ﷺ ended up fighting sixteen battles alongside the Messenger ﷺ. And after his first encounter with the Prophet ﷺ, Buraidah became one of the *Du'aat* of Islam (i.e., a caller to Islam). It was at his hands that Allah ﷻ opened the doors of guidance for his tribe. The Prophet ﷺ said, "Aslam (i.e., the tribe of Buraidah ﷺ): May Allah protect them and keep them safe; and Ghafaar (a name of another tribe): May Allah forgive them (here, the translation of this *Hadeeth* reads as a supplication, but some scholars have interpreted it as meaning a statement of fact, so that the *Hadeeth* means: Aslam: Allah has made them safe and has protected them; Ghafaar: Allah has forgiven them). Lo! Verily, I did not say these words, but rather it was Allah Who said them."[1]

14) On the way to Al-Madeenah, two thieves embraced Islam at the hands of the Messenger of Allah ﷺ

When the Prophet ﷺ had nearly completed his migration to Al-Madeenah, he ﷺ saw two thieves and, rather than avoid them, approached them. He presented to them the teachings of Islam, and as a result, they pronounced the Testimony of Faith and entered into the fold of Islam. He ﷺ then asked them what their names were, and they said, "We are *Al-Muhaanaan* (literally meaning, the two humiliated or despised ones)." It is more

[1] Related by Muslim, the Book of the Companions' Virtues, *Hadeeth* number: 2516.

common than not that names in the Arabic language convey some meaning, most of the time positive, but at times negative. As Muslims, we should name our children with names that connote positive meanings, and it is for this reason that the Prophet ﷺ said to the two thieves, "Rather you are *Al-Mukramaan* (the two honoured ones)." The Prophet ﷺ then ordered them to come to him in Al-Madeenah.[1] From this narration we see the extent to which the Prophet ﷺ strove to convey the teachings of Islam. We also have a proof in this narration that people will quickly embrace Islam if they come across someone who straight- forwardly and sincerely represents the truth. We also learn from this narration that the Prophet ﷺ always tried to preserve the reputations of Muslims, to be sensitive to their feelings, and to honour them and give them higher hopes for the future. In telling them that their names were now *Al-Mukramaan*, the Prophet ﷺ was, in effect, telling them that they were honoured by Islam and should therefore strive to lead honourable lives.

15) Also along the way, the Messenger of Allah ﷺ met Az-Zubair ؓ and Talhah ؓ

On his way to Al-Madeenah, the Messenger of Allah ﷺ met Az-Zubair ibn Al-'Awaam ؓ who, along with a party of Muslim businessmen, was returning from Ash-Sham (Syria and surrounding regions). During that meeting, Az-Zubair ؓ attired the Messenger of Allah ﷺ and Abu Bakr ؓ in white garments. Their meeting is recorded in the compilation of *Saheeh Bukharee*.[2] Similarly some compilers of the Prophet's biography relate that Talhah ibn 'Ubaidullah ؓ also met them as he was returning from Ash-Sham, and also gave them garments to wear.[3]

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[1] *Al-Fathul-Rabbaanee* by As-Saa'aatee (20/289).

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (1/495). The actual *Hadeeth* is related in *Saheeh Bukhaaree*, in the Book of the *Ansaars'* Merits; *Hadeeth* number: 3906.

[3] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 181).

16) Commonly shared correct beliefs have a potent effect on removing enmity from the hearts of people

Having correct Islamic beliefs plays an important role in removing enmity and in uniting the hearts and souls of people. In the previous sections, we have come across how correct Islamic beliefs helped unite the Aus and Khazraj tribes. Years of conflict and strife were removed from the collective memories of Al-Madeenah's inhabitants, simply because they were now brothers in faith, sharing the same religion and set of beliefs. Similarly, we saw how the native inhabitants of Al-Madeenah, the *Ansaar*, welcomed the *Muhaajiroon* with open hearts. They followed up that welcome with displays of brotherhood that have rarely, if ever, been paralleled in the annals of history. The members of the *Ansaar* were not related to the members of the *Muhajiroon;* for the most part, the *Muhajiroon* were foreigners and strangers coming to live in Al-Madeenah, so there was no worldly motive that prompted the *Ansaar* to help the *Muhajiroon*. The only reason they helped them, therefore, was that they were brothers in faith. It is from this perspective that we can appreciate the reason why the enemies of Islam work so hard to corrupt or distort correct Islamic beliefs in the minds of Muslims, why they strive day and night to find rallying concepts, such as nationalism and patriotism, to be alternatives to correct Islamic beliefs.

17) The *Muhajiroon* and the *Ansaar* became overjoyed when the Prophet ﷺ arrived in Al-Madeenah

The inhabitants of Al-Madeenah were so happy when the Prophet ﷺ arrived safely in Al-Madeenah that the women and children poured out into the streets to welcome him. The men left their jobs, and even the servants were out in numbers to participate in the joyous occasion. The Jews of Al-Madeenah showed a similar outward display of happiness, though, of course, on the inside they were far from happy. On the one hand, the Muslims were happy because the Prophet ﷺ, who had brought them from the darkness of disbelief to the light of *'Eeman* (faith), was now safely among them; on the other hand, the Jews of Al-Madeenah did not

embrace Islam, even though they knew that the Prophet ﷺ was the awaited Prophet that was mentioned in their scriptures, so they had every reason to feel very distressed about how things were turning out. The political framework in Al-Madeenah was certainly going to change, and the Jews had every reason to believe, that at least for them, the change was going to weaken their position. In previous years, everyone was fighting one another: the Aus were fighting the Khazraaj, the Khazraaj were fighting with the Aus, and the Aus and Khazraaj were fighting with the Jews. The Jewish tribes of Al-Madeenah were left with no choice - since they refused to embrace Islam - but to wait and see how things were going to turn out and to plot against the Prophet ﷺ and the Muslims.

From the way that the *Muhajiroon* and the *Ansaar* welcomed the Messenger of Allah ﷺ we learn that it is legislated in Islam to welcome leaders and scholars when they arrive from abroad. The Muslims welcomed the Prophet ﷺ with expressions of joy and happiness, and doing the same for scholars is permissible, for scholars are the inheritors of the Prophets. And by extension, we learn that it is legislated and encouraged in Islam for Muslims to honour scholars and righteous people.

18) The Prophet's migration bears comparison to his miraculous night journey to the heavens

The Prophet's migration to Al-Madeenah was performed through conventional means - in terms of walking and riding on a normal mount - and not with the help of any miraculous means of transport. This is because the Prophet's migration to Al-Madeenah was not specific to him but rather was a journey undertaken by his Companions ﷺ as well. It might seem to some that the Prophet ﷺ needed *Al-Buraaq* (the super-fast riding animal that the Prophet ﷺ rode upon during the night of his miraculous journey) more so during his migration than during his miraculous night journey, for during his migration, his life was in great danger, and so he needed to quickly and safely make the journey from Makkah to Al-Madeenah. But had his journey from Makkah

to Al-Madeenah been achieved through miraculous means, he would not have set an example for others who had to make the same journey and who were consequently placing themselves in danger. The Prophet's miraculous journey to Jerusalem and the Heavens was altogether different: first, it was a journey that was specific to him; no one else from his nation was to make the same journey. Second, from its beginning to its end, the miraculous night journey of the Prophet ﷺ represented a great honour that Allah ﷻ was bestowing upon him. During that journey, Allah ﷻ allowed the Prophet ﷺ to see much from the unseen world and some of His greater signs. Since from its beginning until its end, the Prophet's night journey was filled with various miracles, it was befitting that the means of conveyance he was using to go from Makkah to Jerusalem and then to the Heavens should be miraculous in nature.

Conversely, all believers, and not just the Prophet ﷺ, were required to migrate from Makkah to Al-Madeenah, and so it was appropriate for the Prophet ﷺ to experience the same difficulties that they did, so as to set an example for them. Perhaps this - and Allah knows best - is the reason why the Prophet ﷺ traveled with conventional means during his migration and with miraculous means of conveyance during his night journey to the Heavens. Concerning the migration of the Muslims to Al-Madeenah, Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم
مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ
إِلَّا عَلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

"Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty or protection to them until they emigrate, but if they seek your help

in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do." (Qur'an 8: 72)

19) The Prophet's *Da'wah* was characterized by a gradual step-by-step process

When the Prophet ﷺ met with the delegates of the *Ansaar* for the first time, he ﷺ did no more than give an outline of Islam's teachings and recite the Qur'an to them. When they returned to Makkah the following year, he ﷺ made them take the woman's pledge of allegiance, which involved having faith in Allah ﷻ and His Messenger ﷺ, performing deeds of worship, and adopting certain noble characteristics. Then when they returned the year after that, they made the Second Pledge of Al-'Aqabah, which involved a pledge to support the Prophet ﷺ, provide him with protection, and perform *Jihaad*.

It is important to note here that the pledge to make war took place only two years after the *'Ansaar* delegates met with the Prophet ﷺ for the first time, which means that they were being prepared and trained for two whole years. So in this matter, as with other matters pertaining to the religion, the Prophet ﷺ proceeded with his adherents in a slow, gradual manner. In the first pledge of allegiance, the new adherents of Islam pledged to have faith and follow the teachings of Islam, and in the second pledge, they pledged to protect and defend the Prophet ﷺ. The pledge to fight implied fighting outside of Makkah, for considering the situation of the Muslims at the time, Makkah was not a suitable place for war; the Muslims needed their own land which they could identify with as their stronghold and country. Therefore, it was from the mercy of Allah ﷻ upon his slaves that He ﷻ made it obligatory on them to fight only when they had a land of their own which would serve as their stronghold.

The two pledges of Al-'Aqabah consisted of three components: *Eeman* (faith), which was a component of the first pledge; and *Hijrah* (migration) as well as *Jihaad*, which were the main

components of the second pledge. With these three components – faith in Allah, *Hijrah,* and *Jihaad* – the existence of Islam can materialise on a community level. These three components are mentioned together in the following Verse:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

"Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do." (Qur'an 8: 72)

And in another Verse, Allah ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٧٥﴾﴾

"And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allah), they are of you. But kindred by blood are nearer to one another (regarding the inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything." (Qur'an 8: 75)

20) The Muslims of Makkah made a tremendous sacrifice by migrating to Al-Madeenah

The migration of the Prophet ﷺ and his Companions ﷺ from their homeland to a new city was, to be sure, a great sacrifice – a sacrifice that is deeply felt in these words of the Prophet ﷺ: "By

Allah, indeed you (here the Prophet ﷺ is addressing the city of Makkah) are the best part of Allah's earth, and the most beloved part of Allah's earth to Allah. And had I not been expelled from you, I would not have left (you)."[1]

In a narration that is related by Bukhaaree, 'Aishah ﷺ said, "At the time when the Messenger of Allah ﷺ arrived in Al-Madeenah, it was that part of Allah's earth which was most afflicted by fever, and impure water flowed in its valley. And so his Companions ﷺ (here referring to those that had migrated from Makkah) became afflicted in Al-Madeenah with hardship and disease, yet Allah ﷻ protected his Prophet ﷺ from all of that. Abu Bakr ﷺ, Aamir ibn Fuairah ﷺ, and Bilaal ﷺ, all of whom were staying in the same house, became afflicted with fever. I asked the Messenger ﷺ for permission to visit them, and he granted me permission. I entered upon them to visit them - and this was before *Hijaab* was made obligatory upon us - and I found them to be afflicted with a fever whose degree of severity none knows about but Allah ﷻ." 'Aishah ﷺ related that she then asked each of the three sick patients how he was doing, and each one of them gave an answer in which he expressed the pain he was feeling. After she left them, 'Aishah ﷺ informed the Messenger of Allah ﷺ about their condition. He ﷺ said, "O Allah, make Al-Madeenah beloved to us, just as you have made Makkah beloved to us, or even more so. And transfer its fever to Johfah (the name of a place that is situated somewhere between Makkah and Al-Madeenah), O Allah, bless us with its *Mudd* and *Saa'* (*Mudd* and *Saa'* are two measurements that were used for buying and selling in Al-Madeenah; one *Mudd* is equal to two handfuls, and it takes four *Mudds* to make up a *Saa'*)."[2]

Allah ﷻ then answered the supplication of His Prophet ﷺ: Muslims were thereafter protected from the fever that was

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[1] Related by At-Tirmidhee, the Book of Virtues (5/722), chapter "The Superiority of Makkah"; *Hadeeth* number: 3925.

[2] Related by Bukhaaree, the Book of Supplications, chapter "The Supplication to Remove Plague and Pain"; *Hadeeth* number: 6372.

particular to Al-Madeenah, and Al-Madeenah became an excellent, healthy, and disease-free place for those who visited it or migrated to it.

21) The Prophet ﷺ bestows honour upon Umm Ma'bad

It has been related that Umm Ma'bad began to prosper after the Prophet ﷺ visited her; with the passing of every day, her flock of sheep continued to grow. Then one day, she brought a part of her flock to Al-Madeenah. Once there, she passed by Abu Bakr. Seeing Abu Bakr and recognizing him, her son said, "O my mother, here is the man who was with the blessed one." She approached Abu Bakr and said, "O slave of Allah, who is the man that was with you?" He said, "And do you really not know who he is?" She said, "No." He said, "He is the Prophet of Allah." Abu Bakr then took her to the Prophet ﷺ. The Messenger of Allah ﷺ bestowed honour upon her by providing her with food and giving her gifts. According to one narration, she gave the Messenger of Allah ﷺ some cheese and some Bedouin clothing. He ﷺ attired himself in the clothing she gave to him, and he ﷺ then gave her some gifts as well. One narrator said that he was sure that he heard him (perhaps he is referring here to Abu Bakr) say, "And she embraced Islam." The author of *Al-Wafaa* said, "Both she and her husband migrated to Al-Madeenah. Her brother, Khunais, also embraced Islam and was martyred during the day of the Makkah conquest."[1]

22) Abu Ayyoub Al-Ansaaree typified the Companions' love for the Messenger of Allah ﷺ

Abu Ayyoub Al-Ansaaree said, "When the Messenger of Allah ﷺ stayed with me as a guest in my house, he stayed in the lower floor; meanwhile Umm Ayyoub and I stayed in the upper floor. I said to him, 'O Prophet of Allah – may my mother and father be held ransom for you – I indeed hate and consider it a great impertinence for me to be above you while you are below me, so

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (1/489, 490).

climb up and stay in the upper floor, and we will descend and stay in the lower floor.' He ﷺ said, 'O Abu Ayyoub, it is indeed easier upon us, as well as upon those who visit us, for us to remain in the lower part of the house.' (During his visit,) one of our large containers of water broke. Umm Ayyoub ﷺ and I took a piece of velvet that belonged to us - and we had no other covering - and we used it to dry up the water, fearing that drops of water would fall down on the Messenger of Allah ﷺ and would as a result harm him."[1]

23) As soon as he arrived in the newly-formed Muslim country, 'Alee ﷺ began to enjoin good and forbid evil

After he returned to people the valuable items they had entrusted to the Messenger of Allah ﷺ, 'Alee ﷺ migrated to Al-Madeenah and reached Qub'ah only two or three days after the Messenger of Allah ﷺ had arrived there. 'Alee ﷺ stayed at Qub'ah for two nights, after which, on a Friday, he set out with the Prophet ﷺ towards Al-Madeenah. But during his stay at Qub'ah, 'Alee ﷺ noticed a seemingly strange incident. He witnessed a man going to a woman's house in the middle of the night; that woman was Muslim and unmarried. The man knocked on her door, she came out to him, he offered something to her, and she took it from him. 'Alee ﷺ later said, "I became doubtful about what he was doing, and so I went to her and said, 'O female slave of Allah, who is this man who knocks on your door every night and gives you something - I don't know what it is - and yet you are a Muslim woman who has no husband?'" She said, "He is Sahl ibn Hunaif ﷺ. He knows that I am a woman who is all alone, and so when it becomes dark, he goes to the idols that his people worship and he breaks them. He then brings pieces of those idols to me and says: use these as firewood." During the days that he was in Iraq, and after Sahl ibn Hunaif ﷺ died while he was with him in Iraq, 'Alee ﷺ would relate this story.[2]

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/220).

[2] Refer to *Muhammad Rasoolullah*, by Muhammad As-Saadiq *'Urjoon* (2/421).

24) The Prophet's migration was, to be sure, a pivotal moment in the history of mankind

The Prophet's migration to Al-Madeenah Al Munawwarah was perhaps the most significant occurrence in the history of mankind. Islam later spread far and wide throughout the earth, and the starting point of its spreading was the city of the Messenger of Allah ﷺ, Al-Madeenah Al-Munawwarah. Other than the historical lessons we learn from this, we should gain an appreciation of how important it is for Muslims to have their own country, one that applies the teachings of Islam, and one from which Islam can spread to other lands.

25) *Hijrah* (migration) is from the ways of the noble Messengers ﷺ

To migrate from one land to another for the sake of Allah ﷻ was not something new during the lifetime of the Messenger of Allah ﷺ; rather, it was a practice that was applied by previous Prophets ﷺ and Messengers ﷺ as well. The reason why many of them migrated was very similar to the reason why the Prophet ﷺ migrated: when a land is no longer suitable to the spreading, or the very survival, of Islam, one may travel to another land where Islam will be more readily accepted - or in some cases, at least tolerated. In the Noble Qur'an, examples are given of how certain Messengers ﷺ, as well as their followers, had to migrate from one land to another; thus it is made clear to us that, just as it was necessary in previous times, *Hijrah* (migration) is necessary for Muslims whenever their existence becomes threatened, whenever they become subjected to humiliation, and whenever their very faith is put at risk.

These are some of the lessons and morals we can derive from the story of the Prophet's migration to Al-Madeenah. I leave it to the reader to infer and derive other lessons - for there are certainly many more - from this tremendously important event.

2

Native Makkan Muslims: Those Among Them That Migrated And Those Among Them That Remained Behind

As has been made amply clear in the previous section, the Prophet's blessed migration from Makkah to Al-Madeenah is the single most important event that took place in the history of Islam. Before the Prophet's *Hijrah* (migration), it is true that the Muslims conveyed the message of Islam to others, but they had no political clout, no army that could prevent their enemies from harming them. After the *Hijrah*, a Muslim country was established. The citizens of that country took it upon themselves to spread the message of Islam both within the lands of the Arabian Peninsula and beyond.

Throughout the centuries, the Prophet's *Hijrah* has had a major impact on the branches of knowledge that are related to the Noble Qur'an; for example, Muslim scholars distinguish between Makkan and Madanee Verses, Makkan Verses meaning Verses that were revealed before the Prophet's *Hijrah*, even if some of them were actually revealed outside of Makkah; and Madanee Verses referring to anything that was revealed after the Prophet's *Hijrah*, even if some of those Verses were revealed outside of Al-Madeenah. Given the differences between Makkan Verses and Madanee Verses, the student of the Qur'an is better able to appreciate different patterns, messages, themes, wordings, and expressions that are particular to each stage of the Prophet's

Da'wah; additionally, the student gains a stronger understanding of the Prophet's biography, since he is able to appreciate the context within which different Verses of the Qur'an were revealed.

Due to the importance of *Hijrah* (migration), believers are encouraged in the Qur'an to migrate to Al-Madeenah: in some Verses, those who migrated are praised for various qualities; in other Verses, those who migrated are promised a great reward; and in yet other Verses, those who remained behind, without an excuse for doing so, are threatened with punishment.

The *Muhaajiroon* Are Praised For Their Good Qualities And Deeds

In the Noble Qur'an, Allah ﷻ praised the *Muhaajiroon* for their good and superior qualities. That is because they were banished from their homes, deprived of their wealth, persecuted at the hands of their own family members, and then banished from their homeland - all because they said, "Our lord is Allah." These are some of the main qualities for which the *Muhaajiroon* were praised:

1) Sincerity

Allah ﷻ said:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59:8)

The saying of Allah ﷻ, "Seeking Bounties from Allah, and to please him," proves that the only reason why they were banished from their homes and stripped of their wealth was because they

were sincere to Allah ﷻ and desired His Bounties and Pleasure.

2) Patience

In the following two Verses, Allah ﷻ praised the *Muhaajiroon* for their patience:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِن بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ
الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

"And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone)." (Qur'an 16: 41-42)

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾﴾

"Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (Qur'an 16:110)

3) Truthfulness

Allah ﷻ praised the *Muhaajiroon* for their truthfulness, saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ
اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59:8)

In his *Tafseer* of:

﴿وَرِضْوَانًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

"And to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)."

Al-Baghawee said, "This means: truthful in their *Eemaan* (faith)." And Qataadah said, "Those *Muhaajiroon* who left their homes, their wealth, and their families did so only out of love for Allah and His Messenger."

4) *Jihaad* and Sacrifice:

Allah ﷻ said:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

"Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are successful." (Qur'an 9:20)

The *Da'wah* of the Messengers was focused on struggle and sacrifice. They were faced with stubbornness, enmity, and disbelief, all of which in turn required from them steadfastness, strong faith, and a willingness to sacrifice body and soul for the sake of Islam. From the very moment that Jibreel descended with revelation for the first time, it became known to the Messenger ﷺ that he ﷺ was going to be opposed and harmed by his people. Waraqah ibn Nawfal – may Allah have mercy on him – made this point amply clear to the Messenger ﷺ when he said, "No man has ever come with what you come with, except that he has been treated as an enemy. If I am alive when that day of yours comes, I will indeed support you and help you a great deal."

To be sure, the *Hijrah* of the Prophet ﷺ and his Companions ﷺ

involved various forms of sacrifice and struggle for the sake of Allah ﷻ. For the student of the Prophet's *Seerah* it is important to note here that sacrifice is a necessary concomitant to *Jihaad*, so that without sacrifice, there is no *Jihaad*.

5) They helped Allah ﷻ and His Messenger ﷺ (i.e., they helped to support the cause of Allah ﷻ, which is Islam)

Allah ﷻ said:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ۝٨﴾

"And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

In this Verse Allah ﷻ praises the *Muhaajiroon* for helping Him and His Messenger ﷺ. This is because the only reason that prompted them to migrate to Al-Madeenah was to help Allah ﷻ and His Messenger ﷺ, or put differently, to help the cause of Allah ﷻ. The prerequisite of achieving success in one's affairs is helping the cause of Allah ﷻ. Allah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧﴾

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." (Qur'an 47: 7)

Sayyid Qutb said, "The condition of achieving success and strength is helping Allah ﷺ, but how can a believer actually go about helping Allah? When one worships Allah alone without, either outwardly or inwardly, associating partners with Him in worship; when Allah is more beloved to one than his own self as well as all that he loves and desires; when one relies on Allah's judgement in all of one's affairs – one's desires, one's

movements, one's actions, both of the outward and inward kind; when one does all of this, then one has succeeded, at an inward level, to help Allah. As for helping Allah at an outward level, one must keep in mind that Allah ﷻ has legislated a *Shariah* and methodology for the lives of humans; his *Shariah* is established upon principles and values that are applicable to every aspect of life. So to help Allah ﷻ on an outward level means to help His *Shariah* and divinely revealed methodology. It means to try to apply His *Shariah* in all aspects of life. It is thus that the above-mentioned prerequisite of helping Allah is achieved in actual life."[1]

6) Placing trust in Allah ﷻ alone

Allah ﷻ said:

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

"And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone)." (Qur'an 16: 41-42)

Allah ﷻ praised the *Muhaajiroon* for putting their trust in Him alone. To place one's trust in Allah alone (*At-Tawakkul*) is something that is specific to *Eemaan* (faith), something that is a sign of *Eemaan*, and something that is, by logical extension, implied by *Eemaan*. Allah ﷻ said:

﴿قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾﴾

[1] Refer to *Fi Dhilaal Al-Qur'an* (6/3288).

"Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yusha and Kalab) said : "Assault them through the gate ; for when you are in, victory will be yours ; and put your trust in Allah if you are believers indeed." (Qur'an 5: 23)

And Allah ﷻ said:

﴿وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾﴾

"And Moosa (Moses) said : "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)." (Qur'an 10: 84)

And in yet another Verse Allah ﷻ said:

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

"Their Messengers said to them : "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allah. And in Allah (Alone) let the believers put their trust." (Qur'an 14: 11)

In the story of their migration to Al-Madeenah, the Messenger of Allah ﷺ and his noble Companions ؓ translated *At-Tawakkul* into real life application, and as such they are ideal examples of how we should apply *At-Tawakkul* in our every day lives. Because they placed their complete trust in Allah ﷻ alone, Allah ﷻ praised them and rewarded them with a most wonderful reward.

7) Having hope for Allah's Mercy

One of the noble qualities of the *Muhaajiroon* for which Allah ﷻ praised them, is their hope for Allah's Mercy. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

"Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful." (Qur'an 2: 218)

Here, Allah ﷻ said that the believers hope for His Mercy, and not that they know for certain that they will achieve His mercy and reward. This is because no one in this world knows for certain that he is heading towards Paradise, regardless of how pious one is. First, one does not know what his final deed will be before he dies, and a person's final deed is what counts most. And second, one must not place his trust upon his own deeds, for doing so can lead to pride and other diseases of the soul.

8) Following the way of the Prophet ﷺ

In the Noble Qur'an, Allah ﷻ described the *Muhaajiroon* and the *Ansaar* as being people who follow the Messenger ﷺ. Allah ﷻ said:

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

"Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful." (Qur'an 9: 117)

The *Muhaajiroon* and *Ansaar* were those who followed the Messenger ﷺ both in speech and in deed, during a period of

great difficulty, which shows that they are deserving of high ranking and forgiveness from Allah ﷻ.

The above-mentioned Verse was revealed for the Tabook expedition; the Muslims set out for that expedition during a very difficult time: It was a year of drought, the temperature was consistently very hot, and the people were running low on supplies and water.

Qataadah said, "In the year of Tabook, they had set out for Ash-Sham (Syria and surrounding regions). The weather was extremely hot, and they experienced great trials and difficulties during their journey. It has been mentioned to us that two men among them had to split in half a single date and share it. And a group of people would pass around a single date: one of them would suck on it and drink water over it and then the next one would suck on it and drink (water) over it. And (for their sacrifices). Allah forgave them and made them return safely from their expedition."[1]

Indeed, to follow the Messenger of Allah ﷺ indicates the truthfulness of one's *Eemaan* and the truthfulness of one's application of Islam. Also, following the Messenger of Allah ﷺ is the clear distinguishing factor between faith and disbelief; similarly, it is proof of one's love for Allah ﷻ. To be sure, to love Allah ﷻ is not only a matter of making a claim with one's tongue or of feeling a sense of spirituality in one's soul; rather, these must be accompanied by adherence to the guidance and way of the Messenger of Allah ﷺ. Verily, *Eemaan* is not achieved through spoken words; nor is it established through emotional outbursts; nor even through rituals established; rather, it is achieved through obedience to Allah ﷻ and His Messenger ﷺ, through applying the *Shariah* of Allah ﷻ which is conveyed to us by the Messenger of Allah ﷺ. Allah ﷻ said:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَـٰفِرِينَ ﴿٣٢﴾﴾

[1] *Tafseer Ibn Katheer* (2/397).

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." Say (O Muhammad ﷺ): "Obey Allah and the Messenger (Muhammad ﷺ)." But if they turn away, then Allah does not like the disbelievers." (Qur'an 3: 31-32)

In his *Tafseer* of this Verse, Ibn Katheer said, "This Verse contains a judgement against all those who claim to love Allah but do not follow the way of Muhammad ﷺ. Such people are shown to be liars in their claims, at least until they follow the *Shariah* and religion of Muhammad ﷺ, and until they follow Muhammad ﷺ in all of his sayings and deeds."[1] And it has been established in an authentic *Hadeeth* that the Messenger of Allah ﷺ said, "Whoever does a deed that is not upon our affair (i.e., that is not in accord with my way and *Sunnah*), then it is rejected."[2]

9) The honour of being among the first to embrace Islam

Allah ﷻ said:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٠٠﴾

"And the foremost to embrace Islam of the Muhajiroon (those who emigrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme

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[1] *Tafseer Ibn Katheer* (2/397).

[2] Related by Muslim, the Book of Judgments, chapter "Annulling False Rulings and Rejecting Newly Innovated Matters"; *Hadeeth* number: 1718.

success." (Qur'an 9: 100)

Ar-Raazee said: "That the *Muhaajiroon* and the *Ansaar* were the first to embrace Islam and apply its teachings means that others who did the same later on followed in their footsteps. The Prophet ﷺ said, 'Whoever establishes in Islam a good practice (a good *Sunnah*), then he has its reward - and the reward of all who apply it, until the Day of Resurrection.'"[1]

The early Muslims consisted of a truly unique group of individuals, individuals who, despite the hunger, punishment, threats, and torture they were subjected to, resolved to remain firm upon the religion of Islam in Makkah. And though the *Ansaar* didn't embrace Islam at that early time, they too raced to embrace Islam and to defend Islam against its enemies as soon as the opportunity to do so presented itself. With the *Muhaajiroon* and the *Ansaar* working side by side, a strong foundation was established for Islam.

That the *Muhaajiroon* were the first to embrace Islam points to their high ranking and lofty status. They made sacrifices, they spent their wealth, and they fought at a time when they were few in number, when comfort was an alien concept, and when they were constantly being threatened with death and destruction at the hands of their enemies - all of which proves that they are superior to those that did the same deeds, but at a later time. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

"*And what is the matter with you that you spend not in the*

[1] Related by Muslim, the Book of Knowledge, chapter "Whosoever Establishes a Good or Evil Practice"; *Hadeeth* number :1017. It is also related in the Book of *Zakaat*, chapter "Exhortation to Give Charity, Even if it Means Giving Half of a Date or a Good Word"; *Hadeeth* number : 1017.

Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward). And Allah is All-Aware of what you do." (Qur'an 57: 10)

Commenting on the above mentioned Verse from *Soorah At-Tawbah,* Ibn Katheer said, "Here, Allah, the All-Mighty, informs us that He is well-pleased with the first to embrace Islam of the *Muhaajiroon* and the *Ansaar* and with those who followed them exactly (in faith).' Therefore, destroyed is he who hates them or curses them, or he who hates and curses some of them. Of them, I am more particularly referring here to the chief of the Prophet's Companions ﷺ and the best of them: Abu Bakr ibn Abu Quhaafah ﷺ, the truthful one and the best of the *Khalifaahs.* The forsaken group from the *Ar-Raafidaah* vilify the best of the Companions, hate them, and curse them - and we seek refuge in Allah from all of those actions. This proves that their minds and hearts are warped. And how can they claim to have faith in the Qur'an, when they curse those whom Allah ﷻ is well-pleased with? As for *Ahlus-Sunnah,* they supplicate for those whom Allah is pleased with, they curse those whom Allah and His Messenger ﷺ curse, they are supporters of those who are obedient slaves of Allah ﷻ, they make enemies of those who show enmity towards Allah - and they are followers, not innovators. It is for these reasons that the people of *Ahlus-Sunnah* are from the party of Allah; they are His believing slaves, and they are the successful ones."[1]

10) Being the people of ultimate success

Allah ﷻ said:

﴿ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً

[1] *Tafseer Ibn Katheer* (2/332).

﴿عِندَ ٱللَّهِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ۝٢٠﴾

"Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful." (Qur'an 9: 20)

In his *Tafseer* of Allah's saying:

﴿هُمُ ٱلْفَآئِزُونَ﴾

"They are the successful."

Abu As-Sa'ood said, "This means that they are being singled out for ultimate success, as if to make clear that the successes of other people are limited in scope and degree."[1] Allah ﷻ praises the *Muhaajiroon* by saying that they are worthy of ultimate and supreme success; success is described as being supreme because it is being granted by One Who is All-Mighty in His powers. Therefore, there is no form of success that is greater than the success that is promised to the *Muhaajiroon*. Their Lord ﷻ informs them that they will be successful in the Hereafter, meaning that they will enter Paradise and will be kept far away from the Hellfire. Allah ﷻ said:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ۝١٨٥﴾

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (Qur'an 3: 185)

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[1] *Tafseer Abu As-Sa'ood* (4/53).

11) True *Eemaan* (faith)

Another noble quality for which Allah ﷻ praises the *Muhaajiroon* is the trueness of their *Eemaan*. Allah ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟
أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

"And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision, i.e. Paradise)." (Qur'an 8: 74)

Allah, the All-Knowing, bears witness in this Verse that the *Muhaajiroon* are true believers. Therefore, the *Muhaajiroon* – after the Messenger of Allah ﷺ – are a practical and true embodiment of *Eemaan*, and as such they are role models for all Muslims. Allah ﷻ said:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ
زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿٣﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾﴾

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their faith; and they put their trust in their Lord (Alone); Who perform As-Salaat (Iqamat-as-Salaat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades or dignity with their Lord, and forgiveness and a generous provision (Paradise)." (Qur'an 8: 2-4)

All of these noble qualities are practically embodied in the lives of the *Muhaajiroon*, which is why they are worthy of being described as true believers in the Qur'an.

The Rewards That Are Promised To The *Muhaajiroon*

In different Verses of the Qur'an, Allah ﷻ mentioned some of the blessings that He ﷻ promised the *Muhaajiroon,* blessings that are comprehensive both of this life and the Hereafter. Some of those blessings are as follows:

1) An abundance of Allah's sustenance for them in this world.

Allah ﷻ said:

﴿وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 4: 100)

One of the ways in which Allah ﷻ provided them with sustenance in this world is that He decreed for them a portion of the spoils of war. Allah ﷻ said:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

This Verse makes it clear that the *Muhaajiroon* receive a part of the spoils of war because they "were expelled from their homes and their property, seeking Bounties from Allah and to please Him."

Another way in which Allah ﷻ provided them with ample sustenance is that He ﷻ purified the hearts of the *Ansaar* from inclinations of miserliness; or in other words, He ﷻ caused their hearts to open up towards the *Muhaajiroon*. Allah ﷻ said:

﴿وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝٩﴾

"And (it is also for) those who, before them, had homes (in Al-Madeenah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

Allah ﷻ promised the *Muhaajiroon* an abundance of provisions in this world, and that divine promise was of course fulfilled. In various parts of the Qur'an, Allah ﷻ makes known to the believers dangers that threaten their faith and their lives, yet, in other Verses, He ﷻ soothes and comforts them by reminding them of His guarantee of a good reward: that if they do deeds purely for Him, without associating partners with Him in worship, they will achieve a good life in this world, and Paradise in the Hereafter. But it is important to remember that the *Hirjah* (migration) that is legitimate in Islam is the *Hijrah* that is undertaken "in the way of Allah," and not the *Hijrah* that is prompted by a desire for worldly riches or worldly pleasures, or in order to achieve safety from certain hardships. In short, whoever performs *Hijrah* in the way of Allah will find that the earth is vast and spacious; in no way will he feel that the earth is constricted, and, since Allah ﷻ will help him, he will always find means of achieving safety, provision, and a good life.

2) Atonement for their bad deeds and forgiveness for their sins.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* was for their bad deeds to be atoned for and for their sins to be forgiven. Allah ﷻ said:

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾﴾

"So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male of female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards." (Qur'an 3: 195)

In a number of *Ahadeeth,* the Messenger of Allah ﷺ clarified that performing *Hijrah* is one of the best methods of making atonement for one's sins, the following *Hadeeth* being a clear example in this regard. Ibn Shimaasah Al-Mahree related that he and some other people were present when 'Amr Ibn Al-'Aas ﷺ was on the verge of dying. 'Amr ﷺ, according to ibn Shimaasah's account, cried for a long time and had his face turned towards the wall. 'Amr's son began to say, "O my father, did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing? Did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing?" Amr ﷺ turned his head around and said, "Verily, the best preparation we can make is to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. Indeed I went through three phases (throughout my lifetime). I remember when no one

despised the Messenger ﷺ more than I did, and nothing was more beloved to me than for me to be given an upper hand against him, so that I could then kill him. Had I died upon that state, I would have been from the people of the Hellfire. Then, when Allah ﷻ put Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your right hand, so that I can pledge allegiance to you.' He extended his hand, but I held my hand back. He said, 'What is the matter with you, O Amr?' I said, 'I wanted to stipulate a condition.' He ﷺ said, 'What is it that you want to stipulate?' I said, 'That I should be forgiven (for my past misdeeds).' He ﷺ said, 'Did you not know that Islam destroys (in terms of bad deeds) what comes before it, that *Hijrah* destroys what comes before it, and that *Hajj* destroys what comes before it!' No one (during the second phase of my life) was more beloved to me than the Messenger of Allah ﷺ, and no one was more venerable and noble in my eyes than he was. And, out of veneration for him, I was not able to fill my eyes with him (i.e., I was not able to look directly at him). Were I to be asked to describe him, I wouldn't be able to do so, because I never filled my eyes with him (i.e., I never looked directly at him for long enough to be able to describe him). Had I died upon that state, I would have hoped to become from the dwellers of Paradise. Then (during the third phase of my life) I was entrusted with duties, and I do not know how I fared in fulfilling them. When I die, let neither *Naaihah* (a woman who weeps in a loud voice and verbally expresses her grief and anger during a funeral or over the grave of the deceased) nor fire accompany me. When you bury me, spread dirt all over me. Then stay around my grave for the time it takes to slaughter a camel and distribute its meat, so that I can seek comfort with you, and so that I can reflect on what I will discuss with the Messengers of my Lord (i.e., so that I can prepare to answer the questions of Munkar and Nakeer, the two angels who question a dead person in his grave)."[1]

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[1] *Saheeh Muslim*, the Book of *Eemaan*, chapter "Islam Destroys what Comes Before it, and so do *Al-Hijrah* and *Al-Hajj*"; *Hadeeth* number: 121.

An-Nawawee said, "This *Hadeeth* establishes the great significance of Islam, *Hijrah,* and *Hajj*: each one of them destroys the evil deeds that preceded it. The *Hadeeth* also indicates that it is recommended for those who are present to speak in a positive tone to a person who is on the verge of dying, by making him have good thoughts about Allah ﷻ, by reminding him of those Verses of the Qur'an and *Ahadeeth* that inspire a sense of hope, by giving him glad tidings of what Allah ﷻ has prepared for the Muslims in terms of reward, and by mentioning to him some of his good deeds - so that he, at the point of dying, has good thoughts about Allah ﷻ. It is agreed upon that such manners (of speaking in a positive tone to the deceased) are recommended."[1]

3) They will enjoy an increase in ranking with their Lord.

As for those who have *Eemaan* (faith), who have performed *Hijrah,* and who have striven in the way of Allah with their wealth and their lives, Allah ﷻ has promised them that they will have with Him a very high ranking:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

> *"Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful."* (Qur'an 9: 20)

Al-Fakhr Ar-Raazee said, "Indeed, those who are described as having these four qualities - *Eemaan*, *Hijrah,* fighting in the way of Allah with wealth, and fighting in the way of Allah with their very lives - are of the highest eminence and ranking among mankind. This is because man, in his entirety, has only three things: a soul, a body, and wealth. As for the soul, when it is divested of disbelief and when *Eemaan* (faith) permeates it, it

[1] Refer to *Sharh An-Nawawee Li-Saheeh Muslim;* refer as well to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 138).

achieves a balanced and healthy state of being. As for the body and wealth, both suffer some form of loss through *Hijrah* (migration), and both are threatened by complete destruction through *Jihaad*. To be sure, both wealth and the soul are beloved to man, and so a man will not sacrifice them unless he is hoping to achieve something greater. Had not the pleasure of Allah ﷻ been greater in the eyes of the believers than their souls and wealth, they would not have chosen the Hereafter over a prosperous and luxurious life on earth. When a person achieves the four above-mentioned qualities, he ascends to the highest levels that a human being can reach, and to the earliest levels of angels. And as such, believers who have those four qualities are categorically better than all other human beings."[1]

Some Muslims thought that, after Islam, the best deeds were to provide drinking water to pilgrims who came to Makkah and to maintain *Al-Masjid Al-Haraam* (in Makkah). But in the above-mentioned Verse, Allah ﷻ makes it clear that those who believe, make *Hijrah*, and strive in the way of Allah ﷻ with their wealth and lives are better and are of a higher ranking in the judgment of Allah ﷻ than anyone else. Those who have those four qualities are better than anyone else - even better than people who provide drinking waters to pilgrims and maintain *Al-Masjid Al-Haraam*. In the aforementioned Verse, Allah ﷻ didn't say that they are better than those who occupy themselves with the task of providing drinking water to pilgrims and maintaining *Al-Masjid Al-Haraam*, for had He ﷻ said that, some might have taken away the understanding that the superiority of those who have the aforesaid qualities is only in relation to those who maintain *Al-Masjid Al-Haraam* and provide water to pilgrims. So since Allah ﷻ didn't mention who it is they are superior to, we are meant to correctly conclude that they are categorically better than all other people.

4) Admittance into Paradise and an eternal existence therein.

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[1] Refer to *At-Tafseer Ar-Raazee* (16/13).

One of the blessings that Allah ﷻ has prepared for the *Muhaajiroon* is Paradise, wherein they will live forever. Allah ﷻ said:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

"Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward." (Qur'an 9: 20-22)

In his *Tafseer* of these Verses, Ash-Shawkaanee mentioned a few interesting points: mercy, pleasure, and gardens are not mentioned in their definitive forms - so, for example, it is 'mercy', and not the mercy. This linguistic device is used to indicate that the said rewards are more than any human can possibly imagine. And in the last of these Verses, *Al-Khulood,* meaning eternity, and *Abad,* meaning forever, are mentioned side by side, not as a redundancy, but to stress and emphasize the point that they will dwell in paradise forever.[1] And this is a promise that Allah ﷻ made to both male believers and female believers. Allah ﷻ said:

﴿وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾﴾

"Allah has promised the believers - men and women, - Gardens

[1] Refer to *Tafseer Fathul-Qadeer* (2/345), and *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 142).

under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success." (Qur'an 9: 72)

5) Supreme success and the Good Pleasure of Allah ﷻ.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* is that they will achieve supreme success:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

"Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful." (Qur'an 9: 20)

And yet another reward, which is greatest and best of all, is that Allah ﷻ will be pleased with them. Allah ﷻ said:

﴿وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾﴾

"Allah has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success." (Qur'an 9: 72)

The "Good Pleasure of Allah" is of the kind that is followed by the giving out of rewards, and by itself, "The Good Pleasure of Allah" is the greatest reward of all. In this life, believers are pleased with Allah ﷻ, which means that they are at peace with His blessings and that they are patient with His tests. In terms of being pleased, there is a wonderful sense of reciprocity between Allah ﷻ and His chosen slaves. We get a sense of what a great blessing that

reciprocity is when we reflect upon the fact that He is their Lord, the Most-High, and they are His created slaves.

These are some of the rewards that Allah ﷻ promised the *Muhaajiroon*, rewards that are given to them for the many sacrifices they made, and the many hardships they endured. First because of Allah's guidance, and then because of the strong faith and sincerity of the *Muhaajiroon*, the ignorant polytheists of Makkah were not able to destroy the message of Islam in those early days of the Prophet's mission. The more ignorance and arrogance the Quraish showed, the more the Muslims remained steadfast upon their faith and religion. Then, when the polytheists reached a high point in their aggression and persecution of the believers, Allah ﷻ gave the latter group permission to migrate to Makkah. Thus it was that they left their homes and their wealth, and they headed in the direction of Al-Madeenah, not out of fear of the polytheists or desire of worldly gain but because they were hoping for the mercy of Allah ﷻ, and because they desired His Favor and Good Pleasure. It is for these reasons that they became worthy of the favours that Allah ﷻ showered upon them in this world and the great rewards that He ﷻ has prepared for them for the Hereafter.

Threat Of Punishment For Those Who Remained Behind From The *Hijrah*

The Qur'an is replete with promises of reward and threats of punishment, the purpose of which is to inspire hope and fear in people - hope that induces one to obedience and uprightness, and fear that both prevents one from sinning and motivates one to seek forgiveness and to repent for his sins. When the believer has in him just the right amount of hope and fear, he has achieved a very precise and desirable state of equilibrium; while in that state, he does not fall prey to hopelessness, nor does he brazenly perpetrate evil deeds. Because the early generations of Muslims had a close relationship with the Qur'an, they achieved the aforementioned state of equilibrium, and as a result enjoyed good

and productive lives. But now that people are far removed from the Qur'an, the individual, having nothing to hope for and nothing to fear, is lost; and by extension, morals in society have greatly degenerated. Muslims today can only become good and upright if they apply what the Muslims from the first generations applied. Muslims must therefore fear no one but Allah ﷻ, and at the same time, they must place their hopes in no one but Allah ﷻ.

Among the punishments that Allah ﷻ promised those who remained behind from the *Hijrah* is an evil destination in the Hereafter. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find the abode in Hell – what an evil destination!" (Qur'an 4: 97)

Imam Bukhaaree recorded the following narration from ibn 'Abbaas ﵄: "Some Muslims were with the polytheists (in Makkah and during the Battle of Badr); they added to the numbers of polytheists (that fought) against the Messenger of Allah ﷺ. An arrow would be fired, and it would hit one of them (i.e., it would hit a Muslim who was with the polytheists) and kill him, or one of them would be struck (with a sword) and would thus be killed. Then Allah ﷻ revealed:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers

even though emigration was obligatory for them)."[1]

It is also related that ibn 'Abbaas ﷺ said, "A group of people from the dwellers of Makkah embraced Islam, but they kept their Islam hidden (from the polytheists). The polytheists took them out with them on the Day of Badr, and some of them were hit (i.e., killed). The Muslims said, 'They were our companions, they were Muslims, and they were forced (to come out and fight), so ask forgiveness for them.' Then this (Verse) was revealed:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ﴾

"*Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them)...*"

This Verse was then written and sent to those Muslims who were still in Makkah, informing them that they had no excuse (to remain there). They left, and the polytheists then pursued and apprehended them; they gave the polytheists *At-Taqiwwah* (i.e., they kept their faith hidden and pretended to be one of them). In reference to them, this (Verse) was revealed:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَـٰلَمِينَ ﴿١٠﴾﴾

"*Of mankind are some who say: "We believe in Allah." But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, (the hypocrites) will say: Verily, we were with you (helping you)." Is not Allah Best Aware of what is in the breasts of the 'Alamin (mankind and jinn).*" (Qur'an 29: 10)

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[1] Related by Bukhaaree, "the Book of *Tafseer*, chapter "Verily! As for those whom eth angels take (in death) while they are wronging themselves"; *Hadeeth* number: 4596.

The Muslims wrote to them (wrote to the Muslims in Makkah), informing them about this Verse. They left, and they lost hope of achieving anything that is good. Then this (Verse) was revealed in reference to them:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾﴾

"Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (Qur'an 16: 110)

In the aforementioned Verse from *Soorah An-Nisa,* Allah ﷻ said that those who remained behind from the *Hijrah* wronged their own selves. This means that those who embraced Islam in the land of disbelief but remained there wronged themselves by not performing *Hijrah,* for they prevented themselves from living in the land of Islam, a land in which they could have lived a good, noble, clean, and free existence. They forced themselves to live in the land of disbelief, a land in which life for them was base and humiliating. That Allah made a promise of "Hell - what an evil destination," indicates that the Verse is referring to those who were truly tempted away from their religion.

The saying of Allah:

﴿جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾

"Hell - what an evil destination,"

contained a severe warning for those who remained behind from the *Hijrah.* Fearing Allah's punishment, the Companions ﷺ who were still in Makkah obeyed Allah's command and joined up with their brothers in Al-Madeenah. So the threat mentioned in the previous Verse had a profound effect on the Prophet's Companions ﷺ. Consider the example of Damrah ibn Jundub ﷺ: When:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers),"

was revealed, Damrah was still in Makkah. Despite the fact that Damrah was old and weak, he ؓ said to his sons, "Carry me, for I am not one of the weak, and I am able to find my way (to Al-Madeenah). And verily, I will not spend this night in Makkah." They carried him on a bier of sorts and headed with him in the direction of Al-Madeenah. In spite of his good intentions, Damrah ؓ was not to complete his journey. He fell ill and died on the way at a place called At-Tan'eem. When the moment of death drew near, he struck his right hand over his left hand and said, "O Allah, this is for you, and this is for Your Messenger ﷺ" When news of Damrah's death reached the Prophet's Companions ؓ, they said, "Would that he had died in Al-Madeenah!" The following Verse was then revealed:

﴿وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝١٠٠﴾

"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 4: 100)

The story of Damrah ؓ certainly affords us a great deal of insight about the generation of the Companions ؓ, in terms of how quick they were to obey Allah's commands; of how energetically and enthusiastically they did what was asked of them, regardless of their circumstances; and of how they wouldn't seek out for

themselves excuses or the easy way out. Certain narrations indicate that Damrah ؓ, before embarking upon his journey, was not only old, but was also sick. Yet he felt that as long as he had enough wealth to make the journey, through hiring people to carry him to Al-Madeenah, he no longer had an excuse to remain behind.

After Allah ﷻ threatened those who remained behind from the *Hijrah* with a severe punishment, He ﷻ in the very next Verse referred to those who were excused, those who had no choice but to remain in Makkah - those who were truly hindered from moving to Al-Madeenah. The old, the weak, women, and children - these, and others like them, had valid excuses to remain behind in Makkah, and as such, Allah ﷻ instilled into them a sense of hope for Allah's forgiveness and mercy. Allah ﷻ said:

﴿إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾﴾

"Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving." (Qur'an 4: 98-99)

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The Pillars Of The New Islamic Country In Al-Madeenah

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1

The Pillars Of The New Islamic Country In Al-Madeenah

From the moment he arrived in Al-Madeenah, the Messenger of Allah ﷺ began work on propping up the pillars of the new Islamic country upon solid foundations. Every step he ﷺ took involved establishing a stable and prosperous environment in Al-Madeenah.

With the birth of a new country come manifold problems and difficulties, and Al-Madeenah during the Prophet's lifetime was no exception. There were problems from within - such as a severe economic crisis facing those who had emigrated from Makkah - and from without - such as the polytheists in Makkah, who were clearly not going to leave the Muslims alone in Al-Madeenah. The Prophet ﷺ took immediate steps to deal with and rectify any problem that the Muslims faced. For example, the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*; thus harmony was established between the native inhabitants of Al-Madeenah and the newly arrived immigrants from Makkah; furthermore, the needs of the newly arrived immigrants were provided for by their generous hosts and brothers, the *Ansaar*. The Prophet ﷺ also quickly drew up what became both a constitution and a pact, the purpose of which was to organize cordial relations between all of the inhabitants of Al-Madeenah - Muslims, Jews, and polytheists; they were all one community under the rule of the Messenger of Allah ﷺ. To

protect the members of that community, the Prophet ﷺ prepared an army. To organize group worship and religious activities, the Messenger of Allah ﷺ built his *Masjid.* As for the noble Qur'an, newly revealed Verses still discussed themes such as the greatness of Allah ﷻ, the purpose of life, the importance of striving for Paradise, and the importance of avoiding deeds that lead to the Hellfire; but newly revealed Verses began to discuss one particular theme in more and more detail: Islamic jurisprudence. The Qur'an also began to discuss issues that had to do with the establishment of a new country and the duties that running that country entailed - such as performing *Daw'ah* to other nations and performing *Jihaad* in the way of Allah ﷻ.

In short, religious training and upbringing continued unabated in the Madanee phase of the Prophet's biography; but in addition to religious upbringing, the new situation of the Muslims - which involved the establishment of a country - called for dealing with a whole new set of issues. Religious upbringing as well as establishing a stable country: these were the two main concerns of life in Al-Madeenah. Since the Prophet ﷺ wisely dealt with both concerns, the newly formed Muslim country began to thrive and strengthen upon solid foundations.

2

The First Pillar: The Construction Of The Prophet's *Masjid*

The first task that the Messenger of Allah ﷺ embarked upon in Al-Madeenah was the construction of his *Masjid*, thus making public the religious practices of Islam, which had for many years been suppressed. The *Masjid* was built mainly to establish prayers, which purified the hearts of believers and formed a link between them and their Lord. It is related in *Saheeh Bukhaaree* that the Messenger ﷺ entered Al-Madeenah riding his mount. People began to walk alongside him, until the Prophet's riding animal kneeled at the location which was to become the *Masjid* of the Messenger of Allah ﷺ. The location was already being used as a place of prayer for Muslim men. And it had previously been used as a place wherein dates were dried out, and the land belonged to two orphans, Sahl ؓ and Suhail ؓ, who were both living in the household of As'ad ibn Zuraarrah ؓ. When the Prophet's riding animal knelt down to the ground, the Messenger of Allah ﷺ said, "This, *In Sha Allah* (Allah Willing), is the place (i.e., the place that is to become my *Masjid*)." The Messenger of Allah ﷺ then summoned the two young boys and negotiated with them the purchase of their land, in order to build upon it a *Masjid*. They said, "No, we will instead give it to you, O Messenger of Allah." The Messenger of Allah ﷺ refused to accept the land from them as a gift, and so he ﷺ ended up purchasing it

from them.[1] According to the narration of Anas ibn Maalik ﷺ, the land consisted of date palm trees, the graves of polytheists, and the rubble of previously constructed edifices. Executing the Prophet's command, the Companions ﷺ cut the date palm trees, exhumed the corpses of the polytheists, and levelled the rubble. During the construction efforts, the Prophet's Companions would call out, "O Allah, there is no good except for the good of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*."[2]

The Messenger of Allah ﷺ worked alongside his Companions ﷺ; he initiated the construction by striking a pickaxe into the foundation, which ended up being three arm spans in depth. Thereafter, the Muslims began to build the foundations with stones. The walls of the *Masjid* were slightly higher than the height of a man, and they were constructed from bricks that were mixed with dirt. In the northern part of the *Masjid*, a roof made of palm branches was constructed; the palm branches were supported on the stumps of date palm trees. That part of the *Masjid* was called *As-Suffah*. As for the rest of the *Masjid*, it was left open without a roof.

There were three doors to the *Masjid*: a door in the back of the *Masjid*; a door in the eastern part of the *Masjid*, from which the Messenger of Allah ﷺ entered; and a door called the Door of Mercy or the door of 'Aatikah, on the western side of the *Masjid*.

The Apartments Of The Prophet ﷺ

Apartments were built for the Messenger of Allah ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Just like the *Masjid*, the Prophet's apartments were

[1] Related by Bukhaaree, the Book of the *Ansaar's* Virtues, chapter "The Migration of the Prophet ﷺ and His Companions ﷺ to Al-Madeenah; *Hadeeth* number: 3906.

[2] Related by Muslim, the Book of *Masjids* and Places of Prayer, Chapter "The Construction of the Prophet's *Masjid*"; *Hadeeth* number: 524.

built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."[1] Similarly, the interior of each apartment was simply and humbly furnished. This was not because there was a lack of resources in Al-Madeenah, or because tall buildings were not common there. On the contrary, Al-Madeenah was famous for tall buildings and castles. The more affluent members of Madeenah's society would live in castles, in order to show off their wealth during times of peace, and in order to use them as fortresses during times of war. The rich vied with one another so much in the construction of tall, extravagant buildings that they even used to name their homes and castles; for example, the castle of 'Abdullah ibn Ubai ibn Salool was called Muzaahim, and the castle of Hassaan ibn Thabit ﷺ was called Faari'.

To be sure, the Prophet ﷺ was also able to build for himself an extravagant and beautiful castle. Had he merely suggested the idea to his Companions ﷺ, they would have immediately built a castle for him. He ﷺ even could have used wealth from the Muslim treasury to build a castle for himself. But, of course, he didn't do so, so as to set a high and noble example for the people of his nation, showing them that it is better to be humble in this world and to strive for what is to come after death.

The Call To Prayer In Al-Madeenah

The *Masjid* was built, and the timings for prayer were established, but not everybody made it on time to the *Masjid* for the congregational prayers. Some people were busy in the marketplace and were unaware of the fact that prayer had commenced; others were innocently sleeping. Therefore, there was a palpable need to announce to people the commencement of

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/36).

each prayer. The question that remained was how to go about doing that. The Messenger of Allah ﷺ consulted his Companions ﷺ in the matter. Some people suggested that they should raise a flag at the time of prayer; people would see it and know that they should start making their way towards the *Masjid* for the congregation prayer. But this suggestion was rejected for the obvious fact that the flag wasn't going to benefit someone who was sleeping or someone who wasn't looking in the direction of the flag. Others suggested that a fire should be lit to announce the time of prayer, but this idea too was quickly rejected. It was also suggested that they use a horn, like the Jews, but the Prophet ﷺ rejected this idea as well, for he disliked imitating the People of the Book. A bell was also suggested, but it was rejected for the same reason that the horn was rejected. Finally, a group of people suggested that some among them should call out whenever the congregational prayer was about to begin. And this idea was accepted. Abdullah ibn Zaid ﷺ, one of the callers to prayer, saw a dream while he was in between the states of wakefulness and sleep. In the dream, a person appeared before him and said, "Shall I not teach you words that you should say when you make the call for prayer?" Abdullah ﷺ answered, "Yes." The person said, "Say twice: Allah is the greatest. Bear witness twice (i.e., bear witness that none has the right to be worshipped but Allah twice, and bear witness that Muhammad is the Messenger of Allah twice). Then twice say: Come to prayer. Then twice say: Come to success. Then magnify your Lord twice (i.e., by saying, 'Allah is the greatest'). Then say: None has the right to be worshipped but Allah." Upon waking up, Abdullah ﷺ went to the Messenger of Allah ﷺ and informed him about his dream. "Indeed, it is a true dream," said the Prophet ﷺ. "Dictate it to Bilaal for indeed he has a sweeter voice than you do." It is related that while Bilaal ﷺ was making the call to prayer, Umar ibn Al-Khataab ﷺ was in his home. He, like everyone else in Al-Madeenah, heard Bilaal ﷺ making the call to prayer, but for Umar ﷺ the call had a particularly profound significance, for he too had seen a dream that was similar to the one seen by Abdullah ibn Zaid Al-Ansaaree ﷺ. Umar ﷺ then hurried

to the *Masjid* in order to inform the Messenger of Allah ﷺ about his dream.

Bilaal ibn Rabaah ﷺ became one of the callers of prayer in Al-Madeenah; the other caller was Abdullah ibn Umm Maktoom ﷺ. In the call for morning prayer, Bilaal ﷺ added the words, "The Prayer is better than sleep," which he would say twice after saying, "Come to success." And the Messenger of Allah ﷺ approved of this practice. At first, the call to prayer would be made from an elevated place, but later on the minaret was built and used for the purpose of making the call to prayer.[1]

The First Sermon That The Messenger Of Allah ﷺ Delivered In Al-Madeenah

In the first sermon he delivered in Al-Madeenah, the Messenger of Allah ﷺ stood up before the people, praised Allah ﷻ, and then said, "To proceed: O people, send forth (good deeds) for yourselves. You know, by Allah, that each one of you will be struck (by death). Then he (i.e., each one of you) will leave behind his sheep, which will be left without a shepherd. Then, without a translator, and without a veil separating (Allah) from him, his Lord ﷻ will say to him, 'Did not my Messenger come to you and convey to you (My message)? I gave you wealth and I bestowed favours upon you; then what did you send forth (i.e., in terms of deeds) for yourselves?' He will then look to his right and then to his left, and he will not see anything. Then he will look before him and all that he will see is the Hellfire. So whosoever is able to protect his face from the Hellfire even with part of a date (i.e., by giving it in charity), then let him do so. And whoever does not find (even part of a date to give in charity), then let him do so with a good word, for the (reward of a) good deed is multiplied ten times, and up until seven hundred times. And may peace, the mercy of Allah, and His blessings be upon you."

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[1] Refer to *Noor Al-Yaqeen* by Al-Khudaree (pgs. 87, 88), to *Taareekh Khaleefah ibn Khayyaat* (p. 56), and to *Taareekh Daulatul-Islam* by Dr. Faayid Hammaad 'Aashoor and Sulaimaan Abu 'Azb (pg. 108).

Then the Messenger of Allah ﷺ gave another sermon, in which he ﷺ said: "Verily, all praise is for Allah. I praise Him and ask for His help. We seek refuge with Allah from the evil of our own selves, and from the evil of our deeds. He whom Allah guides none can lead astray. And he whom Allah leads astray none can guide. I bear witness that none has the right to be worshipped but Allah alone, and He has no partner. Indeed, the best speech is the Book of Allah, the Blessed, the Most High. Successful indeed is he in whose heart Allah adorns the Book of Allah and makes enter Islam after disbelief; and who chooses it (i.e., the Book of Allah) over all else from the speech of people. Verily, it (i.e., the Book of Allah) is the best, most complete, and most profound speech. Love those whom Allah loves, and love Allah with all of your hearts. And do not become bored with the speech of Allah and with His remembrance. And do not let your hearts become hard away from Him. Indeed, from everything that Allah created, He ﷻ has chosen and selected, so that Allah has named the best of deeds, the chosen one among His slaves, and the best of speech. And from everything people have been given (He has chosen and decreed) what is lawful and what is forbidden. So worship Him and do not associate any partner with Him; fear Allah as He truly deserves to be feared; be truthful to Allah by living up to the best (words) that you utter with your mouths; and love one another with the spirit of Allah (i.e., of Islam, of His decrees, etc.). Indeed, Allah becomes angry when His Covenant is broken (by one of His slaves). And peace be upon you."[1]

As-Suffah

When the Qiblah was changed, by the command of Allah ﷻ, from Jerusalem to Makkah - which occurred six months after the Prophet ﷺ migrated to Al-Madeenah - the wall of the first *Qiblah* remained intact in the back of the Prophet's *Masjid*. That wall was in the northern part of the *Masjid* since Jerusalem was towards the

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/166, 167) and to *Sunan Al-Baihaqee* (2/524, 525).

north. The Prophet ﷺ ordered for that part of the *Masjid* to be covered by a roof, and that portion of the *Masjid* took on the name of *As-Suffah*. It was there that the poor Muslims gathered, which is why they became known as the People of *As-Suffah*. ibn Hajr said, "*As-Suffah* is the place in the back portion of the Prophet's *Masjid*. It had a covering and was prepared so that estranged people could stay there, people who had neither homes nor families."[1]

1) The people of *As-Suffah*

Abu Hurairah ﷺ said, "The people of *As-Suffah* were the guests of Islam; they had neither families nor wealth - nor anyone else - to which they could betake themselves." The early *Muhaajiroon* were provided with accommo- dations. Given the small to moderate number of early *Muhaajiroon*, the *Ansaar* were able to keep them as guests in their homes; they even shared their wealth with them. Then, as time went on, more and more *Muhaajiroon* arrived in Al-Madeenah, and the people of the *Ansaar* were no longer able to provide accommodations for them all. More and more people were entering into the fold of Islam, and consequently, more and more people migrated to Al-Madeenah. Some who came were rich while others were poor; some had families while others were unmarried. Those who could find no lodgings stayed in *As-Suffah*, in the Prophet's *Masjid*.

It appears from certain narrations that when a *Muhaajir* (singular of *Muhaajiroon*) would arrive in Al-Madeenah, he would first go the Messenger of Allah ﷺ, who would then direct him to someone who would take care of him. If the Prophet ﷺ found no one to take care of a newly arrived *Muhaajir*, the latter would stay for a while in *As-Suffah*, at least until he found other accommodations. It is related in *Al-Musnad* that 'Ubadaah ibn As-Saamit ﷺ said, "When a *Muhaajir* man went to the Messenger of Allah ﷺ, the Messenger of Allah ﷺ would send him to a man among us, whose duty it was to teach him the Qur'an. The

[1] Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3581.

Messenger of Allah ﷺ sent a man to me; he stayed with me in my house, and I provided him with the same dinner that my family ate. Also, I would teach him the Qur'an."[1] Because the *Muhaajiroon* were the first to live in *As-Suffah*, it was ascribed to them, taking on the name, "The *Suffah* of the *Muhaajiroon*." But others stayed there as well; delegates from various tribes who came to Al-Madeenah and who entered into the fold of Islam also stayed in *As-Suffah*. Despite having wealth and homes, some people from the *Ansaar* even stayed in *As-Suffah*, desiring a simple life and a life of struggle. Among those *Ansaarees* who stayed in *As-Suffah* were the following: Ka'ab ibn Maalik Al-Ansaaree ﷺ, Hanzalah ibn Abu 'Aamir Al-Ansaaree ﷺ, and Haarithah ibn An-No'maan Al-Ansaaree ﷺ.

2) Taking care of the people of *As-Suffah*.

The Prophet ﷺ himself took care of the people of *As-Suffah*, providing for both their spiritual and material needs. He ﷺ would visit them and ask after their welfare; he ﷺ particularly made it a point to visit those among them that fell ill. In short, he ﷺ would sit with them frequently, guiding them, comforting them, helping them, and teaching them. In terms of their material needs, it was through many means that the Prophet ﷺ made sure that they were provided for; among those means are the following:

1) If any charity money or food came to him, he ﷺ would send it to the people of *As-Suffah*, without taking anything from it for himself. And if he ﷺ received a gift, he ﷺ would send it to them and take a part of it for himself, thus making them partners with him in the consumption or use of that gift.[2]

2) Very often, the Prophet ﷺ would invite them to eat in one of his wives' apartments. 'Abdur-Rahmaan ibn Abu Bakr ﷺ once

[1] *Al-Musnad* (5/324).

[2] Refer to Al-Bukhaaree, the Book of *Ar-Riqaaq*, chapter "What Kind of Life the Prophet ﷺ and His Companions ﷺ Led, and How They Turned Away from the World"; *Hadeeth* number: 6452.

said, "Indeed, the people of As-*Suffah* were poor, and the Prophet ﷺ once said, 'Whoever has food that is sufficient for two, then let him take a third (poor person) back with him (to share his food). And whoever has food that is sufficient for four then let him take a fifth or sixth person (with him to share his food).' Abu Bakr ؓ took three (of them back with him), and the Prophet ﷺ took ten"[1] In another narration, Ya'eesh ibn Takhfah ibn Qais Al-Ghaffaree said, "My father was one of the people of *As-Suffah*. The Messenger of Allah ﷺ ordered (his Companions) to take care of them. A man would take one of them (back with him) to share his food; another man would take two of them (with him), until I remained as one of five men. The Messenger of Allah ﷺ said, 'Come,' and so we went with him to the house of 'Aishah ؓ."[2]

3) The Prophet ﷺ requested people to direct their charity wealth towards the people of *As-Suffah*. It is, for instance, related in *Al-Musnad* that when Fatimaah ؓ gave birth to Al-Hassan ؓ, the Prophet ﷺ ordered her to shave Al-Hassan's head, to weight his hair, and to then give silver equal to that weight to the people of *As-Suffah*.[3]

4) The Prophet ﷺ would give precedence to them over other people. When prisoner slaves were once given to the Prophet ﷺ, Fatimaah ؓ went to him and asked him for a servant. His response, as is related in the *Musnad* of Imam 'Ahmad, was, "By Allah, I will not give to the two of you (i.e., to Fatimaah ؓ and 'Alee ؓ) while I leave the people of *As-Suffah* to starve; rather I will sell them (the prisoner slaves), and I will spend the proceeds of the sale upon them (i.e., upon the people of *As-Suffah*)."[4]

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[1] Related by Bukhaaree (3581) and Muslim (2057).

[2] Refer to *Al-Musnad* (3/429).

[3] Refer to *Al-Musnad* (6/390, 391).

[4] The original source of this *Hadeeth* is related in *Saheeh Bukhaaree* (3113).

3) Their dedication to knowledge, worship, and *Jihaad*

The people of *As-Suffah* were by no means idle paupers; to the contrary, by day they were students and warriors, and by night they were worshippers. They spent their time well, reciting the Qur'an, learning its meanings, remembering Allah ﷻ, and even learning how to read and write. One of them gave his bow as a gift to 'Ubaadah ibn As-Saimat ؓ because the latter would teach the people of *As-Suffah* both the Qur'an and how to read and write.[1] *As-Suffah*, to be sure, was an institute of higher learning; many of its students later became renowned for their knowledge – particularly for their memorization of the Prophet's *Ahadeeth*, Abu Hurairah ؓ and Hudhaifah ibn Al-Yamaan ؓ being two notable examples in this regard.

The people of *As-Suffah* would participate in *Jihaad*; in fact some of them were martyred on the day of Badr, such as Safwaan ibn Baidaa ؓ, Khuraim ibn Faatik Al-Asdee ؓ, Khubaib ibn Yasaaf ؓ, Saalim ibn 'Umair ؓ, and Haarithah ibn An-No'maan Al-Ansaaree ؓ; others among them were martyred during the Battle of Uhud, one example being Hanzalah Al-Ghaseel ؓ; yet others among them lived on to witness Al-Hudaibiyyah, two examples being Jurhud ibn Khuwailad ؓ and Abu Sareehah Al-Ghaffaaree ؓ; yet others, such as Thaqeef ibn 'Amr ؓ, were martyred at Khaibar; others, such as 'Abdullah Dhul-Bijaadain ؓ,[2] were martyred at Tabook; and yet others, such as Saalim Maula Abu Hudhaifah ؓ and Zaid ibn Al-Khattaab ؓ, were martyred at Al-Yamaamah.

Some Companions ؓ decided to stay in *As-Suffah* not out of necessity, but out of a desire to dedicate their lives to the pursuit of knowledge. One prominent example in this regard is Abu Hurairah ؓ, who ardently desired to always be in the company of the Messenger of Allah ﷺ. He ؓ wanted to make up for lost time, for he arrived in Al-Madeenah only after the conquest of Khaybar,

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[1] *Sunan Abu Daawood* (2/237) and *Ibn Maajah* (2/730).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/264).

in the year 7 H. Abu Hurairah ﷺ strove hard to listen to as many of the Prophet's *Ahadeeth* as possible; he even served the Prophet ﷺ whenever there was an opportunity to do so. He not only memorized *Ahadeeth*, but he also witnessed many of the Prophet's actions. The only way he could have accomplished all of these things was to be near the house of the Prophet ﷺ, and so *As-Suffah* was the ideal place for him to live.

Later on in his life, Abu Hurairah ﷺ said, "Indeed, you (i.e., certain people among you) say, 'Abu Hurairah relates a great deal of *Ahadeeth* narrations from the Messenger of Allah ﷺ.' And you also say, 'Why is it that the *Muhaajiroon* and the *Ansaar* do not relate as many *Ahadeeth* from the Messenger of Allah ﷺ as Abu Hurairah does?' Indeed, my brothers from the *Muhaajiroon* were occupied with conducting business transactions in the marketplace; meanwhile, I adhered closely to the Messenger of Allah ﷺ, being content to have simply enough to fill my stomach (i.e., all I wanted was enough food to eat, and the rest of my time I dedicated to the pursuit of knowledge). I was present when they were absent, and I memorized when they forgot. And my brothers from the *Ansaar* were occupied with work related to their wealth (i.e., their gardens, fields, property, and livestock). I, on the other hand, was a poor person from the poor people of *As-Suffah*. And I memorized when they forgot."[1] Here, Abu Hurairah ﷺ clarified that he stayed in *As-Suffah* out of a desire to adhere to the Prophet's company. It is important to note here that Abu Hurairah ﷺ had a place to live in Al-Madeenah, the place wherein his mother lived (it is related that Abu Hurairah ﷺ asked the Prophet ﷺ to invoke Allah ﷻ to guide her). Furthermore, Abu Hurairah ﷺ did not start out poor. The first day he went to the Prophet ﷺ in Khaybar, the Prophet ﷺ gave him a share from the spoils of war. And when he first came to Al-Madeenah, Abu Hurairah ﷺ had a slave who served him, as is related in *As-Saheeh* (i.e., either in the compilation of *Saheeh Bukhaaree* or *Saheeh Muslim*). So the reason why he became poor was that he preferred

[1] *Saheeh Bukhaaree* (2047) and *Saheeh Muslim* (2492).

the company of the Prophet ﷺ and the pursuit of knowledge to material prosperity. Had he wanted, he could have lived in a normal home instead of *As-Suffah.*

The number of people who stayed in *As-Suffah* varied depending on circumstances; some left *As-Suffah* when they got married, some left when they earned enough wealth to have their own homes, and some became martyred in battle. And they increased in number whenever delegates from other tribes visited Al-Madeenah.

It is important to note that the people of *As-Suffah* didn't refuse to work, and so laziness was not a reason for their poverty. Az-Zamakhsharee mentioned that they would crush the pits of fruits during the day, and it appears that they did this in order to crush food for livestock. And since they were not people who owned any livestock, we can safely conclude that they worked in order to earn a living, albeit a humble one.[1]

4) The number of people that lived in *As-Suffah* and their names

As mentioned above, the number of people that lived in *As-Suffah* varied according to circumstances. It is said that under normal circumstances, approximately seventy men lived in *As-Suffah,* but there were periods during which many more people lived there. It is related that Sa'd ibn Ubaadah ﷺ used to invite eighty of them to his house as guests; and if there were still more of them, other members of the *Ansaar* invited them to their homes. The following are some of the people who lived in *As-Suffah*:

1) Abu Hurairah ﷺ
2) Abu Dharr Al-Ghiffaaree ﷺ
3) Waathilah ibn Al-Asqa' ﷺ
4) Qais ibn Tahfah Al-Ghiffaaree ﷺ
5) Ka'ab ibn Maalik Al-Ansaaree ﷺ

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[1] Refer to *Al-Madeenah An-Nabawiyyah Fajrul-Islam Wal-'Asr Ar-Raashidee* by Ash-Shurraab (1/222).

6) Sa'eed ibn 'Aamir ibn Hudhaim Al-Jumhee

7) Salmaan Al-Faarisee

8) Asmaa ibn Haarithah ibn Sa'eed Al-Aslamee

9) Hanzalah ibn Abee 'Aamir Al-Ansaaree, "Ghaseel Al-Malaaikah"

10) Haazim ibn Harmalah

11) Haarithah ibn An-No'maan Al-Ansaaree An-Najjaaree

12) Hudhaifah ibn Usaid Abu Sareehah Al-Ansaaree

13) Hudhaifah ibn Al-Yamaan

14) Jaariyah ibn Jameel ibn Shubbah ibn Qurt

15) Ja'eel ibn Suraaqah Ad-Damree

16) Jurhud ibn Khuwailid Al-Asdee

17) Rufaa'ah Abu Lubaabah Al-Ansaaree

18) 'Abdullah Dhul-Bijaadain

19) Dakeen ibn Sa'eed Al-Muzanee (it is said that he was not Muzanee but Khath'amee)

20) Khubaib ibn Yasaaf ibn 'Unaiyyah

21) Khuraim ibn Aus At-Taaee

22) Khuraim ibn Faatik Al-Asdee

23) Khunais ibn Hudhaafah As-Sahmee

24) Khabbaab ibn Al-Arat

25) Al-Hakam ibn 'Umair Ath-Thamaalee

26) Harmalah ibn Ayaas (it is said that his full name was, Harmalah ibn 'Abdullah Al-'Anbaree)

27) Zaid ibn Al-Khattaab

28) 'Abdullah ibn Mas'ood

29) At-Tafaawee Ad-Dausee

30) Talhah ibn 'Amr An-Nadree

31) Safwaan ibn Baidaa Al-Faihree

32) Suhaib ibn Sinaan Ar-Roomee

33) Shaddaad ibn Usaid

34) Shaqraan ﷺ, *Maulaa* of the Prophet ﷺ

35) As-Saaib ibn Khallaad ﷺ

36) Saalim ibn 'Umair ﷺ, a member of the Aus, from the Banu Tha'labah ibn 'Amr ibn 'Auf clan

37) Saalim ibn 'Ubaid Al-Ashja'ee ﷺ

38) Saalim, *Maulaa* Abu Hudhaifah ﷺ

39) Safeenah ﷺ, *Maulah* of the Prophet ﷺ

40) Abu Razeen ﷺ

41) Al-Aghar Al-Muzanee ﷺ

42) Bilaal ibn Rabaah ﷺ

43) Al-Baraa ibn Maalik Al-Ansaaree ﷺ

44) Thaubaan ﷺ, Maulaa of the Prophet ﷺ

45) Thaabit ibn Wadee'ah Al-Ansaaree ﷺ

46) Thaqeef ibn 'Amr ibn Shameet Al-Asdee ﷺ

47) Sa'd ibn Maalik Abu Sa'eed Al-Khudree ﷺ

48) Al-'Irbaad ibn Saariyah ﷺ

49) Ghurfatul-Azdee ﷺ

50) 'Abdur-Rahmaan ibn Qurt ﷺ

51) 'Ubaadah ibn Khaalid Al-Ghaffaaree ﷺ

Some researchers make an egregious error when they try to prove the legitimacy of what some ascetics and Sufis do, in terms of forsaking work and living a life of comfort and laziness, based, they say, on the examples of the people of *As-Suffah*. Abu Hurairah ﷺ, who is perhaps best known among the people of *As-Suffah*, didn't continue to live there his entire life. He later went out into the world, and he even became governor of Bahrain during the Caliphate of 'Umar ibn Al-Khattaab ﷺ. It is sufficient to point out here, as I did earlier, that the people of *As-Suffah* used their time well by worshipping Allah ﷻ, engaging in the pursuit of knowledge, and fighting in the way of Allah ﷻ. Ascetics who go to extremes should keep in mind the fact that the people of *As-Suffah* lived practical and productive lives, benefiting both themselves and others.

Benefits, Lessons, and Morals

1) The *Masjid* is one of the most important pillars of an Islamic society

An Islamic society can achieve a sense of stability and coherence only if Islamic values and laws are applied, and only when the members of society have correct beliefs and apply Islamic manners. All of the above qualities are nurtured and developed in the *Masjid*. Allah ﷻ said:

﴿لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

"*Never stand you therein. Verily, the Masjid* whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

And in another Chapter of the Qur'an, Allah ﷻ said:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾﴾

"*In houses (Masjids) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhaan, Iqamah, Salaat (prayers), invocations, recitation of the Qur'an]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale (business) diverts from the remembrance of Allah (with heart and tongue) nor from performing As-Salaat (Iqamat-as-*

Salaat) nor from giving the Zakaat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills." (Qur'an 24: 36-38)

2) The *Masjid* is a symbol of the comprehensiveness of Islam

The *Masjid* is a place of worship for the believers; in it, the believers remember Allah ﷻ, glorify Him, and praise Him. The *Masjid* is a sanctuary for every Muslim: As long as a Muslim preserves its sanctity and fulfills its rights, no one will bother or harm him, and he can peacefully worship his Lord.

1) The *Masjid* is a place of gathering for Muslims. And during the Prophet's lifetime, it was where delegates from foreign tribes would come to seek out guidance and learn more about Islam.

2) The *Masjid* is a kind of university as well; it is where students of knowledge gather to study the Qur'an and all of the Islamic sciences. The Prophet's *Masjid* is a place where foreigners can go to learn about their religion, so that they can then go back to their people as bearers of glad tiding, as warners, and as callers to the religion of Islam.

3) The *Masjid* is a sanctuary for those who have no place to stay and for those who are cut off from a journey; such people therefore do not need to rely on the favours of other human beings. No one may prevent such people from seeking out knowledge and guidance during their sojourn in the *Masjid.*

4) During the lifetime of the Prophet ﷺ, the *Masjid* was the military command centre of the Muslims. It was there that the banners of armies were handed out, and it was from there that orders were given for armies to march out for battle. During times of battle, the *Masjid* even served as a hospital, where the wounded would stay, thus making them easily accessible to the Prophet ﷺ whenever he ﷺ wanted to visit them. And the

Masjid also served as a political centre, where delegates from foreign lands would bring messages, and from where the Prophet ﷺ would send messengers to foreign lands.

3) Leading by example

It is an established fact that the Prophet ﷺ physically participated in the construction of his *Masjid*. Just as if he were a common man among them, he carried stones, transported bricks on his chest and shoulders, and dug into the earth with his two hands. He ﷺ was an ideal example of a just ruler who does not make a distinction between the rich and poor, between a ruler and his subjects. All are equal before Allah ﷻ; the only factor that distinguishes one Muslim from another is *Taqwa* - piety. In Islam, when one does a noble deed with a good intention, one receives reward from Allah ﷻ. And the Messenger of Allah ﷺ, just like any other Muslim, was seeking reward from Allah ﷻ. His participation in building his *Masjid* was just like the participation of every other Muslim, and not like the participation of a mayor or president who simply cuts the ribbon at the opening ceremony or lays down the first brick of the edifice. The Muslims were quite taken aback when they saw the Prophet ﷺ covered in dust as a result of working very hard. Seeing the Prophet's situation, Usaid ibn Hudair ؓ went to him and offered to carry the load that he was carrying. "O Messenger of Allah, give it to me," he ؓ said. The Prophet ﷺ answered, "Go and carry something else, for indeed, you are not poorer to Allah than I am."[1] Upon hearing what the Prophet ﷺ said to Usaid ؓ, the Prophet's Companions became even more motivated to work hard.

This was truly a singular example of the principle of leading by example. These days, if leaders and rulers offer to participate in actual physical work, they only do so for a photo shoot or as long as the camera is on them, in the hope that people will praise them for their humility and good character. Not only did the Prophet ﷺ work as hard as his followers, he ﷺ also pointed out that he was

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[1] Refer to *Suwar Min Hayaat-Ar-Rasool* ﷺ by Ameen Duwaidaar, pg. 271.

more needy to Allah ﷻ and more desirous of His reward than was the person who offered to do his work for him. This had a profound effect on the Prophet's Companions, who began to recite a verse of poetry, which, roughly translated, is as follows: "If we remain seated while the Prophet ﷺ works, then we are truly following a misguided action."[1]

We learn from this story that practical training is not achieved merely through the giving of advice or through eloquent words; true, a good sermon does have a positive effect, but a leader or guide must moreover be a living, practical example for others. The Companions ﷽ were so moved that they began to say, "O Allah, indeed the (true and good) life is the life of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*." They also began to recite, "What we are carrying is not like what we carry from Khaybar; this is more obedient to our Lord and purer."[2] This is referring to the fact that, in Al-Madeenah, people who carried dates and raisins from Khaybar to Al-Madeenah ranked very high among Al-Madeenah's inhabitants. In the above-mentioned saying, the Companions ﷽ made it clear that transporting those items from Khaybar was not even remotely as worthy a deed as carrying bricks for the construction of the Prophet's Mosque. And so they truly believed in the following saying of Allah ﷻ:

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

"Whatever is with you, will be exhausted, and whatever is with Allah (of good deeds) will remain." (Qur'an 16: 96)

4) The wise leader discerns skills and talents in his followers and then gives them work accordingly

When a job needed to be done, the Prophet ﷺ wouldn't appoint someone at random; rather, he ﷺ looked for the person who was

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/496) and *Fathul-Baaree,* in the explanation of *Hadeeth* number, 3906.

[2] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/249); also, refer to *Saheeh Bukhaaree* (3906) and to the commentary of Imam Ibn Hajar in *Fathul-Baaree.*

best qualified to carry out each specific task. This, of course, is a sign of true leadership. A weak leader, on the other hand, will hire relatives and friends for jobs they are not qualified to perform.

In regard to the building of his *Masjid,* the Prophet ﷺ did not choose relatives or close friends to do delicate, skilled work instead of hard labour. To the contrary, many prominent Companions ‎ did the physical work, which involved carrying and moving bricks and stones; meanwhile, a new Muslim, who had only recently arrived in Al-Madeenah, was given a more delicate task, a task that involved skill more so than brute strength. He - namely, Talq - was given that task because he was better qualified for it than were the rest of the Prophet's Companions. Talq ibn Al-Yamaamee Al-Hanafee - who from his name it is clear that he is from Yamaamah, from the Al-Hanafee tribe - said, "I built the *Masjid* alongside the Messenger of Allah ﷺ, and he ﷺ would say (during the construction phase), 'Bring the Yamaamee (i.e., the man from Yamaamah - Talq) closer to the clay, for he has the best touch among you (when it comes to mixing the clay)." In another narration, Talq said, "When I went to the Prophet ﷺ, his Companions were building the *Masjid,* and it was as if he was not pleased with their work. I took a shovel and mixed the clay, and he seemed pleased by my work. He ﷺ then said, 'Leave the *Hanafee* (the man from the Hanafee tribe - Talq) to work with the clay, for he is more precise and skilled than you are at working with clay." And in yet another narration, ibn Hibbaan related that Talq said, "I said, 'O Messenger of Allah, shall I move (bricks, stones, etc.) as they move (bricks, stones, etc.).' He ﷺ said, 'No, instead mix the clay for them, for you are more knowledgeable than they are when it comes to doing that (task).'"[1]

5) The Slogan of the Muslim Nation

The *Adhaan* (i.e., the call to prayer) importantly and quickly became the slogan of the new Muslim country in Al-Madeenah. The words of the *Adhaan* have always been of great significance,

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[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/252).

but they carried an extra special meaning during the Prophet's time – as well as during any period wherein an Islamic country is being established. How so? Well, the caller started by saying, "Allah is the Greatest, Allah is Greatest," making it clear that Allah ﷻ is greater than the false deities of Makkah, greater than Makkah's chieftains, and greater than all else. He would then say, "I bear witness that none has the right to be worshipped but Allah," which the Muslims did say in Makkah, but not always in the open and certainly not high up on a minaret so that everyone could hear. The caller openly declared that the only laws that were going to be followed in Al-Madeenah were the Laws and Commandments of Allah ﷻ. The caller would then say, "I bear witness that Muhammad is the Messenger of Allah," meaning that Allah ﷻ appointed him as leader of the Muslim nation, that his *Sunnah* must be applied, and that he must be followed and obeyed. The caller would then say, "Come to prayer, come to success," thus inviting people to become citizens of the new Muslim country, which was established to strengthen the relationship between a Muslim and His Creator, and between believers among themselves.

One better appreciates the significance of the publicly-made call to prayer when one considers that only a few months earlier, Muslims were secretly praying in the mountain-passes of Makkah, fearing been seen or found out by the Quraish. The public call to prayer, made for the first time after the Prophet ﷺ migrated to Al-Madeenah, shows that Islam is not completely applied and that Allah ﷻ is not optimally worshipped until Muslims establish a strong Islamic country that protects its citizens from their enemies. To be sure, Muslims today need to understand the profound meanings of the *Adhaan* and the significance of it being publicly made in a country that applies Allah's *Shariah.*

6) The ruling for adorning and decorating *Masjids*

When people want to build a *Masjid,* there are two separate issues that arise concerning the appropriateness of building it nicely. The

first issue involves good, sensible architecture: making the foundation, pillars, roof, and edifice of the *Masjid* strong and firm. To do so, scholars mention, is desirable, for to properly construct a *Masjid* shows that people care about Allah's religion, a meaning that is indicated in the following Verse:

﴿لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

"Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e., who clean their private parts with dust (i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

Scholars also refer in this matter to the actions of 'Umar ﷺ and 'Uthmaan ﷺ, who both strove during their caliphates to improve, renovate, and expand the Prophet's *Masjid*.

The second issue involves decorating a *Masjid*, such as with gold, engravings, or ornaments. Scholars agree that to decorate a *Masjid* in the above-mentioned fashion is at the very least disliked. Beyond that particular consensus, they differ among themselves, with some saying that putting ornaments in a *Masjid* is *Haraam* (forbidden), others saying that it is extremely disliked, and yet others saying that it is simply disliked. But even those who say that it is not *Haram* but simply disliked, agree that it is forbidden to decorate a *Masjid* with money that has been endowed or donated for the actual construction of the *Masjid's* edifice. The first person to decorate a *Masjid* was Al-Waleed ibn 'Abdul-Malik ibn Mirwaan. From the day he did so, people began to adorn *Masjids* in an extravagant manner, to the degree that many *Masjids* are now like museums, visited for admiration of architecture rather than for prayer and the remembrance of Allah ﷻ. Building *Masjids* in such a manner is of

course contrary to the guidance of the Prophet ﷺ. When *Masjids* began to be decorated, they lost the quality and aura of simplicity that the Prophet ﷺ taught us to seek out.

Therefore, those who extravagantly and wastefully adorn and decorate *Masjids* have fallen into great error. A person who enters into an extravagantly built *Masjid* hardly feels the humbleness one should feel when one is worshipping Allah ﷻ; often, the only thought that can enter one's mind is not related to the glorification or worship of Allah ﷻ, but to the genius of the architect who designed the *Masjid*.

The building of extravagant *Masjids* has an especially deleterious effect upon the poor, who outside of the *Masjid* are constantly reminded of other people's riches. In a simply adorned *Masjid*, a poor person finds comfort and solace. He has left the outside world and its reminders of his poverty and harsh circumstances, and he has entered into the world of the Hereafter and its bliss. But when a *Masjid* is extravagantly decorated, a poor person doesn't even have recourse to seek comfort in the *Masjid*; even inside of the *Masjid*, he sees gold engravings and is reminded of his difficult circumstances. It is certainly an indication of weak faith and of being away from Allah's religion when people forget about the true realities and teachings of Islam, and instead concentrate on the outward beauty of *Masjids*, whose first rows - never mind later rows - are not filled for the congregational prayers. Indeed, we belong to Allah and to Him is our return.

7) The Virtues of *Al-Masjid An-Nabawee* (the Prophet's *Masjid*)

One of the main reasons why the Companions ﷺ became so attached to *Al-Masjid An-Nabawee* was that the Prophet ﷺ told them about its virtues, which can be summarized as follows:

a) *Al-Masjid An-Nabawee* was established upon piety:

Abu Sa'eed Al-Khudree ﷺ said, "I entered upon the Prophet ﷺ in the home of one of his wives, and I said, 'O Messenger of Allah, which of the two *Masjids* had its foundation laid upon piety?' The

Prophet ﷺ took a handful of pebbles and struck the ground with them. He ﷺ then said, 'It is this *Masjid* of yours (i.e., *Al-Masjid An-Nabawee*).'"[1] This *Hadeeth* constitutes a very strong proof in the matter, since it is recorded in *Saheeh Muslim*. A group of scholars mention, however, that the *Masjid* referred to in the following Verse is not *Al-Masjid An-Nabawee* but *Masjid Qubaa*:

﴿لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

"Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

After mentioning the various scholarly views regarding this matter, Muhammad ibn Jareer At-Tabaree said in his *Tafseer*, "In my view, of the two opinions the correct one is that it is the *Masjid* of the Messenger ﷺ, mainly because of the authentic narration from the Messenger of Allah ﷺ in *Saheeh Muslim*."[2]

Some scholars pointed out that, even if the *Masjid* whose foundation was laid upon piety is in fact *Masjid Qubaa*, there is no contradiction between the above-mentioned Verse and the above-mentioned *Hadeeth* from *Saheeh Muslim*. That is because the foundations of both *Masjids* were established upon piety. ibn Taymiyyah (may Allah have mercy on him) championed this view, first stating that the above-mentioned Verse was revealed for *Masjid Qubaa*, and then saying, "But the ruling [mentioned in the Verse (i.e., that it was built upon piety)] applies to it and to what is more worthy than it – the

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[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "Making it Clear that the *Masjid* Whose Foundations Were Built Upon Piety, was the *Masjid* of the Prophet ﷺ in Al-Madeenah"; *Hadeeth* number: 1398.

[2] Refer to *Tafseer At-Tabaree* (14/476, 479).

Masjid of Al-Madeenah. This interpretation guides our understanding of what is related in *As-Saheeh* (i.e., *Saheeh Muslim*) from the Prophet ﷺ. When he ﷺ was asked about the *Masjid* whose foundation was laid upon piety, he ﷺ said, 'This *Masjid* of mine.'"[1] Elsewhere, ibn Taymiyyah wrote, "And so it is clear that both *Masjids* were built upon piety; nonetheless, the said description applies to the *Masjid* of Al-Madeenah to a greater and more complete degree, thus making it more deserving of the name, 'The *Masjid* whose Foundation was Built upon Piety.' At the same time, we must remember that it was *Masjid Qubaa* that prompted the revelation of the above-mentioned Verse."[2]

And in *Al-Fath*, Al-Haafiz ibn Hajar (may Allah have mercy on him) said, "The secret behind the Prophet's answer – in which he ﷺ said that it was his *Masjid* that was built upon piety – is that he ﷺ wanted to disabuse people of the idea that the said description applied specifically to *Masjid Qubaa* (to the exclusion of all other *Masjids*)."[3]

b) The superiority of praying in the *Masjid* of the Prophet ﷺ:

Abu Hurairah ﷜ reported that the Messenger of Allah ﷺ said, "One prayer in this *Masjid* of mine is better than one-thousand prayers anywhere else, except for *Al-Masjid Al-Haraam*."[4]

c) One may dedicate a journey to Visiting the Prophet's *Masjid*, *Al-Masjid Al-Haraam*, and *Masjid Al-Aqsaa*, but not to any other *Masjid*:

Abu Hurairah ﷜ reported that the Prophet ﷺ said, "The provisions of journey are not tied (onto a riding animal) except to three *Masjids*: *Al-Masjid Al-Haraam*, *Masjid Ar-Rasool* (i.e., *Al-Masjid An-Nabawee*), and *Masjid Al-Aqsaa*."[5] If one has to go to

[1] Refer to *Minhaaj As-Sunnah An-Nabawiyyah* (7/74).

[2] Refer to *Majmoo' Al-Fataawah* (27/406).

[3] *Fathul-Baaree* (7/245).

[4] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1190.

[5] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1189.

Cairo or Istanbul or any other city for business or to visit relatives, one may go to one of the famous *Masjids* of that city. But in the above-mentioned *Hadeeth*, the Prophet ﷺ made it clear that it is forbidden to travel to a city primarily for the sake of visiting a particular *Masjid*, with the exception of three *Masjids*: *Al-Masjid Al-Haraam* in Makkah, *Masjid An-Nabawee* in Al-Madeenah, and *Masjid Al-Aqsaa* in Jerusalem. Therefore, one may pack up his suitcases and say that he is visiting Jerusalem for the purpose of visiting *Masjid Al-Aqsaa*, and the same goes for Makkah and Al-Madeenah; however, one may not do the same for any other *Masjid*; one must have another primary motive for visiting a given city, and once there, he may visit a specific *Masjid* if he wishes to do so.

d) Ar-Rawdah in *Al-Masjid An-Nabawee*:

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "What is between my house (i.e., the apartment of 'Aishah ﷺ) and my pulpit is a garden from the gardens of Paradise; and my pulpit is upon my Basin."[1] The Prophet's Basin refers to his Basin on the Day of Resurrection. In his explanation of *Saheeh Muslim*, Imam An-Nawawee mentioned three interpretations of the phrase, "And my pulpit is upon my Basin." According to the first interpretation – which Al-Qaadee said is held by most scholars – the pulpit referred to is the actual pulpit of the Prophet ﷺ in this world. The proponents of the second interpretation say that that the Prophet ﷺ has a pulpit over his Basin on the Day of Resurrection. And according to the third interpretation, "And my pulpit is upon my Basin," means that whoever goes beside the Prophet's pulpit to perform good deeds will drink from the Prophet's Basin on the Day of Judgment. And Allah ﷻ knows best.

e) The superiority of learning and teaching in *Al-Masjid An-Nabawee:*

Abu Hurairah ﷺ reported that he heard the Messenger of Allah ﷺ say, "Whosoever enters this *Masjid* of ours to learn something

[1] *Saheeh Bukhaaree* (1196).

good or to teach it, is like one who fights in the way of Allah. And whosoever enters it for another purpose is like one who looks at that which does not belong to him."[1]

f) The Verse that was revealed about the people of *As-Suffah* and the poor members of the *Muhaajiroon*:

Allah ﷻ said:

﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾﴾

"(Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well." (Qur'an 2: 273)

In regard to the people mentioned in this Verse, ibn Sa'd related that ibn Ka'ab Al-Quradhee said, "They are the people of *As-Suffah*."[2] And with his chains of narrations, *At-Tabaree* related from Mujahid and As-Siddee that they are the poor members of the *Muhaajiroon*.[3]

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[1] Refer to *Al-Musannaf* by Abu Shaibah (2/371), (12/209), number: 12567. And Al-Haakim said about his narration of the *Hadeeth*: "This *Hadeeth* is authentic and fulfills the conditions of *Ash-Shaikhain* (i.e., Bukhaaree and Muslim), both of whom argued issues based on what is related by the narrators of this *Hadeeth*; nonetheless, neither Bukhaaree nor Muslim related it. Also, I know of no defect in it." Adh-Dhahabee concurred with Al-Haakim's judgment in the matter. Refer to *Talkhees Al-Mustadrak* (1/91).

[2] Refer to *At-Tabaqaat Al-Kubra* by Ibn Sa'd (1/255).

[3] Refer to *Tafseer At-Tabaree* (5/591) and to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/269).

3

Establishing Bonds Of Brotherhood Between The *Muhaajiroon* And The *Ansaar*

In the early days after his arrival in Al-Madeenah, the Prophet ﷺ strove to establish a strong and unified society. To be sure, building his *Masjid* went a long way towards achieving that aim, for the reasons outlined in the previous section. But perhaps no less important was the next step the Prophet ﷺ took: establishing bonds of brotherhood between the *Ansaar* (the native Muslim dwellers of Al-Madeenah) and the *Muhaajiroon* (those who migrated from Makkah to Al-Madeenah).

Though establishing those bonds was an important step, the principle of Islamic brotherhood was certainly not a new principle, but rather one that was stressed even during the Makkan phase of the Prophet's biography. In various ways, the Prophet ﷺ made it clear that Muslims must love one another for the sake of Allah ﷻ. For example, he ﷺ said, "Do not hate one another, do not be jealous of another, and do not plot against one another. And be slaves of Allah, brothers unto one another. And it is not permissible for a Muslim to cut off ties with his (Muslim) brother for more than three days."[1] He ﷺ also said, "The Muslim is the brother of the Muslim (i.e., of every other Muslim): He does not wrong him, nor does he surrender him [to those that will harm him (nor does he leave him alone to be harmed; rather,

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[1] *Saheeh Bukhaaree* (6065) and *Saheeh Muslim* (2559).

he helps and defends him)]. And whosoever is there to help his brother in time of need, Allah will help him in his time of need.[1] And whoever relieves a Muslim from sorrow, Allah – *'Azza wa Jall* (the Possessor of might and majesty) – will relieve him from one of the sorrows of the Day of Resurrection. And whoever covers (the fault of) a Muslim, Allah will cover him (i.e., his faults) on the Day of Resurrection."[2]

And in the Noble Qur'an, Allah ﷻ stressed the importance of brotherhood in Islam, saying:

﴿وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

"And hold fast, all of you together, to the Rope of Allah (i.e., this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to you, that you may be guided." (Qur'an 3: 103)

And Allah ﷻ said:

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

"And He has united their (i.e., believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly, He is All-Mighty, All-Wise." (Qur'an 8: 63)

Some scholars have written about bonds of brotherhood that were

[1] *Musnad Ahmad* (7929).

[2] *Saheeh Al-Bukhaaree* (2442).

established in Makkah among the *Muhaajiroon* only. Al-Balaadhiree suggested that the Prophet ﷺ established bonds of brotherhood between Muslims prior to his migration to Al-Madeenah. Bonds of brotherhood, Al-Balaadhiree suggests, were established between the following pairs of Muslims: Hamzah ؓ and Zaid ibn Haarithah ؓ; Abu Bakr ؓ and 'Umar ؓ; 'Uthmaan ibn 'Affaan ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ; Az-Zubair ibn Al-'Awwaam ؓ and 'Abdullah ibn Mas'ood ؓ; 'Ubaidah ibn Al-Jarraah ؓ and Saalim, the freed slave of Abu Hudhaifah ؓ; Sa'eed ibn Zaid ibn 'Amr ibn Nufail ؓ and Talhah ibn 'Ubaidullah ؓ; the Prophet ﷺ himself and 'Alee ibn Abee Taalib ؓ.[1] Al-Balaadhiree, who died in the year 276 H, is considered to be the first Muslim writer or scholar to allude to bonds of brotherhood being established in Makkah. ibn 'Abdul-Barr (may Allah have mercy on him), who died in the year 463 H, referred to the same bonds of brotherhood, without explicitly saying that he learned about them from the writings of Al-Balaadhiree; ibn Sayyid An-Naas was yet another scholar who referred to bonds of brotherhood being established in Makkah. By way of Jamee' ibn 'Umair from ibn 'Umar ؓ, Al-Haakim related in *Al-Mustadrak* that the Messenger of Allah ﷺ established bonds of brotherhood between Abu Bakr ؓ and 'Umar ؓ, between Talhah ؓ and Az-Zubair ؓ, and between 'Abdur-Rahmaan ibn 'Auf ؓ and 'Uthmaan ؓ.[2] And ibn 'Abbaas ؓ said, "The Prophet ﷺ established bonds of brotherhood between Az-Zubair ؓ and ibn Mas'ood ؓ."[3]

ibn Al-Qayyim and ibn Katheer (may Allah have mercy on them both) maintained that no such bonds of brotherhood were established in Makkah. ibn Al-Qayyim wrote, "It has been said that the Prophet ﷺ established bonds of brotherhood a second time among the members of the *Muhaajiroon* exclusively (while they were in Makkah), taking 'Alee ؓ as a brother for himself ﷺ.

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[1] *Ansaab Al-Ashraaf* by Al-Balaadhiree (1/270).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/240).

[3] *Fathul-Baaree* (7/471).

However, only the first [establishing of bonds of brotherhood (i.e., the one that took place in Al-Madeenah, between the *Muhaajiroon* and the *Ansaar*)] is authentically established. The *Muhaajiroon* had enough of a link among themselves, in terms of being brothers in Islam, in terms of sharing the same homeland, and in terms of being blood relatives, so that there was no need to establish bonds of brotherhood between them. The same does not hold true of the relationship between the *Muhaajiroon* and the *Ansaar* (i.e., they were not as strongly linked as were the *Muhaajiroon* among themselves, so establishing bonds of brotherhood between them was highly beneficial and necessary)."[1]

Earlier books of *Seerah* do not refer to any bonds of brotherhood being established in Makkah. And when Al-Balaadhiree refers to the event, he says, "They said," without mentioning a chain of narration, and without even mentioning who 'they' are. His narration is therefore weak, which is compounded by the fact that some scholars have declared Al-Balaadhiree to be weak. Yet even if we suppose that bonds of brotherhood were established in Makkah, they were general in their implications, in that they promoted the Islamic meaning of brotherhood. But those bonds in no way involved the right to inherint wealth, as was true regarding the brotherhood that was established in Al-Madeenah.

The Bonds Of Brotherhood That Were Established In Al-Madeenah

The Prophet ﷺ established bonds of brotherhood with the purpose of making his Companions ؓ brothers unto one another in the most complete sense possible. This process of forming bonds of brotherhood helped erase all forms of prejudice and tribal zealotry; the only link that now united people was the link of Islam. Lineage, colour, and cultural background were concepts that no longer mattered; only one's character and level of piety could raise one in status and ranking.

[1] Refer to *Zaad Al-Ma'aad* (2/79).

The *Ansaar* deserve extra-special mention, considering the degree to which they acted selflessly and nobly in their dealings with the *Muhaajiroon,* which made them truly deserving of the praise they received in the following Verse:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩﴾

"And those who before them, had homes (in Al-Madeenah) and had adopted the faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

One notices in this Verse that Allah ﷻ bore witness to five qualities of the *Ansaar*:

1) Having had adopted the faith, they had homes in Al-Madeenah before the *Muhaajiroon* arrived there.

2) They loved those who emigrated to them.

3) They were not jealous of the *Muhaajiroon* for what they had been given from the booty of Banu An-Nadeer.

4) They gave the *Muhaajiroon* preference over their own selves, even though they were in need of the things they were giving.

5) They joined the ranks of the successful ones, because they were saved from their own covetousness.

The previous Verse contains various lessons, morals, and profound meanings, some of which are as follows:

a) The word *'Ad-Daar,'* or home, is used for Al-Madeenah; thus a parallel is drawn between a home and the city of Al-Madeenah, for just as one feels comfortable and safe and at peace in his home, the *Ansaar* felt the same way in Al-Madeenah.

b) "Them" in "And those who before them" refers to the *Muhaajiroon*. The Verse therefore means that the *Ansaar* adopted the faith and made Al-Madeenah their home before the *Muhaajiroon* migrated to them. True, the *Muhaajiroon* adopted the faith before the *Ansaar*, but they did not have a 'home' in which they could live a peaceful and stable existence, free from fear of harm at the hands of Islam's enemies. So at a time when the *Muhaajiroon* had faith but no 'home' – i.e., prior to their migration – the *Ansaar* had both faith and a 'home,' in terms of a peaceful and stable existence in Al-Madeenah.

c) It is interesting to note that before Allah ﷻ praises the *Ansaar* in the above-mentioned Verse, He ﷻ praises the *Muhaajiroon* in the preceding Verse, saying:

﴿لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

Allah ﷻ praised the *Ansaar* for having a stable home in Al-Madeenah. He ﷻ praised the *Muhaajiroon* for the lack of the very same quality, since they left their home – Makkah – seeking the Pleasure of Allah ﷻ. At the end of the Verse, Allah ﷻ described them as being 'the truthful,' making it clear that they are the progenitors of all truthful people who came after them.

When Allah ﷻ said that the *Ansaar* had homes in Al-Madeenah prior to the arrival of the *Muhaajiroon*, He ﷻ was instilling into the *Ansaar* a sense of their duty towards their brothers who migrated to their city, leaving behind their homes and their wealth and seeking the Pleasure of Allah ﷻ.

And if the *Ansaar* had the distinction of having faith and a (stable) 'home' in Al-Madeenah, the *Muhaajiroon* had the distinction of

having had faith at a time when no one else had faith - not even the *Ansaar* - during the early years of the Prophet's *Da'wah* in Makkah.

In both of the above-mentioned Verses, Allah ﷻ praises both the *Muhaajiroon* and the *Ansaar*. So if the *Muhaajiroon* did well by leaving their homes and wealth because they wanted to please Allah ﷻ, the *Ansaar* did well to love those who emigrated to them, having no jealousy in their breasts for that which the *Muhaajiroon* had been given.

d) Allah ﷻ said about the *Ansaar* that they "have no jealousy in their breasts for that which they (i.e., the *Muhaajiroon*) have been given (from the booty of Banu An-Nadeer)." This means that the *Ansaar* had reached the highest levels of sincerity and purity in their love for the *Muhaajiroon*. No matter how much they were in need themselves, the *Ansaar* gave preference not to their own needs but to the needs of the *Muhaajiroon*. And so Allah ﷻ first mentioned that the *Ansaar* "love those who emigrated to them," and then mentioned the fruit of that love: "And give them (emigrants) preference over themselves."

e) At the end of the first Verse, Allah ﷻ highlighted the truthfulness of the *Muhaajiroon*, saying, "Such are indeed the truthful." Then, at the end of the second verse, having first praised the *Ansaar* for their sincere love of and generosity towards the *Muhaajiroon*, Allah ﷻ highlighted an important reality about them: That they are among the successful ones. Allah ﷻ said, "And whosoever is saved from his own covetousness," which the *Ansaar* were supremely saved from, "such are they who will be the successful ones."

The mutual love between the *Ansaar* and the *Muhaajiroon* formed the basis of a strong and unified society in Al-Madeenah. It appears that, even while he ﷺ was busy working with his Companions ﷺ to build his *Masjid*, the Prophet ﷺ began the process of establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*. The blessed *Masjid* was an

appropriate place, and their blessed work to build it was an appropriate time, to strengthen the bonds of brotherhood between the native inhabitants of Al-Madeenah and the newly arrived emigrants from Makkah. It also appears that the establishment of brotherly bonds between the *Muhaajiroon* and the *Ansaar* was a continual process, in that it began while the Prophet's *Masjid* was being built - between those who were present - and continued thereafter, to accommodate those who arrived in Al-Madeenah later on. The earlier group of Muslims who were joined in bonds of brotherhood consisted of about one-hundred Muslims, half of them from the *Muhaajiroon* and half of them from the *Ansaar*.

The Names of Companions ﷺ who Were Paired off as Brothers

In the following list, the *Muhaajir* is mentioned first, followed by his appointed brother from the *Ansaar*:

- Abu Bakr As-Siddeeq ﷺ and Khaarijah ibn Zuhair ﷺ
- 'Umar ibn Al-Khattaab ﷺ and 'Itbaan ibn Maalik ﷺ
- Abu 'Ubaidah ibn Al-Jarraah ﷺ and Sa'd ibn Mu'aadh ﷺ
- 'Abdur-Rahmaan ibn 'Auf ﷺ and Sa'd ibn Ar-Rabee'
- Az-Zubair ibn Al-'Awwaam ﷺ and Salaamah ibn Salaamah ibn Waqsh ﷺ
- Talhah ibn 'Ubaidullah ﷺ and Ka'ab ibn Maalik ﷺ
- Sa'eed ibn Zaid ﷺ and Ubai ibn Ka'ab ﷺ
- Mus'ab ibn 'Umair ﷺ and Abu Ayyoob Khaalid ibn Zaid ﷺ
- Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ﷺ and 'Abbaad ibn Bishr ibn Waqsh ﷺ
- 'Ammaar ibn Yaasir ﷺ and Hudhaifah ibn Al-Yamaan ﷺ
- Abu Dharr Al-Ghaffaaree ﷺ and Al-Mundhir ibn 'Amr ﷺ
- Haatib ibn Abee Balta'ah ﷺ and 'Uwain ibn Saa'idah ﷺ
- Salmaan ibn Faarisee ﷺ and Abu Ad-Dardaa ﷺ

- Bilaal, the *Muadhdhin* (caller to prayer) of the Messenger of Allah, and Abu Ruwaihah 'Abdullah ibn 'Abdur-Rahmaan Al-Khath'amee

Lessons and Morals

1) Faith is what binds us together

What united Muslims together in Al-Madeenah was loyalty to Allah, to His Messenger, and to the believers. The Prophet's Companions proved that there can be no stronger link between human beings than that of faith. From the very beginning of the Prophet's *Da'wah,* Muslims were made to understand that the bonds of faith are even stronger than the bonds of blood. Allah made it clear that even though Noah's son was a part of Noah's family through blood, he was no longer truly from his family once he disbelieved in Allah and abstained from following Allah's Prophet. Allah said:

﴿وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥ قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦﴾

"And Nooh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." He said: "O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants." (Qur'an 11: 45, 46)

Allah informed us that, for the believers, brotherhood and loyalty are concepts that are exclusive to believers among themselves. Allah said:

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٠﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

Allah ﷻ forbade Muslims from being loyal to disbelievers - to polytheists, Jews, and Christians - even if those disbelievers are their parents, brothers, or sons; and He ﷻ described those Muslims who show loyalty to disbelievers as being wrongdoers. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾﴾

"O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Zaalimoon (wrongdoers, etc.)." (Qur'an 9: 23)

And in another Chapter, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾﴾

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in

My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do." (Qur'an 60: 1-3)

Just as there are Verses that forbid Muslims from being loyal to disbelievers in general, there are Verses that forbid Muslims from being loyal to Christians and Jews in particular. Allah ﷻ said:

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ
ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ
وَلَا نَصِيرٍ ﴿١٢٠﴾﴾

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their Jews and Christians) desires after what you have received of Knowledge (i.e., the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper." (Qur'an 2: 120)

In another Verse, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ
إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ
وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾﴾

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while to you are recited the Verses of Allah, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allah, (i.e. practically follows Islam – Allah's religion, and obeys all that Allah has ordered), then he is indeed guided to a Right Path." (Qur'an 3: 100)

And in yet another Verse, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٥١﴾

"O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust)." (Qur'an 5: 51)

Sayyid Qutub said in *Fee Dhilaal Al-Qur'an*:

"This command (referring to the commands in the above-mentioned Verses) is directed at the Muslim society of Al-Madeenah (during the Prophet's lifetime), but at the same time, it is directed at every Muslim society, in any part of the world, until the Day of Resurrection. The command was particularly relevant because a complete separation had not as of then occurred between the Muslims and the Jewish inhabitants of Al-Madeenah. They still had between them alliances, ties of loyalty, friendships, and mutual business interests, all of which were naturally to be expected considering the historical, economical, and societal situation of Al-Madeenah prior to the advent of Islam. For the native Arab dwellers of Al-Madeenah and the Jewish inhabitants of Al-Madeenah had lived side by side for many years. The Jews were therefore well-placed to fulfill their role of plotting against Islam and its adherents, with different plots that were exposed in Verses of the Qur'an.

Verses of the Qur'an were revealed to establish the complete separation between Muslims and those who did not attach themselves to the Muslims. That separation did not, of course, forbid or prevent the showing of good manners in dealings with others, for that is always the defining characteristic of the Muslim. What it does forbid is the kind of loyalty in a person's heart that is specific to Allah, His Messenger ﷺ, and those who believe. Allah's saying, "They are but *'Auliya* (friends, protectors, helpers, etc.) to one another," refers not to a specific era, but to all times, based on the nature of how things always are. They are not loyal to Muslims in any land or during any epoch. Therefore, Allah's saying, "They are but *'Auliya* to one another," is not merely a turn of phrase, but a precise wording that describes a deep-rooted and timeless reality."[1]

Allah ﷻ also specifically forbade the believers from being loyal to the hypocrites, since two of the most prominent characteristics of the latter group are their loyalty to disbelievers and their hatred of Islam. Allah ﷻ said:

﴿بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

"Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power, and glory with them? Verily, then to Allah belongs all honour, power, and glory." (Qur'an 4: 138, 139)

The following Madanee Verse of the Qur'an further underscores the true relationship between the believers and their counterparts from the disbelievers and hypocrites:

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾﴾

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[1] *Fee Dhilaal Al-Qur'an* (2/911).

"O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination." (Qur'an 9: 73)

Allah ﷻ even forbade Muslims from praying the funeral prayer for hypocrites and from standing over their graves:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ ٨٤﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ)." (Qur'an 9: 84)

In the following Verse, Allah ﷻ outlined the only loyalty that is permissible in Islam:

﴿إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ٥٥ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ ٥٦﴾

"Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious." (Qur'an 5: 55, 56)

The Companions رضي الله عنهم understood that their loyalty was only for those who shared their beliefs; thus the brotherhood that was established between the *Muhaajiroon* and the *Ansaar* was preceded by a mutually shared set of beliefs. When two people hold divergent views and beliefs, they cannot – contrary to what anyone may say – become brothers in the true sense of the word, especially if their beliefs necessitate living according to a certain moral code in practical, everyday life. So in short, it was Islamic

beliefs that made true brotherhood possible between the *Muhaajiroon* and the *Ansaar*. The members of both groups were slaves of Allah ﷻ, and the only characteristic that raised some of them above others was piety.

2) Bonds of Brotherhood Were Based on Mutual Love for the Sake of Allah ﷻ

Muslims cannot succeed if their ranks are divided; a strong Muslim society is a unified society whose members love one another for the sake of Allah ﷻ. And that is why the Prophet ﷺ strove to inject meanings of brotherly love into the hearts of the *Muhaajiroon* and the *Ansaar* - and of all Muslims. The Prophet ﷺ said, "Verily, Allah ﷻ says on the Day of Resurrection, 'Where are those who love one another by My Majesty (in obedience to Me and for My Majesty, and not for any worldly benefit)? Today I will shade them with My Shade, on the Day during which there is no shade except My Shade."[1]

In another *Hadeeth*, the Prophet ﷺ said, "Allah *Tabaraka wa-Ta'aalah* (Blessed and Exalted is He!) said, 'My Love is binding upon those who love one another for Me; My Love is binding upon those who join ties (by being kind to one another) for Me; and My Love is binding upon those who give one another for Me. Those who love one another for Me are (i.e., will be) upon pulpits made of light, and they will be envied by the Prophets, the Truthful Ones, and the Martyrs."[2]

The Prophet ﷺ exhorted his Companions ﷺ to show one another mutual love and respect: The rich must not be haughty with the poor, the leader must not be oppressive with his followers, and the strong must not be heavy-handed with the weak.

To be sure, the love that the Prophet ﷺ instilled into his Companions ﷺ had a profoundly positive effect on society in Al-

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[1] *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relations, and Manners, chapter "The Superiority of Loving for the Sake of Allah ﷻ"; *Hadeeth* number: 2566.

[2] *Musnad Ahmad*, from the *Hadeeth* of Mu'aadh ibn Jabal ﷺ (5/229).

Madeenah. Anas ibn Maalik ﷺ said, "Of all members of the *Ansaar*, Abu Talhah ﷺ had the most date-palm trees, and the most beloved of wealth to him was Bairuhaa (the name of a garden), which directly faced the *Masjid*. The Messenger of Allah ﷺ would enter it (i.e., Bairuhaa) and drink from (its) water, in which there was *Teeb* (the best kind of perfume)." Anas ﷺ then read the following Verse:

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾﴾

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (Qur'an 3: 92)

He ﷺ then said that when this Verse was revealed, Abu Talhah ﷺ stood up and said, "O Messenger of Allah, verily, Allah ﷻ says:

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ﴾

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love."

And indeed, the most beloved of my wealth to me is Bairuhaa. I give it as charity for the sake of Allah. I hope to have its Reward from Allah. So give it, O Messenger of Allah, to whatever cause Allah guides you to." The Messenger of Allah ﷺ said, "That is wealth that will give (you) great profit! That is wealth that will give (you) great profit! I indeed heard what you said, and I indeed feel that you should give to (your) relatives." Abu Talhah ﷺ said, "I will do so, O Messenger of Allah," after which he distributed the garden among his relatives and cousins.[1]

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/254); the actual *Hadeeth* is related in *Saheeh Bukhaaree,* in the Book of *Zakaat* – *Hadeeth* number: 1461.

There are innumerable instances in which the Prophet's Companions ‎ made similar sacrifices for their brothers in faith; perhaps one of the best known examples is the sacrifice that Sa'd ibn Ar-Rabee' ‎ was willing to make. 'Abdur-Rahmaan ibn 'Auf ‎ said, "When we arrived in Al-Madeenah, the Messenger of Allah ﷺ established bonds of brotherhood between me and Sa'd ibn Ar-Rabee' ‎. Sa'd ibn Ar-Rabee' ‎ said (to me), 'I am the wealthiest person among the *Ansaar*. I will give you one-half of my wealth and you may see which of my two wives you desire, and I will give her up for you (i.e., I will divorce her, so that you can marry her). When her period of waiting (during which she cannot marry) ends, marry her.'"

'Abdur-Rahmaan ‎ said, "I have no need of any of that. Is there any marketplace in which there is (good) business?" Sa'd ‎ said, "(Yes,) the marketplace of Qainuqaa'." Qainuqaa' was the name of a Jewish tribe, and the said marketplace was ascribed to them. 'Abdur-Rahmaan ‎ went there and came back with cheese and (cooking) fat. He ‎ then went there on a consistent basis. Not much time passed before 'Abdur-Rahmaan came with traces of yellowness (i.e., from coloured perfume) upon him. Seeing him, the Messenger of Allah ﷺ asked, "Have you gotten married?" 'Abdur-Rahmaan ‎ said, "Yes." "With whom?" the Messenger of Allah ﷺ asked. 'Abdur-Rahmaan ‎ said, "With a woman from the *Ansaar*." The Prophet ﷺ asked him how much dowry he gave her, and he answered, "The weight of a *Nawaat* (the name that was given to a quantity of gold, which was equal in worth to five dirhams)." The Prophet ﷺ then said, "Have a marriage banquet, even if it is a single sheep (that you serve)."[1]

Having read this story, one should gain an appreciation not only of Sa'd's generosity, but also of 'Abdur-Rahmaan's dignity, decency, and self-reliance. He was not the only *Muhaajir* who wanted to stand on his own two feet; to the contrary, all of them did, and many of them spent only a short while as guests in the homes of their *Ansaaree* brothers. As soon as they were able to

[1] *Saheeh Bukhaaree* (2048).

earn enough money, they bought their own homes and worked for their own upkeep; some prominent examples in this regard are Abu Bakr, 'Umar, and 'Uthmaan.

3) Sincere Brotherhood

Brotherhood involved a duty that was even more important than offering financial help; it was the duty to enjoin good and forbid evil, to sincerely advise one's brother to apply the teachings of Islam. If the *Muhaajiroon* could offer their *Ansaaree* brothers no financial help, they could at least be sincere brothers to them, advising them to follow the Prophet's *Sunnah*, which is in fact what they did. A story involving Salmaan Al-Faarisee clearly illustrates this point. Salmaan had arrived in Al-Madeenah not from Makkah but from elsewhere, but still the Prophet ﷺ appointed him a brother from the *Ansaar*, namely, Abu Ad-Dardaa.

One day, Salmaan visited Abu Ad-Dardaa, and upon arriving at the latter's house, Salmaan saw Umm Ad-Dardaa, Abu Dardaa's wife, wearing tattered clothes and looking in a disheveled state. He said to her, "What is the matter with you?" She answered, "Your brother Abu Ad-Dardaa does not need anything in this world (i.e., he is not interested in my appearance, and he does not come to me to fulfill his sexual needs)." Abu Ad-Dardaa then came, prepared food for Salmaan, and said to him, "Eat, for I am fasting." Salmaan said, "I will not eat until you eat," upon which Abu Ad-Dardaa ate. When it was night, Abu Ad-Dardaa stood up, intending to perform the late-night prayer, but Salmaan stopped him saying, "Go to sleep." Abu Ad-Dardaa slept for a while but then woke up to pray, but again Salmaan forbade him, saying to him, "Go to sleep." Finally, when it was the last part of the night, Salmaan said, "Stand now (and pray)," and the both of them prayed. Salmaan then said to him, "Verily, your Lord has a right over you; your soul has a right over you; and your family (wife) has a right over you, so give every possessor of a right his due right." Abu Ad-Dardaa later went

to the Prophet ﷺ and told him what had happened between him and Salmaan ؓ, and the Prophet ﷺ told him, "Salmaan has spoken the truth."[1]

4) "No, so long as you give credit to them and supplicate to Allah for them."

Abu Hurairah ؓ reported that the people of the *Ansaar* ؓ said to the Prophet ﷺ, "Divide (our) date-palm trees between us and our brothers (from the *Muhaajiroon*)." The Prophet ﷺ said, "No." They ؓ then said to the *Muhaajiroon*, "You save us the work (by taking care of the fields), and we will make you our partners in the fruit (that is harvested)." Everyone then said, "We hear and we obey."[2]

At first, the *Ansaar* asked the Prophet ﷺ to divide their wealth - which consisted of date-palm trees - between them and the *Muhaajiroon*. The Prophet ﷺ refused, not wanting the *Ansaar* to make such a great sacrifice as to give up ownership of their lands. The *Ansaar* of course didn't want to disobey the Prophet's command, but they still hoped to help their brothers from the *Muhaajiroon*, and so they went to them and basically made the following offer: You take care of our gardens (by doing any work that was necessary to maintain their date-palm trees) and we will give you a share of our harvest. When they made this offer, the Messenger of Allah ﷺ showed his approval, knowing that the *Muhaajiroon* would be taken care of, without the *Ansaar* having to give up their property. Once the Prophet ﷺ approved the offer, everyone - both the *Muhaajiroon* and the *Ansaar* - said, "We hear and we obey."[3]

In the end, the *Ansaar* worked their own gardens and gave a share of their fruits to the *Muhaajiroon*. Perhaps the *Muhaajiroon* did help tend the gardens of the *Ansaar*, but the *Ansaar* did most of the

[1] Related by Bukhaaree, the Book of Fasting, chapter "When One Makes an Oath Forcing His Brother to Break his Voluntary Fast"; *Hadeeth* number: 1967.

[2] *Al-Bukhaaree* (2325).

[3] Refer to *At-Taareekh Al-Islaamee* (4/30).

work. The *Muhaajiroon* were grateful, truly appreciating the generosity and kindness of the *Ansaar*. They went to the Prophet ﷺ and said, "O Messenger of Allah, we have not seen anyone like the people to whom we have come; we have not seen anyone who is more comforting when they have only a little, nor anyone who spends more generously when they have a lot (than the *Ansaar*). They do the work, and they share the fruits. It has reached the point where we think that they will take all of the reward (from Allah ﷻ)." The Prophet ﷺ said, "No, as long as you give them credit and supplicate to Allah - *'Azza Wa Jall* (the Possessor of might and majesty) - for them."[1] That the *Muhaajiroon* were worried about rewards in Paradise shows just how much the affair of the Hereafter controlled their every thought and action.

Wanting to reward the *Ansaar* for their generosity and unselfishness, the Prophet ﷺ decided to write a note of promise to them, giving them ownership of a great deal of land in Bahrain. Anas ibn Maalik ؓ said, "The Prophet ﷺ invited the *Ansaar*, in order to award them (land in) Bahrain. They said, 'No, unless you give a similar amount of land to our brothers from the *Muhaajiroon*.' The Prophet ﷺ said, 'If not (i.e., if you will not accept that land), then be patient until you meet me [in some narrations, 'until you meet me at (my) Basin (in the Hereafter')]. For indeed, after me (i.e., after my death), you will be the victims of (other people's) selfishness.'"[2]

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, two important aims were achieved: First, the *Muhaajiroon*, who had left their wealth and homes and families behind in Makkah, found consolation at having found new families - brothers - who generously took care of their needs throughout the period of transition during which they worked to support themselves. And second, unity was achieved in the newly-formed Muslim country, an achievement of paramount importance, for without unity, a country cannot prosper.

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[1] *Musnad Ahmad* (3/200, 201), and Ibn Abee Shaibah (9/68), number: 6561.

[2] *Saheeh Bukhaaree* (3794).

5) *Muhajiroon* and *Ansaaree* Brother Inherited from One Another

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, he ﷺ meant that they should be brothers in the truest sense of the word. Words and slogans were not enough; they had to fulfill all of the meanings that the word brotherhood entails - mutual love, sacrifice, compassion, and cooperation. And that is one of the main reasons why, in the early period that followed the Prophet's arrival in Al-Madeenah, paired brothers from the *Ansaar* and the *Muhaajiroon* inherited from one another.

Since the *Muhaajiroon* left behind in Makkah their homes, their wealth, and their families, extra care was needed to make sure they felt at home in Al-Madeenah. The *Ansaar* understood that it was their duty to share what they owned with their brothers from the *Muhaajiroon*, and to further impress upon the *Ansaar* the importance of sticking to that duty, Allah ﷻ revealed that paired *Ansaaree* and *Muhaajir* brothers should inherit from one another, as if to make clear that the bonds of brotherhood between them were stronger than the bonds of blood relations. Then, even when this legislation was abrogated, and only relatives inherited from one another, it was still bonds of Islamic brotherhood that enabled a person to inherit from his relative, for the Prophet ﷺ forbade Muslims from taking inheritance wealth from their disbelieving relatives.

Special circumstances - the newness of the *Muhaajiroon* in Al-Madeenah coupled with their newly impoverished circumstances - necessitated the above-mentioned legislation. But when the *Muhaajiroon* grew accustomed to life in Al-Madeenah, when they found ways of earning a living there, and when they gained a share of the booty on the Day of Badr, the laws of inheritance returned to their natural state - that people inherit based on their blood relation to the deceased. So after the first legislation was abrogated, if a man from the *Ansaar* died, it was his relatives, and not his brother from the *Muhaajiroon*, who inherited his wealth. Allah ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٧٥﴾﴾

"And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything." (Qur'an 8: 75)

Although this Verse abrogated the ruling for inheritance between paired brothers from the *Ansaar* and *Muhaajiroon*, all of the other duties of brotherhood remained binding upon them. Allah ﷻ said:

﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾﴾

"And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyah – wills, etc.). Truly, Allah is Ever a Witness over all things." (Qur'an 4: 33)

Explaining this Verse, ibn 'Abbaas ؓ said, "When the *Muhaajiroon* arrived in Al-Madeenah, a *Muhaajir* would inherit from an *Ansaaree* instead of the latter's relatives, based on the bonds of brotherhood that the Prophet ﷺ established between the *Muhaajiroon* and the *Ansaar*. When,

﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ﴾

"And to everyone, We have appointed heirs."

was revealed, the previous legislation became abrogated. Then Allah ﷻ said:

﴿وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ﴾

"To those also with whom you have made a pledge (brotherhood),

give them their due portion (by Wasiyah - will, etc.)."

No longer did a *Muhaajir* inherit from his *Ansaaree* brother, but the latter could bequeath a certain amount for him (though not more than one-third of his estate); also, the duties of helping and supporting one another, as well as being sincere to one another, remained binding upon them."[1]

6) The Value of Hard Work

He is completely wrong who thinks that work and trade came to a grinding halt in Al-Madeenah with the advent of Islam. To the contrary, work continued and people continued to trade; the main difference, however, between their work and the work people do today in advanced societies, is that they raised work to an act of worship, while people work today only to fulfill their psychological and physical needs.

In the early days that followed their arrival to Al-Madeenah, the *Muhaajiroon* accepted help from the *Ansaar*. But only after a short while passed, they insisted on working and on earning a living; they refused to take advantage of the help that the *Ansaar* were all too willing to give. Some members of the *Muhaajiroon* occupied themselves in business; others worked as farmers; and all of them preferred the fatigue that came with working over being dependent upon their brothers from the *Ansaar*. Faith imbues a person with a sense of self-dignity that makes it near impossible - unless it is absolutely necessary - for him to be dependant upon another human being. A man of true faith knows that the upper hand (i.e., the giving hand) is better and more beloved to Allah ﷻ than the lower hand (i.e., the receiving hand). The Companions ﷺ understood and applied this principle in their lives, so that we can safely conclude that it was the concepts of both brotherhood and work that formed the cornerstones of society in Al-Madeenah Al-Munawwarah.

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[1] Related by *Bukhaaree*, both in the Book of *Al-Kafaalah* (2292) and in the Book of *Tafseer* (4580).

7) The Dissolving of Racial Barriers

One of the hardest things to do in any multicultural society is to do away with tribalism or racism or any form of prejudice that divides the ranks of citizens. But the Prophet ﷺ succeeded in doing just that within a very short period of time, mainly through the implementation of one important policy: Appointing to each member of the *Muhaajiroon* a brother from the *Ansaar*. It must be remembered that Al-Madeenah consisted of many cultural groups: The *Ansaar*, which consisted of the Aus and Khazraj tribes, who had fought wars against each other for many years; the Quraish; Arabs from other tribes who embraced Islam and migrated to Al-Madeenah; non-Arabs who embraced Islam, such as Bilaal ibn Rabaah ؓ, who was originally from Abyssinia, and Suhaib Ar-Roomee, who had previously come to Makkah from the lands of the Romans. All of these became united under the banner of Islam.

Today, perhaps more so than ever before, Muslims are afflicted with the diseases of racism and prejudice and nationalism. A person is first an Egyptian, a Pakistani, and so on, and then he is a Muslim, and not the other way around. We are one nation, yet we are divided into many countries; it is that division which weakens us. Prejudice has no limits for us these days; a man is prejudiced against not only those who are from a different country or province, but also those who are from a different city or village. We have forgotten what true brotherhood means, and we are prejudiced against those who do not have the same cultural background as we do, because we have strayed far away from the teachings of the Qur'an and of the Prophet's *Sunnah*.

Therefore, Muslims are in dire need of forming bonds of brotherhood similar to those that were formed between the *Muhaajiroon* and the *Ansaar*. As a nation, we cannot hope for our situation to improve unless we take on the same unselfish and sincere characteristics that the *Muhaajiroon* and the *Ansaar* embodied in their day-to-day lives. Empty talk of brotherhood, without actual brotherly feelings and actions, will not avail us in the least.

When a Muslim feels and knows that he is loved by his Muslim brothers - of all races, walks of life, and social classes - confident that they will help him in his time of need and that he will do the same for them, he will become a stronger and more determined individual. When such brotherly trust is lost - as it is today - then Muslims will be plagued with an identity crisis, as they cannot relate or trust the other adherents of their religion. Moreover, each Muslim will feel as though he is alone to face the plotting and rancor of Islam's enemies, who have him cornered, so that he has no escape.

During the lifetime of the Prophet ﷺ, the enemies of Islam plotted against the Muslims, making many attempts to destroy them. Yet no Muslim felt that he was alone; no Muslim felt that he had been abandoned to the whims of the enemy. To the contrary, Muslims relied upon and trusted one another during both easy and difficult times. Few though they were in number, they overcame seemingly insurmountable odds. Many though we are in number, we are, as the Prophet ﷺ informed us, like the foam and filth that is carried on the surface of flood water.

8) A Final Word in this Section on Brotherhood and Unity

Brotherhood is a blessing from Allah ﷻ, a gift that He ﷻ bestows upon those slaves of His that are obedient and righteous. Allah ﷻ said:

﴿وَإِن يُرِيدُوٓاْ أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُۚ هُوَ ٱلَّذِيٓ أَيَّدَكَ بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ ٦٢ وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ أَنفَقۡتَ مَا فِي ٱلۡأَرۡضِ جَمِيعٗا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٞ ٦٣﴾

"And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e., believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise." (Qur'an 8: 62, 63)

Mutual cooperation among Muslims, unselfishness, mercy, forgiveness, good manners, unity - these are the concomitants of true faith. Allah ﷻ said:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

A Muslim does not taste the sweetness of faith, unless he has first experienced the meaning of true brotherhood. The Prophet ﷺ said, "Whoever has in him three qualities, has tasted the sweetness of *Eemaan* (faith): Allah and His Messenger are more beloved to him than all else; he loves a person only for the sake of Allah; he hates to return to disbelief just as he hates to be thrown into the Fire."[1]

The following Verse beautifully depicts some of the qualities of the Prophet's Companions ﷻ, including their mutual mercy towards one another:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾﴾

"Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is

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[1] *Saheeh Bukhaaree*, the Book of *Eemaan* (faith), chapter "The Sweetness of faith"; *Hadeeth* number: 16.

their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers – that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (Qur'an 48: 29)

They were "severe against disbelievers," even if their parents, brothers, or sons were disbelievers; and they were merciful among themselves, and that is true brotherhood, the brotherhood that is based upon a mutually shared religion.

9) Some of the Virtues of the *Ansaar*

a) The Title that Allah ﷻ Bestowed upon Them: Allah ﷻ and His Messenger ﷺ named the native Muslim inhabitants of Al-Madeenah the "*Ansaar*," or "The Helpers." Before the *Ansaar* pledged to obey and support the Prophet ﷺ and before they helped and comforted their brothers from the *Muhaajiroon*, they were not known by that title. Ghailaan ibn Jareer ؓ said, "I once said to Anas ؓ, 'Were you generally known by the name, 'The *Ansaar*,' or did Allah ﷻ give you that name?' He ؓ said, 'Rather, it was Allah Who gave us that name."[1]

Regarding the virtues and superior qualities of the *Ansaar*, they are many, some of which are comprehensive to all members of the *Ansaar*, and some of which apply to specific members of the *Ansaar*. As for the former kind of virtues, Verses of the Qur'an were revealed to point them out:

b) Allah ﷻ said of them that they are among the "believers in truth":

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟

[1] *Saheeh Bukhaaree* (3776).

﴿أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٧٤﴾

"And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision i.e., Paradise)." (Qur'an 8: 74)

c) **Allah ﷻ informed them that He ﷻ is well-pleased with them, and He ﷻ commended them for being well-pleased with Him:**

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٠٠﴾

"And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (Qur'an 9: 100)

d) **Allah ﷻ described them as being among the successful ones:**

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩﴾

"And those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in

need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

As for the Ahadeeth that speak about the superior qualities of the Ansaar, some of them are as follows:

e) **The Prophet's love for the *Ansaar***: Anas ﷺ said, "The Prophet ﷺ once saw a group of women and children coming from a wedding. The Prophet ﷺ stood up with a great deal of zeal and happiness, and said, 'You are among the most beloved of people to me.' He ﷺ repeated this phrase three times."[1]

f) **Loving the *Ansaar* is a sign of faith; hating them, a sign of hypocrisy:** Al-Baraa ibn 'Aazib ﷺ reported that he heard the Messenger of Allah ﷺ say, "As for the *Ansaar,* none loves them save the believer, and none hates them save the hypocrite. Whosoever loves them, Allah loves him. Whosoever hates them, Allah hates him."[2]

g) **All Muslims must love the *Ansaar***: Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Whoever loves the *Ansaar,* Allah loves him; and whoever hates the *Ansaar,* Allah hates him."[3]

h) **The Prophet's desire to ascribe himself to the *Ansaar***: Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Were the *Ansaar* to travel through a valley or a mountain-pass, I would have traveled in the valley of the *Ansaar.* And had it not been for the *Hijrah* (migration), I would have been a member of the *Ansaar.*"[4]

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[1] *Saheeh Bukhaaree,* in the Book of the *Ansaar's* Merits (3785) and also in the Book of Marriage, chapter "Women and Children Going to Attend a Marriage"; *Hadeeth* number: 5180.

[2] *Saheeh Bukharee,* the Book of the *Ansaar's* Virtues, chapter "Loving the *Ansaar* is a part of *Eemaan* (faith)"; *Hadeeth* number: 3783.

[3] Related by Ahmad (2/501), and by Al-Haithamee in *Mujma'uz-Zawaaid* (10/39); the latter said, "Its chain is good."

[4] *Saheeh Bukhaaree,* the Book of the *Ansaar's* Merits (3779).

i) **The Prophet ﷺ invoked Allah ﷻ to forgive them and their families:** To be sure, the Prophet's supplications are answered, and so the *Ansaar* were truly blessed when the Prophet ﷺ supplicated to Allah ﷻ for them. 'Abdullah ibn Al-Fadl related an incident that took place a number of years after the Prophet's death. He related that he heard Anas ibn Maalik ؓ say, "I became sad on account of those who were struck down at Al-Harrah." Al-Harrah was a battle that took place in the year 63 H, at a time when some of the Prophet's Companions ؓ were still alive. Prior to the battle, the people of Al-Madeenah withdrew their pledge of allegiance to Yazeed ibn Mu'aawiyah, because of the ill reports they received concerning his rule. Yazeed sent to them an army that was headed by a man named Muslim ibn 'Uqbah Al-Murree. That army defeated the people of Al-Madeenah, and as a result, many members of the *Ansaar* were killed. At the time, Anas ؓ was in Basrah, and when news of what happened reached him there, he became very sad on account of his *Ansaaree* brothers who were killed. Zaid ibn Arqam ؓ, who at the time was in Kufah, wrote to Anas ؓ, comforting him for their deaths. In the letter he sent, Zaid ibn Arqam ؓ wrote that he had heard the Messenger of Allah ﷺ say, "O Allah, forgive the *Ansaar* and the children of the *Ansaar*." ibn Al-Fadl, the narrator of this *Hadeeth*, was not sure whether the Prophet ﷺ also said, "And (forgive) the children of the *Ansaar's* children."[1] ,[2]

j) **The Prophet ﷺ advised Muslims to treat kindly the members of the *Ansaar*:** To be sure, the people of the *Ansaar* made many sacrifices; their contribution to the propagation of Islam was great, and nothing, not even the most difficult of circumstances, prevented them from fighting in the way of Allah ﷻ. Allah ﷻ commended them for their steadfastness and bravery, saying:

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[1] This addition is established in the narration of Muslim, in the Book of the Companions' Virtues, chapter "Some of the Virtues of the *Ansaar*"; *Hadeeth* number (2506, 2507).

[2] *Saheeh Bukhaaree* (4906).

﴿لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

> *"Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful."* (Qur'an 9: 117)

The Prophet ﷺ even wrote a declaration in which he exhorted Muslims to respect and honour the *Ansaar*. Anas ؓ reported that the Messenger of Allah ﷺ said, "The *Ansaar* are my *Karishee* (inner garment, i.e., those that are close to me and to whom I entrust my secrets) and my *'Aibah* (i.e., the elite, those that are sincere to me and who are trustworthy in preserving secrets). People will increase in numbers, while the *Ansaar* will decrease in numbers, so accept (gracefully) from the good-doer among them, and pardon the one among them who does wrong."[1] In regard to the Prophet's saying, "People will increase in numbers, while the *Ansaar* will decrease in numbers," ibn Hajar (may Allah have mercy on him) said, "This alluded to what was to come, in terms of how Arab tribes and foreign peoples later entered into the fold of Islam, and greatly outnumbered the tribes of the *Ansaar* (the Aus and the Khazraj). So no matter how much the *Ansaar* multiplied they would always thereafter remain a small group in comparison to all other Muslims. There is, however, another possible meaning: That the *Ansaar* were going to literally decrease in numbers. This is a highly plausible meaning, for people today who can correctly be ascribed to the lineage of 'Alee ibn Abee Taalib ؓ greatly outnumber those who are established

[1] *Saheeh Bukhaaree,* the Book of the *Ansaar's* Merits; *Hadeeth* number: 3801.

descendants of the Aus and Khazraj tribes."[1]

Anas ﷺ also related that, one day, the Prophet of Allah ﷺ came out and was received by the *Ansaar* (and perhaps by others as well). He ﷺ said, "By the One Who has the soul of Muhammad in His Hand, I indeed love you. And verily, the *Ansaar* have fulfilled the duties that were binding upon them, and what remains is their recompense, so treat well those among them who do well, and forgive those among them who do wrong."[2] The Prophet's saying, "The *Ansaar* have fulfilled the duties that were binding upon them," refers to the pledge they made on the night of Al-'Aqabah. They pledged to give shelter to, protect, and help the Prophet ﷺ; and in return for doing that, they were promised the reward of Paradise. The Prophet ﷺ said the above-mentioned words because they fulfilled all of the articles of the 'Aqabah Pledge.[3] And Abu Qataadah related that he heard the Messenger of Allah ﷺ say on the pulpit to the *Ansaar*, "Whoever rules over the *Ansaar*, let him treat well the good-doer among them, and let him forgive the one among them who does wrong. And whosoever causes them dismay has indeed caused dismay to the one who is (i.e., stands) between these two (perhaps he ﷺ was pointing to the edges of his pulpit, and Allah ﷻ knows best)," and he ﷺ then pointed to himself ﷺ.[4]

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[1] *Fathul-Baaree*, the explanation of *Hadeeth* number: 3801.

[2] *Musnad Al-Imam Ahmad* (3/187).

[3] Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3799.

[4] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 151).

4

"The Book" Or "The Scroll" Or "The Constitution"

When the Prophet ﷺ performed *Hijrah* (migration), Al-Madeenah was populated by various groups: The Aus and Khazraj tribes, who together became known as the *Ansaar*; the Jewish inhabitants of Al-Madeenah, who were divided into three distinct tribes; and the newly arrived immigrants from Makkah. The Prophet ﷺ wrote a constitution of sorts, delineating each group's rights and duties. And included within the articles of that constitution were articles that related to the Jewish inhabitants of Al-Madeenah, for the Prophet ﷺ had concluded an agreement with them: That they were to safely and peacefully live under the banner of the newly-formed Muslim country if they promised to protect and defend the Muslims from external threats; and similarly, if the Jews were to be attacked by a third party, it would be the duty of the Muslims to protect and defend them. Older reference books call the said scroll "The Book" or "The Scroll." More recent, present-day works refer to it as "The Constitution."

In his book *As-Seerah An-Nabawiyyah As-Saheehah,* Dr. Diyaa Al-'Umaree studied the various narrations in which "The Constitution" was related. And after studying the chains of those narrations, he said, "When those narrations are considered as a group, they strengthen one another to the degree that they are raised to the level of authentic *Ahadeeth.*"[1] Dr. Al-'Umaree also

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/275).

pointed out that the very style of "The Constitution" indicates its authenticity. "Its text," Dr. 'Umaree said, "consists of words and phrases that were commonly used during the era of the Messenger ﷺ but that have ever since been rarely used; to the degree that the text is incomprehensible except to those that are specialized in the study of that era. Furthermore, the document does not comprise of any text that praises or disparages an individual or a group (rather it is a straightforward constitution). So for these reasons one may say that it is an authentic, and not forged, document."[1] Also, the strong similarities between the style of the document and the style of the Prophet's letters lend it even more legitimacy.

The Lessons And Morals We Learn From The "The Document" (Or "The Constitution")

1) The Gaining of a Precise Definition of "*Al-Ummah*," or "The Nation"

In order to give itself a precise meaning, every newly-formed nation needs to define itself by answering a number of questions: What system of rule is it based on? What system of laws is it going to apply? Who are its citizens? Who are its allies (and, if need be, its enemies)? What are the rights of each citizen? These and similar questions are dealt with in the constitutions of modern-day countries. And as a first in Arabia, they were dealt with in the constitution that the Prophet ﷺ set down in writing once he ﷺ arrived in Al-Madeenah. It was a first in Arabia because prior to the advent of Islam, the term 'nation' was not known in Arabia. Groups and societies were formed based not on common citizenship or a common set of beliefs, but on family relationships - hence the coming together of tribes.

The Prophet ﷺ removed from people's minds the concept of tribal

[1] *Tandheemaat Ar-Rasool ﷺ Al-Idaariyyah Fil-Madeenah* by Saaleh Al-'Alee (pgs: 4, 5).

unity, replacing it with the concept of national unity, a unity that is based not on race or colour, but on religion – all adherents of Islam, regardless of their background, are citizens of the Muslim *Ummah* (nation). The constitution made it clear that "They are indeed one nation." And the same point is emphasized in different Verses of the Qur'an; for example, Allah ﷻ said:

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾﴾

"Truly! This, your Ummah [Shariah or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone)." (Qur'an 21: 92)

And Allah ﷻ made it clear that the Islamic nation is a just nation and that it is the best of nations:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ
ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ
وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you." (Qur'an 2: 143)

Also, Allah ﷻ commended this nation for being a nation of action, for its members enjoin good and forbid evil. Allah ﷻ said:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ
مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾﴾

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-

Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah - and rebellious against Allah's Command)." (Qur'an 3: 110)

The constitution highlighted some important duties of citizens: They help the wronged against an oppressor, they fulfill the rights of Islamic brotherhood, and they fulfill the rights of family relations as well as of neighbours. The two native tribes of Al-Madeenah, who had fought one another for decades, were fused into one entity: The *Ansaar* (the Helpers). And in a more general sense, the members of the *Ansaar* and the *Muhaajiroon* were fused into one entity as well, all of them being Muslims, and all of them being citizens of the Muslim *Ummah* (nation). They were united not by blood but by a common set of beliefs, and as such, they shared the same feelings, thoughts, and even *Qiblah* (direction to which they prayed). They no longer ruled according to handed-down customs, but according to the *Shariah*. In these points, they became distinguished from other peoples, distinguished from neighbouring Jews and other allies.

To be sure, the Prophet ﷺ intended to distinguish the citizens of the Muslim nation from the citizens of every other nation, to further give a unified and distinct identity to all Muslims, to bring them closer together, and to instill into them a sense of honour for who they are. At first Muslims shared a *Qiblah* with the People of the Book, but then it was changed from Jerusalem to Makkah. In many other instances, the Prophet ﷺ intentionally legislated practices that are different from those applied by the People of the Book - Jews and Christians. Jews did not perform prayer with their shoes on, and so the Prophet ﷺ gave permission to his Companions ﷺ to pray in their shoes. Jews did not dye their hair once it turned white; the Prophet ﷺ gave permission to Muslims to dye their hair with henna and *Katam* (a kind of plant that was

used for dyeing). Jews fasted on the day of *'Aashoorah*; the Prophet ﷺ fasted that day as well, but at the end of his life, he declared his intention to fast both on the day of *'Aashoorah* and on the day before it; some scholars mentioned that the Prophet ﷺ resolved to fast the extra day so as to be different from the Jews.

For the members of a nation to feel honoured by their citizenship, they must have their own practices. By imitating the members of another nation, they show discontent at who they are, and a desire to be what they are not. In so many words, they are saying, "We are ashamed of who we are, and we wish that we were more like the members of such and such nation." We of course have a sense of this today, when we see so many of our youth - and adults - impersonating famous people and the styles that are prevalent in other nations, thus implicitly admitting cultural inferiority.

The Prophet ﷺ legislated for Muslims to be different and to feel their cultural superiority. He ﷺ said, "Whoever imitates a people is one of them."[1] He ﷺ also said, "Do not imitate the Jews."[2] Many *Ahadeeth* convey a similar meaning.

In Islam, our cultural uniqueness does not act as a barrier between us and others; citizenship to the Muslim *Ummah* (nation) is not closed to those who are not born Muslims; to the contrary, citizenship is open to everyone, regardless of gender, race, cultural background, and even country - for the homeland of the Muslim nation is earth, which is why you will find Muslims living in every country.

The constitution clearly expressed that the Jewish inhabitants of Al-Madeenah were citizens of the Muslim nation. In one of the articles, it was written, "And those who follow us from the Jews: They have the right to be helped and they will not be wronged, and (we) will not support others against them." Even more clearly expressed, it is written in another article of the constitution that

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[1] *As-Seerah An-Nabawiyyah As-Saheehah* (1/293).

[2] *As-Seerah An-Nabawiyyah As-Saheehah* (1/293).

"the Jews of Banu 'Auf are a nation with the believers" And so we see that Islam considered those among the People of the Book who lived in Muslim lands to be citizens - "A nation with the believers" - as long as they fulfilled their obligations. According to the articles of the constitution, a different religious affiliation was not a reason to prevent one from becoming a citizen.

2) Final Authority in all Matters was with Allah ﷻ and His Messenger ﷺ

Judgment in all matters - trade disputes, religious issues, marital discord, crimes, etc. - was with Allah ﷻ and His Messenger ﷺ. In the constitution that the Prophet ﷺ set down in writing, it was clearly mentioned that, "No matter how much you disagree with one another regarding any matter, it comes back to Allah and to Muhammad ﷺ (for judgment)." The purpose behind this article is clear: It was to emphasize the fact that Al-Madeenah was to be ruled according to the *Shariah* and that the Messenger of Allah ﷺ was to be the leader of the newly-formed country.

The Prophet ﷺ was eager to establish Allah's rule over his nation, for doing so, the Prophet ﷺ knew, was worship itself. Allah ﷻ said:

﴿إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾﴾

> *"The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e., His Monotheism), that is the (true) straight religion, but most men know not."* (Qur'an 12: 40)

Allah ﷻ said in this Verse, "The command (or the judgment) is for none but Allah," a reality that applies to worship, to beliefs, to dealings, and to all else. Men, therefore, do not have the right to judge in any matter based on their personal desires or opinions. This is where Islam differs from all other religions: In other religions, worship is for whatever deity is worshipped, and day to

day, worldly affairs are under the dominion and rule of men; in Islam, however, worship is for Allah and the law of the land is the *Shariah* (i.e., all laws that Allah ﷻ legislated in the Qur'an or through the *Sunnah* of the Prophet ﷺ) of Allah ﷻ. Allah ﷻ said:

﴿إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ٢ أَلَا لِلَّهِ
ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى
ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ
هُوَ كَٰذِبٞ كَفَّارٞ ٣﴾

"Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever." (Qur'an 39: 2, 3)

And Allah ﷻ said:

﴿إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ وَلَا
تَكُن لِّلۡخَآئِنِينَ خَصِيمٗا ١٠٥﴾

"Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous." (Qur'an 4: 105)

Therefore the Qur'an was revealed not just for worship, but for the application of the *Shariah* as well. So just as worship can be performed only in accordance with revelation, judgments in worldly and religious affairs can be rendered only in accordance

with divinely revealed law - or with that which has a basis in divinely revealed law. And, it must be remembered, establishing Allah's Law on earth enables people to safely worship Allah ﷻ - for did not the Prophet's Companions ﷺ have more freedom to practice their religion once they established Allah's *Shariah* in Al-Madeenah than they did while they were being oppressed in Makkah. To establish Allah's rule on earth makes it easier for people to fulfill the purpose for which they were created, to worship Allah ﷻ:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." (Qur'an 51: 56)

In various articles of the constitution, the Jews of Al-Madeenah agreed that all judicial, legislative, and executive powers are with Allah ﷻ and His Messenger ﷺ. Nonetheless, Jews were not required to always seek judgment with the Prophet ﷺ, but rather only when there was an incident involving both them and Muslims. As for matters that pertained to themselves only, they were required to seek judgment in the Torah, and it was their own rabbis whose duty it was to judge between opposing litigants. If they wanted, however, they had the option of seeking judgment in their personal matters with the Prophet ﷺ. Whenever that happened, the Prophet ﷺ had the choice of agreeing to judge between them or of refusing and telling them to seek judgment with their own rabbis. Allah ﷻ said:

﴿سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ٤٢﴾

"(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with

justice between them. Verily, Allah loves those who act justly." (*Qur'an* 5: 42)

The Jews of Al-Madeenah did in fact come to the Prophet ﷺ, asking him to judge between them in certain matters. One particular example involved a disagreement that broke out between the Banu An-Nadeer and Banu Quraizah tribes, two of the three Jewish tribes that inhabited Al-Madeenah. If a member of Banu An-Nadeer killed a member of Banu Quraizah, blood money had to be paid out; and vice-versa. The problem was that the Banu An-Nadeer tribe was more powerful than Banu Quraizah, and so when one of their members was killed by a Banu Quraizah tribesman, they asked for two times more blood money than they would pay if one of their tribesmen had killed a Banu Quraizah tribesman. With the advent of Islam in Al-Madeenah, Banu Quraizah refused to continue the practice of paying twice as much blood money as the Banu An-Nadeer tribe would pay; they asked that each tribe be required to pay an equal amount of blood money. The various Jews that were involved in this matter brought the case before the Prophet ﷺ, and the following Verse of the Qur'an was then revealed:

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ
وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ
كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ٤٥﴾

"And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zaalimoon (polytheists and wrongdoers – of a lesser degree)." (Qur'an 5: 45)

The constitution also clearly stated the following: "Whenever an incident or a quarrel occurs between the parties involved in this document and it is feared that the situation will worsen, then it returns (for judgment) to Allah and to Muhammad, His

Messenger ﷺ." Since he ﷺ was the Messenger of Allah ﷻ, since he was ordered to convey Allah's *Shariah* to mankind, and since he was the living interpretation of Allah's speech, the Prophet ﷺ had authority over all matters in Al-Madeenah. Furthermore, the Prophet ﷺ became leader by the consensus of all parties that were involved in the making of the constitution. The constitution even declared that, "None among them may leave without the permission of the Prophet ﷺ." This article had a major impact on preventing people from going to Makkah or elsewhere and allying themselves with the Quraish or any other enemy tribe. Another article of the constitution was even more explicit in this regard: "Protection is not granted on behalf of the Quraish or anyone that supports the Quraish." Finally, another interesting aspect of the constitution is that the name of no human being save that of the Messenger of Allah ﷺ is mentioned in it.

3) The Borders of the Newly-Formed Muslim Country

The following was written in the constitution: "Indeed, the inside of Yathrib (Al-Madeenah) is inviolable upon the parties involved in this document." Inviolability for Al-Madeenah, as for Makkah, basically means that its trees may not be cut down, and its birds may not be killed. If this ruling applies to trees and birds, it applies with even more emphasis to wealth and to people's lives.

We have hitherto discussed how the constitution defined the term "*Ummah* (nation)" and specified its citizens; it also made clear the borders of that nation's initial territory and borders - initial because it soon expanded at a very fast rate.

Al-Madeenah was initially the only territory of the newly-formed Muslim country. The Prophet ﷺ sent his Companions رضي الله عنهم out to place banners or markers to indicate the borders of Al-Madeenah from all directions. To the east and west, Al-Madeenah extends until, but not including, the two rocky lands that border it from those two directions. Its northern border is Mount Thaur, and its southern border is Mount 'Aiyr.

Then, with each conquest, the Muslim country expanded, until it

soon extended far towards the east and west - from the Atlantic Ocean to the west, to vast areas in western and southern Europe, to large areas in western and southern Asia, to China and Russia in the east, and to northern and central Africa.

So in short, the Prophet ﷺ outlined the initial, and not the final, borders of the Islamic nation. And at any rate, the borders of Islam are not limited by geographical boundaries, for Allah ﷻ said:

﴿قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴾

"Moosa (Moses) said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon (the pious)." (Qur'an 7: 128)

4) Freedom and the Rights of Man

The constitution declared the freedom of all citizens - including the Jewish inhabitants of Al-Madeenah who lived under the banner of the Islamic nation, for one of the articles of the constitution explicitly stated: "To Muslims is their religion, and to Jews is their religion." And Allah ﷻ said:

﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." (Qur'an 2: 256)

Islamic society was founded upon justice. In the newly-formed Muslim country, each individual, without having to spend any effort or money, was able to demand justice if he had been

wronged. Islam made it obligatory upon those in authority to establish justice among people, without showing prejudice based on gender, language, cultural background, level of wealth, or status in society.

When a Muslim judge sees two litigants, he is not supposed to notice friends or enemies, rich or poor people, laborers or rich businessmen; instead, he sees them as being two litigants between whom he must rule justly and fairly. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ٨﴾

"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (Qur'an 5: 8)

This Verse explicitly states that, just because one hates a people, one may not do them injustice; implicitly, this Verse informs us that, just because one loves a people, one may not take their side when they are in the wrong.

In another Verse, Allah ﷻ said:

﴿فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ١٥﴾

"So unto this (religion of Islam, alone and this Qur'an) then invite (people) (O Muhammad ﷺ), and Istaqim [(i.e., stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in

whatsoever Allah has sent down of the Book [all the holy Books, – this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibraaheem (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return." (Qur'an 42: 15)

Commenting on the second part of this last Verse, Abul-'Alaa Al-Maudoodee (may Allah have mercy on him) said, "It is as if the Prophet ﷺ is being commanded to say: I have been ordered to establish justice without being unjust to enemies. It is not for me to be biased towards one person, and prejudiced against another. My relationship will all people is the same: It is the relationship of establishing justice. I am the helper and supporter of all who are in the right, and I am the opponent of all who are in the wrong. In my religion, no person, no matter who he is, has special, privileged rights. My relatives do not have a certain set of rights, while strangers have another set of rights; nor do the wealthy and the men of status enjoy more rights than the poor and the men of low status; with me, they are all equal. What is right is right for everyone, and what is a sin is a sin for everyone. What is forbidden is forbidden for everyone, and what is permissible is permissible for everyone. What is obligatory is obligatory for everyone. Not even I am exempt from the authority of Divine Law (the *Shariah*)."

Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُواْ ٱلْهَوَىٰٓ أَن تَعْدِلُواْ ۚ وَإِن تَلْوُۥٓاْ أَوْ تُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ١٣٥﴾

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may

> *avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do."* (Qur'an 4: 135)

If the document the Prophet ﷺ recorded in writing was the constitution of the newly-formed Muslim country, with both general rules and rules that applied specifically to that era - such as duties that were binding upon the various parties involved in the making of the constitution - the Noble Qur'an is in effect the constitution of Muslim societies at all times. In the above-mentioned Verse, Allah ﷻ orders Muslim leaders - and all Muslims for that matter - to be paragons of justice; to be just not only when an issue involves other people but also when one's own self and one's family is implicated in a matter. Allah ﷻ did not merely command Muslims to be just in their hearts; He ﷻ further commanded them to take an active approach to applying justice, commanding them to "Stand out firmly for justice. A Muslim must not take sides with the rich against the poor, nor must he, feeling mercy, take sides with the poor against the rich; to the contrary, he must be completely unbiased in any given situation, and his sole concern must be to find out what is just and to then apply it.

In the above-mentioned Verse, Allah ﷻ informs us that we must be just even when our own self-interests or the interests of our family members are at stake. We must not allow our love of our own selves and of our families sway our views and actions when it comes to applying justice. In the following Verse, Allah ﷻ completes the meaning of applying justice: in it, He ﷻ commands Muslims not to allow hatred of an enemy to prevent them from acting justly towards that enemy:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝٨﴾

> *"O you who believe! Stand out firmly for Allah and be just*

> *witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do."* (Qur'an 5: 8)

As for the principle of equality, many articles of the constitution directly deal with it. The constitution explicitly stated that the safety granted by the weakest Muslim is binding upon all Muslims, that Muslims are all protectors of one another, that they must help one another in times of both ease and difficulty - and that they are all equal.

Equality is a general principle that Islam established and that helped spread the message of Islam. Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

> *"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e., one of the Muttaqoon (the pious). Verily, Allah is All-Knowing, All-Aware."* (Qur'an 49: 13)

And the Messenger of Allah ﷺ said, "O people, Lo! Indeed your Lord is One; your father is one, and Lo! The Arab is not superior to the foreigner, nor is the foreigner superior to the Arab; the red (man) is not superior to the black (man), nor is the black (man) superior to the red (man) - except through piety (i.e., piety is the only means by which one becomes superior to another person). Have I conveyed?"[1]

Many peoples in the past became attracted to and entered into the fold of Islam because they appreciated its teaching of equality, a teaching that they saw not only in theory but in practice as well.

Equality in Islam does not mean that all people are equal in all things, a foolish notion that runs contrary to the nature of how Allah ﷻ created us (as is attested to by the failure of Communist

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[1] *Musnad Al-Imam Ahmad* (5/411).

countries). People differ in their talent, skill, and level of wealth. Allah ﷻ blesses one person with a certain amount of sustenance, and another person with a lesser amount. Equality does not apply to such matters; rather, it applies to when people deal with one another - particularly in an Islamic court. A Muslim judge hands down judgment in his court based on the principles of justice and equality, ignoring the cultural background, sex, colour, level of wealth, and status of both litigants. All citizens of a Muslim country are equal in the eye of Islamic Law.

The best example of a Muslim country, the one established by the Prophet ﷺ during his lifetime, did much to establish equality among all people. First, Muslims were taught that applying the teaching of equality is an act of worship, for which one is rewarded by Allah ﷻ. Second, all considerations of class, of race, and of prejudice were eradicated from the minds of Muslims. If a man looked down upon his brother because of his colour or race or cultural background, he was immediately castigated and reminded of the fact that he was showing one of the characteristics of ignorance. And third, all Muslims were given an opportunity to achieve worldly prosperity and religious honour; positions and honour were bestowed upon people based on their skills, qualifications, work ethic, and talents; hence Bilaal ؓ, a freed slave, was chosen for one of the most honourable of tasks: performing the call to prayer.

The constitution contained all of the articles that should be found in a comprehensively written constitution: each person knew his duties and his relation to his country. It was not, however, comprehensive for all times; for after it was written, the Qur'an continued to be revealed for ten more years. Many Verses were revealed that explained how people should live, what principles Muslims should apply in terms of governing themselves, what the principles of Islamic legislation are, what laws should Muslims apply within their country and what their dealings should be with foreign countries, and so on; and all of that was further elaborated upon and explained in the Prophet's *Sunnah*.

The constitution provides a wonderful and comprehensive framework for how a constitution should be written; it explains important principles in terms of what relations Muslims should keep with foreign countries and with non-Muslims who live alongside them. In this regard, one should appreciate the justness and fairness of the constitution's articles.

The first-ever Islamic document, the constitution is a particularly wonderful document because those that lived by its terms underwent an amazing transformation, having gone from being slaves of tribal customs and traditions to becoming slaves of Allah ﷻ. The constitution is also of particular interest because it attests to the fact that Al-Madeenah was a highly-civilized country; many of the rights that were included within the articles of the constitution have only recently been embraced - in speech if not in deed - by present-day countries. It must be remembered, however, that all participating parties in a constitution or pact must fulfill its terms. In later chapters, we will see - *In Sha Allah* - whether the Jewish inhabitants of Al-Madeenah fulfilled the constitution's terms or not.

The Status And Position Of The Jewish Dwellers Of Al-Madeenah

No one had more reason to believe in the Prophet ﷺ than the Jews: They had a clear description of him in their books, and they even knew approximately when and exactly where the awaited Prophet ﷺ would appear. In fact, one of the main reasons why they settled in Al-Madeenah was that they wanted to be there when the awaited Prophet ﷺ would appear. Meanwhile, the Quraish and the native inhabitants of Al-Madeenah had no scripture, no revealed book in which they were foretold about the advent of a Prophet. Yet they believed, and despite all of the proofs that the Jews had with them, they disbelieved.

Safiyyah bint Huyaih ibn Akhtab ﷺ related the following account, which exemplifies the stance that almost all Jews took in relation to the Prophet ﷺ:

"Of all his children, my father loved me most; and likewise did my uncle, Abu Yaasir, love me. Whenever I and another one of their children met them, they would always take me instead of that other child. Then when the Messenger of Allah ﷺ arrived in Al-Madeenah, he ﷺ stopped at Quba, among the (clan of) Banu 'Amr ibn 'Auf. My father, Huyaih ibn Akhtab, and my uncle, Abu Yaasir ibn Akhtab, went to him, having first performed ablution. They did not return until sunset; they came back looking tired, lethargic, and downcast; and they were walking very slowly. I went to them cheerfully as I always did, and by Allah, neither one of them even turned to look at me - such was their melancholy. I heard my uncle, Abu Yaasir, say to my father, Huyaih ibn Akhtab, "Is it really him (i.e., is he really the awaited Prophet)?" He said, "Yes, by Allah." My uncle said, "Do you recognize him? Have you truly established his identity?" He said, "Yes." My uncle said, "So what are your inner feelings towards him?" He said, "Enmity, by Allah, as long as I live!'"[1]

From the day the Prophet ﷺ arrived in Al-Madeenah, the Jews waged war against him, not necessarily a military war, but a war nonetheless. Like the Quraish before them, they tried to discredit the Prophet ﷺ in order to deter people from following him. In Islam, Jews saw a threat to their false beliefs. Islam came to invite people to believe in the Oneness of Allah ﷻ and to acknowledge that no race is superior to another race, but that rather all people are slaves of Allah ﷻ. Meanwhile, Jews believed that 'Uzair is the son of Allah ﷻ and that they, being superior to all other races and peoples, are the chosen ones of Allah ﷻ. And as such, they did not adhere to the articles of the constitution in the signing of which they were voluntary participants. Eventually, the Jewish inhabitants of Al-Madeenah carried out heinous acts of deception and betrayal that precipitated their expulsion from Al-Madeenah; we will come to those acts later on in this work. But even prior to serious crimes that led to their expulsion, they acted contrary to the spirit of the constitution. True, they had their

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/518, 519).

freedom of religion, but at the same time they were supposed to be loyal to the Prophet ﷺ and to the Muslims of Al-Madeenah. Here are some of things they did to fight against Islam and Muslims:

1) Dividing the Ranks of Muslims

Based on the constitution, the Jewish inhabitants of Al-Madeenah were supposed to be a nation alongside the Muslims; their actions, however, indicated the contrary. Not being able to militarily attack their Muslim neighbours in Al-Madeenah, yet harbouring a great deal of rancor against them, the Jews of Al-Madeenah tried to sow dissension among Al-Madeenah's inhabitants.

Once they embraced Islam, the Prophet's Companions ﷺ became united, though they had previously been divided; and they loved one another, though they had formerly hated one another (this is particularly true of the Aus and Khazraj tribes, both of which tribes, after the advent of Islam, together became known as the *Ansaar*). In their mutual love and compassion, they were like a single body: If a part of it hurts, the rest of it is afflicted with sleeplessness and fever. The Jews of Al-Madeenah realized this and wanted to rekindle in them feelings of the past - feelings of hatred and enmity.

An old Jewish tribesman concocted a plan to divide the members of the *Ansaar*, who were easier targets than the *Muhaajiroon*, since the members of the latter group were from the same tribe - the Quraish - whereas the former group consisted of people from two tribes - the Aus and the Khazraj - who happened to have had a bitter history of conflict and war. An old Jewish tribesman, Shais ibn Qais, wanted to rouse anew in the *Ansaar* the feelings of hatred they once had for one another.

Muhammad ibn Ishaaq (may Allah have mercy on him) related that Shais ibn Qais, an old man who was deeply immersed in his disbelief and who felt a great deal of rancor and jealousy towards the Muslims, passed by a number of the Prophet's Companions ﷺ, some of whom were from the *Ansaar* and some of whom were

from the Khazraj. They were seated in a gathering, talking amiably to one another. Shais was furious when he saw how united they were and at how much Islam had brought them together. Racing through Shais's mind were thoughts about the days of ignorance, when the Aus were bitter enemies of the Khazraj. Looking upon them with those thoughts in his mind, Shais said, "A group from Banu Qailah (Qailah, the name of a woman, was an ancestor to both the Aus and the Khazraj) have gathered together in these lands. No, by Allah, we can never enjoy a stable living alongside them if they are united." In Shais's company was a young Jewish man; Shais ordered him to carry out his plan, saying, "Go to them and sit alongside them. Then bring up the Day of Bu'aath (a battle that took place between the Aus and the Khazraj) and the events that preceded it; then recite some of the poetry that they had composed (in which they used to berate and satirize one another)."

On the Day of Bu'aath, the Aus had fought against the Khazraj, and the Aus came out as victors. At the time, the leader of the Aus was a man named Hudair ibn Simaak Al-Ashhalee, father of Usaid ibn Hudair; and the leader of the Khazraj was 'Amr ibn An-Nomaan Al-Bayaadee; the two of them were venerable chieftains who were both killed that day.

The young Jewish man did as he was told; he went to the members of the *Ansaar* who were seated together, and he spoke about the Day of Bi'aath. The plan worked, at least initially: A loud argument broke out; two men, perched on their knees, jumped on each other. The first man was Aus ibn Qaidhee ﷺ, from the Haarithah ibn Al-Haarith clan, one of the clans of the Aus tribe. The other man was Jabbaar ibn Sakhar ﷺ, from the Banu Salamah clan, one of the clans of the Khazraj. Those that were gathered became furious, to the degree that a few of them threatened to renew the war that had once raged between the Aus and the Khazraj. They agreed to meet one another with their swords at Al-Harrah, a rocky land that bordered Al-Madeenah.

When news of what happened and what was about to happen

reached the Messenger of Allah ﷺ, he went to them, accompanied by members of the *Muhaajiroon*. Once he reached them, the Messenger of Allah ﷺ said, "O group of Muslims, Allah! Allah! Is it the call of ignorance (the call of tribal loyalty and not Islamic brotherhood) (by which you summon one another), while I am in your midst, and after Allah has guided you to and honoured you with Islam! And after He ﷻ has severed from you the matter of ignorance, has saved you with it (i.e., with Islam) from disbelief, and has joined with it (i.e., Islam) your hearts!"

The people then knew that they had been led on and deceived by the *Shaitaan* (the Devil) and that it was nothing other than a plot of the enemy to divide them. The men from both tribes - the Aus and the Khazraj - then began to hug one another, after which they returned to Al-Madeenah with the Messenger of Allah ﷺ. Allah ﷻ extinguished the flames of enmity that Shais ibn Qais had ignited in their hearts. Regarding Shais ibn Qais and his plot to divide the ranks of Muslims, Allah ﷻ revealed the following Verse:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾﴾

"Say : "O people of the Scripture (Jews and Christians)! Why do you reject the Ayaat of Allah (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allah is Witness to what you do?" Say : "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allah and Islam (Allah's religion, i.e., to worship none but Him Alone)]? And Allah is not unaware of what you do." (Qur'an 3: 98, 99)

And regarding Aus ibn Qaidhee ؓ and Jabbaar ibn Sakhar ؓ - the two men who began to fight one another - and their fellow tribesmen who were with them and who had fallen prey to Shais's

plot,[1] Allah ﷻ revealed the following Verses:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ
إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ
وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ
تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ
إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ
بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾﴾

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allah, (i.e., follows Islam – Allah's religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path. O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah. And hold fast, all of you together to the Rope of Allah (i.e., this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs,

[1] Refer to *Seerah Ibn Hishaam* (2/211-214).

> *evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment."* (Qur'an 3: 100-105)

One should especially appreciate from this story the Prophet's leadership skills and the concern and compassion he ﷺ had for his followers. For no sooner did he hear of a trial that afflicted his followers from the *Ansaar,* than he ﷺ hurried to them and reminded them of Allah ﷻ, clarifying to them that what they were about to do was from the actions of ignorance. Rather than remind them of their previous enmity - as Shais had done - the Prophet ﷺ reminded them of how Allah ﷻ had removed that enmity through blessing them with the religion of Islam. The Prophet's words had a strong impact on their souls, and they underwent an immediate transformation, having understood that it was the *Shaitaan's* whispers and the plotting of their enemies that had brought them to the brink of fighting. They began to cry, feeling regret for what had happened. And what was truly amazing is that there was no awkwardness in the situation, no compulsion to show love. Very often when a fight almost breaks out, and a third party intervenes, those that were about to fight withdraw, and they might even shake hands and depart. But that was not enough for the Prophet's Companions ﷺ: Instead, they hugged one another, thus expressing the love they had for one another and the regret they felt for having almost fought against each other. May Allah be pleased with them and with all of the Prophet's Companions ﷺ.

2) Speaking evil about Allah ﷻ

A number of scholars and historians have mentioned the

following narrative. One day, Abu Bakr ﷺ entered a sort of Jewish temple; it was a kind of temple that was known as Bait Al-Midraas, a house in which Jews would recite the Torah. Many people were gathered inside, and they all had their attention focused on one man, Finhaas, who was one of their scholars. Beside Finhaas was another scholar, whose name was Ashya'. Abu Bakr ﷺ said to Finhaas, "Woe upon you! Fear Allah, and embrace Islam. For by Allah, you indeed know that Muhammad is the Messenger of Allah. He has come to you with the truth which you find written with you in the Torah and the *Injeel*."

"By Allah, O Abu Bakr," Finhaas responded, "we are not needy to Allah, and indeed, He is needy to us! And we do not supplicate to Him as He supplicates to us. We do not need Him, and He cannot do without us. Had He not needed us, He would not have asked to borrow our wealth, as your companion claims. He has forbidden you from usury, and He has given it to us (i.e., has made it lawful for us). Had He not needed us, He would not have given us usury (i.e., He would not have made it lawful)."

Becoming extremely angry, Abu Bakr ﷺ struck Finhaas on the face with a hard blow and then said, "By the One Who has my soul in His Hand, had it not been for the covenant that exists between us and you, I would have struck your head, O enemy of Allah."

Finhaas went to the Messenger of Allah ﷺ and said, "O Muhammad, look at what your companion did!"

"What made you act as you did?" the Messenger of Allah ﷺ asked Abu Bakr ﷺ.

"O Messenger of Allah," Abu Bakr ﷺ responded, "indeed the enemy of Allah has said something awful: He indeed claims that Allah is poor and that they are rich. When he said that, I became angry for Allah because of what he said, and I struck his face." Feigning innocence, Finhaas denied that he had ever spoken those words, saying, "I never said that."

Regarding what Finhaas truly did say, Allah ﷻ revealed the

following Verse, refuting Finhaas, and confirming the truthfulness of Abu Bakr ﷺ:

﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَا قَالُواْ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾﴾

"Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)." (Qur'an 3: 181)

And in regard to Abu Bakr ﷺ and his angry reaction to Finhaas's foul speech, Allah ﷻ revealed this Verse:

﴿لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓاْ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾﴾

"You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqoon (the pious ones) then verily, that will be a determining factor in all affairs, and that is from the great matters, (which you must hold on with all your efforts)." (Qur'an 3: 186)

In more than one Verse of the Qur'an, Allah ﷻ spoke about the bad manners that the Jews had when they would speak about Him ﷻ, and about how they said things that were not appropriate to His Greatness and Majesty; or in other words, they attributed faults to Him ﷻ. In short, they reached the highest levels of impudence and shamelessness. Allah ﷻ said:

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ

يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـٰنًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

"The Jews say: "Allah's Hand is tied up (i.e., He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsidoon (mischief-makers)." (Qur'an 5: 64)

It appears that part of the reason why the Jews said, "Allah's Hand is tied up," is that they were jealous of the Prophet ﷺ - particularly, of his successful *Da'wah* efforts and of the stability he ﷺ achieved in Al-Madeenah. This interpretation is corroborated by the fact that the Muslims placed an embargo upon the Jews because of the latter group's constant plotting against Islam. As a result the economic situation of Al-Madeenah's Jews worsened, which had the effect of making them even more angry and resentful. And so in the very next Verse, Allah ﷻ informed them why they were suffering economically:

﴿وَلَوْ أَنَّ أَهْلَ ٱلْكِتَـٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَـٰهُمْ جَنَّـٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾﴾

"And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqoon (the pious ones). We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had

acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e., they act on the revelation and believe in Prophet Muhammad ﷺ like 'Abdullah bin Salaam ؓ), but many of them do evil deeds." (Qur'an 5: 65, 66)

3) Vitriolic Remarks about the Messenger of Allah ﷺ, Messengers in General, and the Noble Qur'an

When a man feels that he has lost his honour, that he is weak, and that he is under the control of his enemy, he cannot openly rebel. Nonetheless, if he knows that his enemy is honourable and will not harm him unjustly, he will plot against him, using underhanded and secretive means to abuse him - and even to bring about his demise. Each Jewish person in Al-Madeenah was such a man: He felt that he was weak, that he had lost his honour since the awaited Prophet ﷺ was not from his people, and that he was under the control of his stronger Muslim neighbours. And so, being unable to openly curse and harm the Prophet ﷺ, the Jews of Al-Madeenah secretly plotted against him and mumbled curses at him in his presence.

'Aishah ؓ related that a group of Jews once went to the Prophet ﷺ and said, "*As-Saam* (Death) be upon you, O Abul-Qaasim." *As-Saam* sounds similar to *As-Salaam,* but the former means death and the latter means peace. They were hoping that the Prophet ﷺ would not discern their secret curse, but he ﷺ did, and so did 'Aishah ؓ who, becoming angry, said, "And *As-Saam* (Death) be upon you, and may Allah do with you (such and such in order to punish you)." The Messenger of Allah ﷺ said, "Be quiet, O 'Aishah, for indeed, Allah does not love *Al-Fahsh* and *At-Tafaahush* (i.e., foul speech and deeds, and the foul speech and deeds that are done in an intentional and affected manner)." 'Aishah ؓ said, "O Messenger of Allah, you do see what they are saying?" The Prophet ﷺ said, "Do you not see that I return back

to them that which they say, if I say, 'And (the same) upon you.'" What this means is that, regardless of whether they had said '*As-Saam*' or '*As-Salaam*,' the Prophet ﷺ would be giving them an appropriate answer by saying, 'And the same upon you,' without having to resort to bad manners and the use of foul language. 'Aishah said that, regarding this incident, the following Verse was revealed[1] :

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾﴾

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, - and worst indeed is that destination!" (Qur'an 58: 8)

This Verse exposes the obsessive hatred and malice of the Jews towards the Prophet ﷺ. Had they been given the opportunity, they would have attempted to kill the Prophet ﷺ (which in fact they did plan to do later on). But instead, given their weak situation, they murmured curses at the Prophet ﷺ, pretending to be giving him greetings of peace.

When the Messenger of Allah ﷺ heard 'Aishah respond to them

[1] *Zaad Al-Maseer* Fee *'Ilm At-Tafseer* (8/189); it is related by Ibn Abee Haatim from the *Hadeeth* of Al-'A'mash from Masrooq from 'Aishah; its chain is authentic. The *Hadeeth is also* related in *Saheeh Muslim*, the Book of *As-Salaam*, chapter "When the People of the Book Initiate Greetings of Peace, and How to Respond to Them"; *Hadeeth* numbers: 2165 and 2166.

in like manner, he commanded her to resort to a gentler approach. And he ﷺ informed her that good manners, and not anger, should guide a Muslim's actions.

Other Messengers were also not spared from the hostility of the Jews. On one particular occasion, a group of Jews, among whom was Abu Yaasir ibn Akhtab, Naafai' ibn Abee Naafai', 'Aazir ibn Abee 'Aazir, and others, asked the Messenger of Allah ﷺ to name the Messengers ﷺ that he ﷺ believed in. The Prophet ﷺ said, "We believe in Allah; in what was revealed to us; in what was revealed to Ibraaheem, Ismaa'eel, Ishaaq, Ya'qoob, and Al-Asbaat; in what was given to Moosa and 'Eesa (Jesus); and in what was given to the Prophets from their Lord. We do not make a distinction between them, and we are to Him *Muslimoon* (those who submit to Allah)." When the Prophet ﷺ mentioned 'Eesa (Jesus) ibn Maryam (Mary ﵇), they announced that they rejected his Prophethood, saying, "We do not believe in 'Eesa ibn Maryam, nor in he who believes in him."[1] Allah ﷻ then revealed these Verses about them:

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾﴾

"Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Faasiqoon [rebellious and disobedient (to Allah)]?" (Qur'an 5: 59)

As for their attempts to attack the Qur'an, they would do so by presenting specious arguments and asking innumerable questions. For example, ibn 'Abbaas ﵁ said, "When the Messenger of Allah ﷺ arrived in Al-Madeenah, Jewish scholars said, 'O Muhammad, remember your saying:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

[1] Refer to Ibn Hishaam in *As-Seerah* (1/567), *Tafseer Ibn Jarir* (1/442).

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit). Say: The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Qur'an 17: 85)

'Are you referring to us or to your people?' The Prophet ﷺ said, 'To both.' They said, 'But you recite from what has been given to you that we have been given the Torah, in which there is an explanation of all things.' The Messenger of Allah ﷺ said, 'That, relative to the knowledge of Allah, is only a little; nonetheless, in it (i.e., in what has been revealed to you) is that which is sufficient for you, if you were to apply it.'"[1] Regarding what they asked the Prophet ﷺ, Allah ﷻ revealed the following Verse:

﴿وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾﴾

"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise." (Qur'an 31: 27)

4) Full Cooperation with the Hypocrites

The hypocrites and Jews of Al-Madeenah shared a common enemy: The Prophet ﷺ and the Muslims. Sharing common goals, the former two groups worked side by side to bring about the demise of their enemies; the Jews were the planners and leaders of the alliance, and the hypocrites were their followers. Allah ﷻ said:

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾﴾

"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaatin (devils –

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[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutahharah* (1/241) and to *Tafseer Ibn Katheer, Soorah Al-Israa,* Verse: 85.

polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." (Qur'an 2: 14)

In his *Tafseer,* An-Nasafee asserted that the Jews were the *'Shayaatin'* that are referred to in this Verse. Regarding the Jewish-hypocrite conspiracy, Allah ﷻ said:

﴿بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن
دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

"Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power, and glory." (Qur'an 4: 138, 139)

Muhammad Darwaza said, "The majority of *Tafseer* scholars agree that the disbelievers referred to in this Verse are the Jews." And in Chapter *Muhammad,* Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾﴾

"Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitaan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age). This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets." (Qur'an 47: 25, 26)

The majority of scholars maintain that the first Verse refers to the hypocrites and that, in the second Verse, 'those who hate what Allah has sent down,' are the Jews. That the Jews were the brains behind the alliance and the hypocrites their followers is indicated by their saying, "We will obey you in part of the matter."

In *Soorah Al-Mujaadalah,* Allah ﷻ said:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾﴾

> *"Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e., Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. Allah has prepared for them a severe torment. Evil indeed is that which they used to do. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment."* (Qur'an 58: 14-16)

Commenting on these Verses, Al-Maawardee said in his *Tafseer,* "This refers to how the hypocrites took for friends a people upon whom 'is the wrath of Allah,' and those people are none other than the Jews."[1]

One example of how the Jews and hypocrites worked together to incite problems in Al-Madeenah is an incident that is related in *Saheeh Bukhaaree,* on the authority of Usaamah ibn Zaid ؓ. Usaamah ؓ reported that the Prophet ﷺ was once riding on a donkey, upon which there was a saddle, and underneath the saddle there was a coarse *Fadakee* (ascribed to a place called Fadak) garment; and Usaamah ibn Zaid ؓ was seated behind the Prophet ﷺ. The Prophet ﷺ was visiting Sa'd ibn 'Ubaadah ؓ in the precincts of Baneee Al-Haarith ibn Al-Khazrak, and this was before the Battle of Badr. They passed by a gathering that contained a mix of Muslims, polytheists that worshipped idols, and Jews. 'Abdullah ibn Ubai ibn Sulool - who later outwardly accepted Islam and became well known as the leader of the hypocrites - and 'Abdullah ibn Rawaahah ؓ were among those seated in the gathering. When the dust raised by the riding animal

[1] Refer to *An-Nukat Wal-'Uyoon* by Al-Maawardee (4/203).

came down upon the gathering, 'Abdullah ibn Ubai covered his nose with his robe and said, "Do not raise dust upon us." The Messenger of Allah ﷺ then extended greetings of peace to them, after which he ﷺ stopped, descended, and invited them unto Allah ﷻ. And he ﷺ recited the Qur'an to them. 'Abdullah ibn Ubai ibn Salool said, "O man, there is nothing that is better than what you say, if it is the truth! But do not annoy us with it in our gathering; instead, return to your place, and (wait there); then, whosoever comes to you, relate to him (what you have to say)."

"Abdullah ibn Rawaahah ؓ spoke up, telling the Prophet ﷺ to come to their gatherings, saying that that is what they loved and truly wanted. The Muslims, Jews, and polytheists began to curse one another; the situation then escalated until they almost fought one another. But the Prophet ﷺ continued to try to make peace between them until they finally calmed down. The Prophet ﷺ then mounted his riding animal and rode until he ﷺ reached Sa'd ibn 'Ubaadah ؓ. The Prophet ﷺ said to him, "O Sa'd, did you not hear what Abu Hubaab (i.e., 'Abduulah ibn Ubai) said: He said such and such things."

"O Messenger of Allah," responded Sa'd ؓ, "Forgive and pardon him, for by the One Who has sent to you the Book, Allah ﷻ has brought the truth which He has revealed to you, at a time when the people of this town had already agreed to crown 'Abdullah ibn 'Ubai (king) and make him leader over them. When Allah ﷻ stopped that from happening with the truth that He ﷻ has given you, 'Abdullah ibn Ubai became embittered and angry as a result. His new circumstances have brought about the change you have seen in him." And so the Messenger of Allah ﷺ pardoned him.[1]

5) Attacking those Jewish Scholars Who Believed in the Prophet ﷺ and Embraced Islam

When a Jewish scholar named 'Abdullah ibn Salaam heard about the arrival of the Messenger of Allah ﷺ in Al-Madeenah, he ؓ

[1] *Saheeh Bukhaaree* (4566).

went to him and said, "I will ask you about three matters, concerning which none (i.e., no human) has knowledge save a Prophet: What is the first of the signs of the Hour?[1] What is the first food that the people of Paradise will eat? What draws a child to his father (so that he resembles him), and what draws a child to his uncles from his mother's side of the family?"

The Messenger of Allah ﷺ said, "Jibreel ﷺ has just informed me about these matters." 'Abdullah ﷺ said, "Among the angels, he is the one who is the enemy of the Jews." The Messenger of Allah ﷺ proceeded to answer his questions, saying, "As for the first sign of the Hour, it is a fire that gathers the people from the east to the west. As for the first food that the people of Paradise will eat, it is *Ziyaadah* (a separate piece that is attached within the liver) of a whale's liver. And as for the resemblance of a child, when a man copulates with his wife and his water precedes hers, the child will resemble him. If it is her water that comes first, then the child will resemble her."

"I bear witness," 'Abdullah ibn Salaam ﷺ said, "that you are indeed the Messenger of Allah," after which he ﷺ said, "O Messenger of Allah, the Jews are a people of great lies. If they know that I have embraced Islam before you ask them (about my status among them), they will speak vulgar lies about me to you." The Jews (of Al-Madeenah) then came, and 'Abdullah ﷺ entered the house so as to avoid being seen by them.

When they drew near to the Messenger of Allah ﷺ, he ﷺ asked them, "What kind of man do you deem 'Abdullah ibn Salaam to be?" They said, "He is the most knowledgeable person among us, and the son of the most knowledgeable person among us. He is the most learned person among us, and the son of the most learned person among us."

"What would you think if 'Abdullah were to embrace Islam?" the Messenger of Allah ﷺ asked them.

[1] It appears that he was not referring to the commonly known minor signs or major signs, but to that particular sign that begins the process of this world coming to an end.

"May Allah protect him from that," they said, at which instant 'Abdullah ﷺ came out to them and declared, "I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah." Then, without hesitation, they said about him, "He is the most evil person among us, and the son of the most evil person among us," after which they continued to attack his honour.[1]

The Jews of Al-Madeenah would attempt to harm and vilify any Jewish scholar who embraced Islam. Allah ﷻ said:

﴿لَيْسُوا سَوَآءً مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُولَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌ بِٱلْمُتَّقِينَ ﴿١١٥﴾﴾

"Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma'roof (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid Al-Munkar (polytheism, disbelief, and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttaqoon (the pious ones)." (Qur'an 3: 113-115)

In *Al-Asbaab An-Nuzool*, Al-Waahidee related that ibn 'Abbaas ﷺ and Muqaatil (may Allah have mercy on him) said, "'Abdullah ibn Salaam ﷺ, Tha'labah ibn Sa'eed ﷺ, Usaid ibn Sa'yah ﷺ, Asad ibn 'Ubaid ﷺ - when these and other Jews embraced Islam, the scholars among the Jews said, 'Only the most evil among us have embraced Islam. Had they been the best among us, they would not have forsaken the religion of their fathers.'

[1] *Saheeh Bukhaaree*, the Book of Prophets, chapter "The Creation of Adam and His Progeny"; *Hadeeth* number: 3329.

Also, they said to them (i.e., to those among them who embraced Islam), 'You have betrayed (us, your religion, your forbears) when you exchanged your religion for another religion. Allah ﷻ then revealed the Verse:

﴿لَيْسُوا سَوَآءً﴾

"Not all of them are alike."[1]

6) Spreading Rumors and Taking Joy at the Hardships of Muslims

The Jews of Al-Madeenah took advantage of every available opportunity to harm Muslims and divide their ranks. So when Abu Umaamah As'ad ibn Zuraarah Al-Ansaaree Al-Khazrajee رضي الله عنه, one of the 12 representatives who made the Pledge of Al-'Aqabah, was on his deathbed, the Jews tried to depict his sickness as a failing of the Prophet ﷺ - that he ﷺ could not help a follower of his who had made so many sacrifices for him and his religion.

When Umaamah رضي الله عنه became so sick that his entire body took on a sickly red complexion, the Messenger of Allah ﷺ visited him and said that it was a foul death for the Jews, since it would lead them further astray. The Prophet ﷺ said, "They (i.e., the Jews) will say, 'Was not his companion (i.e., the Prophet ﷺ) able to defend him (from his sickness). And the truth is that I have no control or power or authority to either harm him or benefit him (because all of that is in the Hand of Allah ﷻ). Nonetheless, I will try to do something for him (to bring about his cure)." The Prophet ﷺ gave an order, and Umaamah رضي الله عنه was then cauterized - but to no avail, for he رضي الله عنه died (shortly thereafter). The Jews began to gloat over the fact that Umaamah رضي الله عنه was not cured. The Prophet ﷺ said, "What a bad deceased one is this for the Jews, for they say, 'His companion has indeed treated him, and was he not able to benefit him!'"[2]

The death of Abu Umaamah رضي الله عنه was not the only incident that

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[1] Refer to *Asbaab An-Nuzool* by Al-Waahidee (pg. 114).

[2] Refer to *Musannaf 'Abdur-Razzaaq* (10/407), *Hadeeth* number: 19515.

exposed the malice that the Jews harboured towards the Muslims. Another similarly telling incident occurred just after the Muslims migrated to Al-Madeenah; the Jews claimed that they had placed a magic spell over the Muslims, so that none of them would give birth to a child. They did this in order to inflict mental wounds on the Muslims, to cause them grief, and to destroy that spirit of peace and harmony that pervaded Al-Madeenah. And in fact, some time went by without a male child being born to any Muslim, so the situation was a test and trial for the Muslims, which is indicated by the great joy they displayed when finally a male child, 'Abdullah ibn Az-Zubair ﷺ, was born to Az-Zubair ﷺ, one of the members of the *Muhaajiroon*. Giving an account of this incident, Asmaa bint Abu Bakr ﷺ said that she became pregnant with 'Abdullah ibn Az-Zubair ﷺ while she was still in Makkah. She said, "When I left (Makkah), my period (of pregnancy) came to an end (i.e., the normal time it takes from pregnancy to the giving of birth, nine months, had passed). I went to Al-Madeenah and stayed at Quba, and it was in Quba that I gave birth. Then I brought the child to the Messenger of Allah ﷺ and placed the child in his lap. The Prophet ﷺ asked for a date; (when he had it), he ﷺ chewed it and then spat into the baby's mouth; and that - the saliva of the Messenger of Allah ﷺ - was the first thing that entered into the baby's insides. He ﷺ then chewed on the date and moved it around in the baby's mouth. He ﷺ then supplicated for the baby and invoked Allah ﷻ to bless him. And that was the first newborn to be born in Islam (i.e., that was the first *Muhaajir* child to be born in Al-Madeenah). All of the Muslims became extremely happy because it had previously been said to them, 'Verily, the Jews have put a magic spell on you, so that no (male) child will be born to you.'"[1] According to the narration of Muslim, she ﷺ then said, "And he named him 'Abdullah. Years later, when he was seven or eight years old, 'Abdullah went to the Prophet ﷺ in order to pledge allegiance to him, which is what Az-Zubair ﷺ - his father - had ordered him to

[1] *Saheeh Bukhaaree* (5469) and *Saheeh Muslim* (2146).

do. When he ﷺ saw 'Abdullah ؓ approaching, the Prophet ﷺ smiled and took a pledge from him." After the arrival of the Prophet ﷺ in Al-Madeenah, 'Abdullah ؓ was the first Muslim to be born. Because the Jews claimed that no male child would be born to the Muslims, the Prophet's Companions ؓ became extremely happy and exclaimed *At-Takbeer* (*Allahu Akbar,* Allah is the Greatest) to express their joy and thankfulness.

7) Their Reaction to the Changing of the *Qiblah* (Direction to Which Muslims Prayed)

Al-Baraa ibn 'Aazib ؓ related that, when the Prophet ﷺ first arrived in Al-Madeenah, he ﷺ stayed with his grandfathers (i.e., the descendants of his grandfathers) - or he said: his uncles - from the *Ansaar*. Al-Baraa ؓ said that the Prophet ﷺ prayed towards Jerusalem for 16 or 17 months (from the time he ﷺ arrived in Al-Madeenah), though what he ﷺ really wanted was to pray towards the Ka'bah. The first prayer that the Prophet ﷺ did in fact pray towards the Ka'bah was *'Asr* prayer. A group of people prayed behind him, and one of them, upon the conclusion of the prayer, left and passed by the people of a *Masjid,* who were still praying *'Asr* and who were in the bowing position of the prayer. Seeing them in that state, the man announced, "I bear witness by Allah that I have indeed prayed with the Messenger of Allah ﷺ, facing the direction of Makkah." While they were still in the bowing position, they turned around and faced the Ka'bah. Prior to the changing of the Ka'bah, the Jews - as well as Christians - were pleased with the fact hat the Prophet ﷺ was praying towards Jerusalem. Then, when the Prophet ﷺ began to face the Ka'bah, they openly expressed their disapproval. In regard to this occurrence, Verses were revealed - Verses that contain many important lessons and morals for Muslims. Allah ﷻ said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ

حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾

"And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them no, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (Qur'an 2: 149-152)

Allah ﷻ said:

﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا﴾

"The fools (pagans, hypocrites,and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." (Qur'an: 2: 142)

When this Verse was revealed, the Jews had not yet given their reaction to the changing of the *Qiblah* from Jerusalem to Makkah.

This is, therefore, yet another instance of how the Prophet ﷺ was informed about matters before they actually occurred.

It is interesting to note that Allah ﷻ referred to the Jews as being *Sufahaah*, which is plural of the word *Safeeh*, which means 'a fool.' Abu As-Sa'ood, in his *Tafseer*, explained that, in its original use, the word *Safeeh* refers to an inferior garment whose fabric is thin. A *Safeeh* in its other sense conveys a similar meaning: a person whose thinking is inferior and shallow. Another meaning of *Safeeh* is a liar, a person who intentionally speaks contrary to what he knows to be the truth; and yet another meaning of the word is a person who is ignorant and a wrongdoer. At any rate, Abu As-Sa'ood said that in the above-mentioned Verse, *Sufahaa*, or the fools, refers to the Jews.

Allah ﷻ said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا....﴾

> *"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation,...."* (Qur'an 2: 143)

The word *Wasat* is used in this Verse; it literally means 'middle,' but it has other connotations as well. It connotes, as it does in the above-mentioned Verse, the meaning of being the best. It is said that, of all Arab tribes, the Quraish are *Wasat* in terms of their lineage and homeland; this means that they have the best lineage and homeland. Similarly, *'Asr* prayer is known as the *Al-Wustaa* prayer (*Al-Wustaa* comes from the word *Wasat*). And so *'Asr* is the best of prayers. Commenting on the above-mentioned Verse, ibn Katheer said, "It is as if Allah ﷻ is saying: We have turned you towards the *Qiblah* of Ibraaheem, and We have chosen you for it, in order to make you the best of nations, so that you can be witnesses over all nations on the Day of Resurrection. For indeed, everyone will acknowledge your superiority (on that Day)."[1]

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[1] Refer to *Tafseer Ibn Katheer*, to the explanation of this Verse.

Allah ﷻ said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind." (Qur'an 2: 143)

This Verse mentions that the command to face Jerusalem in prayer was a test for people; similarly, the command to face Makkah was a test as well. On the one hand the Quraish were accustomed to facing Makkah, and on the other hand, the Jews were accustomed to facing Jerusalem. Both when the command was given to face Jerusalem and when the command was given to face Makkah, the people were being tested, so that those who blindly followed their fathers as well as those who were proud and arrogant could be distinguished from those who followed the Prophet ﷺ. In the end, therefore, what really mattered was obedience to Allah ﷻ and His Messenger ﷺ. Those who wholeheartedly obeyed the Prophet's command to change directions – whether it was to Jerusalem or to Makkah – showed themselves to be true believers. ibn 'Umar ؓ said, "While the people were performing the morning prayer in *Masjid*

Qubaa, a man came and said, 'A part of the Qur'an has indeed been revealed to the Prophet ﷺ; he ﷺ has indeed been commanded to face the Ka'bah, so turn towards it yourselves.' They then (in the middle of their prayer) turned around and faced the Ka'bah."[1]

At the end of the above-mentioned Verse, Allah ﷻ said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ
ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ
وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind." (Qur'an 2: 143)

At the beginning of Verse 142, Allah ﷻ exposed the crime of those who refused to obey the Prophet ﷺ. At the end of Verse 143, Allah ﷻ not only praised those who did obey the Prophet ﷺ, but also commended them for the concern and care they showed for their Muslim brothers. For when the command was given for Muslims to face the Ka'bah, some of the Prophet's Companions رضي الله عنهم felt sorrow for those of their brothers who had previously died, while the Muslims were still facing Jerusalem. They feared that their worship might not be accepted. And so this Verse was then

[1] Refer to *Tafseer Ibn Katheer* (1/337).

revealed, explaining that there was no need to feel sad, for their prayers had been accepted. ibn 'Abbas ﷺ said, "When the Prophet ﷺ was instructed to face the Ka'bah, they (i.e., His Companions ﷺ) said, 'O Messenger of Allah, what about our brothers who died while they were still facing Jerusalem.' Allah ﷻ then revealed the Verse:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind." (Qur'an 2: 143)[1]

Sayyid Qutub (may Allah have mercy on him) said about this Verse, "This had the effect of peace and tranquility being poured into the hearts of Muslims, and their hearts then became filled with contentment, confidence, and certainty."[2]

Then Allah ﷻ said in the next four Verses:

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[1] Refer to *Sunan At-Tirmidhee* (5/208), *Hadeeth* number: 2964. Imam At-Tirmidhee (may Allah have mercy on him) said about the *Hadeeth*, "This *Hadeeth* is *Hasan Saheeh*."

[2] Refer to *Fee Dhilaal Al-Qur'an* (2/131-133).

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَـٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ
أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا
بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ
ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ
مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ
بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾﴾

"Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haraam (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zaalimoon (polytheists, wrong-doers, etc.). Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muhammad ﷺ, which are written in the

Taurat (Torah) and the Injeel (Gospel)]. (This is) the truth from your Lord. So be you not one of the those who doubt. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things." (Qur'an 2: 144-148)

The Messenger of Allah ﷺ ardently desired to turn in prayer towards the *Qiblah* of his father (i.e., great-grandfather) Ibraaheem. After all, the Prophet's link to Ibraaheem ﷺ was very strong: Ibraaheem was his great-grandfather; the Prophet ﷺ was the answer to Ibraaheem's prayers; and both of them were the flag-bearers of *Tawheed* (i.e., of the message of Islamic Monotheism) in their respective eras.

For other reasons as well the Prophet ﷺ wanted the *Qiblah* to change from Jerusalem to Makkah. Both Jews and Christians faced Jerusalem in their prayers; both groups had distorted, changed, and corrupted the revealed books that were sent down to their Prophets. And so the Prophet ﷺ wanted to be different and distinct from them, which is why in so many aspects of the religion, Muslims are commanded to be different from Jews, Christians, and other polytheists. In that vein, the Prophet ﷺ wanted a different *Qiblah*, and what better *Qiblah* can there be than the one that was built by Ibraaheem – the first house of worship constructed for mankind.

The changing of the *Qiblah* had many far-reaching implications – of political, military, religious, and historical significance. As for the political impact the changing of the *Qiblah* had, it made the Arabian Peninsula the center of the soon to be growing Islamic civilization. Militarily speaking, the changing of the *Qiblah* signified that sooner or later – about eight years later, as it so happened – Muslims would conquer Makkah and polytheism would be uprooted from it. As for its religious significance, the changing of the *Qiblah* distinguished purely monotheistic Muslims from adherents of other faiths, who were polytheists in practice, regardless of however much they claimed to be

otherwise. And finally, the historical significance of the changing of the *Qiblah* was that it inextricably linked the Prophet ﷺ to his great-grandfather, Ibraaheem ﷺ.

In the following four Verses, Allah ﷻ said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

"And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them no, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (Qur'an 2: 149-152)

The blessing of the new *Qiblah* was great indeed; in these Verses, Allah ﷻ juxtaposed the mention of that blessing with a reminder

to Muslims about other great blessings, most prominent among which is that Allah ﷻ has "sent among you a Messenger (Muhammad ﷺ) of your own." Allah ﷻ blessed Muslims with a merciful guide who knew how to cure diseases that afflicted the hearts of men.

Not only was the Prophet ﷺ a guide and leader, he ﷺ also recited:

﴿ يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِنَا ﴾

"Reciting to you Our Verses (the Qur'an)."

The very basis of the Prophet's guidance is the Book of Allah ﷻ, and the Companions ﷽ were especially blessed to be alive when its Chapters and Verses were freshly being revealed to the Prophet ﷺ.

The blessings did not stop there, for Allah ﷻ then reminded Muslims that the Prophet ﷺ:

﴿ وَيُزَكِّيكُمْ ﴾

"Sanctifies them."

Through his character and example, the Prophet ﷺ taught Muslims how to apply the teachings of the Qur'an and how to purify their souls. Allah ﷻ said about the Prophet ﷺ:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ④ ﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (Qur'an 68: 4).

And 'Aishah ﷽ said about him ﷺ, "The character of the Prophet of Allah ﷺ was (nothing other than) the Qur'an." The Companions ﷽ heard the Qur'an being recited on the tongue of the Prophet ﷺ, and then it was as if they saw the Qur'an walking on earth, embodied in the character of the Prophet ﷺ.

The Prophet ﷺ recited Allah's Verses to Muslims, he ﷺ sanctified and purified them, and he ﷺ also taught:

﴿ وَيُعَلِّمُكُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ ﴾

"You the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence)."

Beyond guiding his Companions ﷺ and purifying their souls, the Prophet ﷺ explained the Qur'an to them, clarifying its rulings, expanding on its general legislations, and correcting incorrect interpretations – if the need ever arose.

And then finally, Allah ﷻ summarized the great blessing that was the sending of the Prophet ﷺ, saying:

﴿وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ﴾

"And teaching you that which you used not to know."

Prior to the advent of Islam, what were the Arabs of the Arabian Peninsula? They were ignorant; they were steeped in senseless wars; and they led meaningless lives. Then, through the mercy and blessings of Allah ﷻ, they became the best of mankind; they were given a purpose in life, which was to worship Allah ﷻ. They abandoned a life of selfishness and of fulfilling base desires, and they embraced a meaningful life, one in which they purified their souls and built a nation that is the best of all nations. Allah ﷻ said:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾﴾

"You [true believers in Islamic Monotheism), and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Ma'ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah and rebellious against Allah's command)." (Qur'an 3: 110)

And Allah ﷻ said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind." (Qur'an 2: 143)

At the end of the above-mentioned Verses, Allah ﷻ said:

﴿فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

"Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (Qur'an 2: 152)

The changing of the *Qiblah*, the sending of a Messenger ﷺ, the guidance and teachings that Messenger ﷺ came with – all of these blessings require from the believer that he remember Allah ﷻ day and night and that he be grateful and thankful to Him for all of His countless blessings, the greatest of which was bringing him out of the darkness of disbelief and into the light of Islam.

A word-by-word study of these Verses should have a profoundly positive effect on the development of a Muslim's character, which it in fact did regarding the Prophet's Companions ﷺ. Through the

above-mentioned Verses, the Companions ﷺ gained a better perspective of how they should act and be as Muslims. In other Verses, as we will see (*In Sha Allah*) in the following section, they learned more about their neighbours from the People of the Book – their nature, their inner reality, and their actions. Allah ﷻ said:

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾﴾

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e., the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper." (Qur'an 2: 120)

8- A Description of the Jews in the Noble Qur'an

The characteristics of the Jews are not surprising or unexpected, for they are the characteristics of any human being who forsakes the true religion of Islam. Upon arriving in Al-Madeenah, the Prophet ﷺ signed a detailed agreement with the Jews, one that made clear their relationship to one another as well as their mutual obligations. Things should have gone smoothly between them from that moment onward, but the Jews did not live up to their end of the agreement. They became angry, bitter, and jealous, and so they strove day and night to undermine the peace and tranquility that pervaded the city of the Messenger of Allah ﷺ.

Deception, not benefiting from knowledge, arrogance, associating partners with Allah ﷻ in worship, waging war against Allah's Prophets, distorting and corrupting divinely revealed books – these are some of the qualities and actions of the Jews which we learn about from the Noble Qur'an and the *Sunnah* of the Prophet

ﷺ. Of the various characteristics of the Jews, we will briefly discuss those that are mentioned in the Noble Qur'an.

1) Associating partners with Allah ﷻ in worship

All of the Prophets عليهم السلام that were sent to the Children of Israel invited their people to the worship of Allah ﷻ, to pure Islamic Monotheism. But the Jews distorted those teachings, to the point that they became polytheistic in their worship, for they claimed and believed that Allah ﷻ had a son, and they 'took their rabbis and their monks to be their lords besides Allah.' Allah ﷻ pointed to both manifestations of their polytheism in the following two Verses:

﴿وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ
ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ
قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن
دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا
وَٰحِدًا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

"And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth! They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (Qur'an 9: 30, 31)

Furthermore, they worshipped idols; and as if that was not enough, they made the graves of their Prophets عليهم السلام into *Masjids*

(places of worship). The Prophet ﷺ said, "May Allah fight the Jews: they turned the graves of their Prophets into *Masjids*."[1]

2) Showing Opposition to Prophets and Righteous People

Jews treated their rabbis and righteous leaders in a very self-contradictory manner: On the one hand, they worshipped them, by obeying them even when what they said was contrary to Allah's command; and on the other hand, they were constantly fighting against their Prophets ﷺ and learned ones, not even stopping short of killing them - for example, they killed Zakariyyah ﷺ and Yahyah ﷺ. Allah ﷻ informed us about that and about other matters concerning them in the following Verse:

﴿وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ
ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ
أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ
ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾﴾

"And (remember) when you said, "O Moosa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Foom (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is worse? Go you down to any town and you shall find what you want! And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e., commit crimes and sins)." (Qur'an 2: 61)

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[1] *Saheeh Bukhaaree*, the Book of Prayer, chapter "Taking the Graves of Prophets as *Masjids*"; *Hadeeth* number: 437.

3) Hiding Knowledge and Distorting Facts

Hiding knowledge and distorting facts -from the days of old, these are two fixed characteristics of Jews. Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "It was said to the Children of Israel: 'And enter the gate in prostration (or bowing with humility) and say: Forgive us.' They then distorted and changed (what was asked of them): They entered, creeping on their buttocks, and saying, *'Habba Fee Sha'rah* [i.e., instead of saying, *'Hitta* (forgive us),' they said, *'Habba Fee Sha'rah* (literally: a grain in barley). What matters is that they distorted and changed what they were commanded to say].'"[1]

One of the main things that rabbis and learned Jews tried to hide was knowledge about the Prophethood of Muhammad ﷺ, for, through revelation, they had a clear description of him ﷺ. ibn 'Abbas ﷺ related that Raafai' ibn Haarithah, Sallaam ibn Mishkam, Maalik ibn As-Sayyif, and Raafai' ibn Huraimalah went to the Prophet ﷺ and said, "O Muhammad, do you not claim that you are upon the faith and religion of Ibraaheem ﷺ, that you believe in the Torah that is with us, and that you bear witness that it has truly come from Allah ﷻ?" The Messenger of Allah ﷺ said, "Yes, but you have invented (matters and ascribed them to the Torah) and have rejected what is in it, in terms of the covenants in it that Allah ﷻ has taken of you. And you have kept secret from it that which you have been commanded to make clear to people. And so I absolve myself from that which you have invented (and distorted)." They said, "But as for us, we shall act in accordance to what we have in our hands (i.e., the Torah), for we are indeed upon guidance and the truth. We will neither believe in you nor follow you." Allah ﷻ then revealed the following Verse about them.[2]

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[1] *Saheeh Bukhaaree*, the Book of Prophets, chapter "And Enter the Gate in Prostration (Or Bowing with Humility) and say: Forgive Us"; *Hadeeth* number: 437.

[2] Refer to *Seerah* Ibn Hishaam (1/562) and *Tafseer At-Tabaree* (6/200). The narrators of this *Hadeeth* are all trustworthy.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾﴾

"Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in may of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve." (Qur'an 5: 68)

4) Internal Division

At first blush, given the rancor that all Jews showed the Prophet ﷺ, it may have seemed that they were united. But nothing was further from the truth; in fact, this does not apply only to the Prophet's time. They have always been divided among themselves, a reality that Allah ﷻ described in His saying:

﴿لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾﴾

"They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not." (Qur'an 59: 14)

5) The Giving and Taking of Bribes

An undeniable characteristic of Jews is that they are willing to resort to any means that will help them achieve their goals, even if those means involve practices - such as taking bribes and eating unlawful food - that are contrary to the teachings of their religion.

Allah ﷻ said:

﴿سَمَّـٰعُونَ لِلْكَذِبِ أَكَّـٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾﴾

"(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly." (Qur'an 5: 42)

6) Hypocrisy

When Islam gained a firm foothold in Al-Madeenah, some Jewish leaders pretended to enter into the fold of Islam, when in reality they only wanted to sow dissension from within the ranks of Muslims. Allah ﷻ said:

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaatin (devils – polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking. Allah mocks at them and gives them increase in their wrong-doing to wander blindly." (Qur'an 2: 14,15)

7) Blending in with their Environment

Regardless of the evils that were rampant in society, Jews did not speak out against them, but instead blended into their environment. Because they tried to appease evil people among themselves and abstained from forbidding one another from evil, Allah ﷻ cursed them in His Noble Book, saying:

﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾﴾

"Those among the Children of Israel who disbelieved were cursed by the tongue of Daawood (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do." (Qur'an 5: 78, 79)

8) Not Benefiting from Knowledge

In the form of a comparison, Allah ﷻ described how the Jews had knowledge with them but did not apply it:

﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾﴾

"The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e., to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayaat (proofs, evidences, Verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zaalimoon (polytheists, wrongdoers, disbelievers, etc.)." (Qur'an 62: 5)

9) Hatred and Malice

Entrenched in the souls of Jews is a deep hatred for anyone who is not Jewish. They even hate anything that is non-Jewish, particular if it has any connection with or link to the Prophet ﷺ; for example,

they openly showed their hatred when the *Qiblah* changed and when alcohol became prohibited. 'Abdullah ibn Mas'ood ﷺ said, "When the Verse that forbade alcohol was revealed, the Jews said, 'Did not your brothers who died used to drink it?'"[1] Allah ﷻ then revealed the following Verse:

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾﴾

"Those who believe and do righteous deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers." (Qur'an 5: 93)

10) Jealousy

The Jews were jealous of the Prophet ﷺ for having been chosen by Allah ﷻ to be the Seal of all Prophets ﷺ. They thought and hoped that the awaited Prophet ﷺ - whom they knew because he was vividly described in the Torah - would be one of them, so that they could rally around him and use him to defeat their enemies. When they realized that the awaited Prophet ﷺ was not one of them, they were in a state of shock, and their jealousy began to grow; they became jealous of both the Prophet ﷺ and his Companions ﷺ. Allah ﷻ said:

﴿مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾﴾

"And from the evil of the witchcrafts when they blow in the

[1] Refer to *Al-Mustadrak* by Al-Haakim, the Book of Drinks (4/143, 144). Al-Haakim said, "Its chain is authentic," and Adh-Dhahabee concurred.

knots, and from the evil of the envier when he envies." (Qur'an 113: 4, 5)

When, out of their jealousy and rancor, the Jews put a magic spell on him, the Prophet ﷺ would ward off their spell by reciting the last two Chapters of the Qur'an - *Soorah Al-Falaq* and *An-Naas*. Allah ﷻ said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾﴾

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even, after the truth (that Muhammad ﷺ is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things." (Qur'an 2: 109)

11) Arrogance and Pride

From the very beginning, the Jews were an arrogant people, thinking that they were superior to the people of all other nations and that they were the chosen people of Allah. Paradise, they believed, was exclusively their right and destination. Allah ﷻ said:

﴿وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾﴾

"And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." (Qur'an 2: 111)

On many occasions, they flaunted their imagined superiority to the Prophet ﷺ. For example, ibn 'Abbaas ؓ said, "No'maan ibn Adaa, Bahree ibn 'Amr and Sha's ibn 'Adee went to the

Messenger of Allah ﷺ and spoke to him, and the Messenger of Allah ﷺ spoke to them, inviting them unto Allah ﷻ and warning them about His Wrath. They said, 'What are you frightening us about, O Muhammad? We are the children of Allah and His beloved ones (which is similar to the saying of the Christians).'" Allah ﷻ then revealed these Verses about them:

﴿وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾﴾

"And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all)." (Qur'an 5: 18)

12) Miserliness

Also from the very beginning, Jews were known for their miserliness and for their refusal to spend their wealth for noble causes. During the Prophet's lifetime, they tried to infect others with their diseased outlook on spending wealth, for they would go to certain men from the *Ansaar* and say to them, "Do not spend your wealth (for good causes), for indeed, we fear that in spending it all of you will become poor. So do not be hasty in spending, for you do not know at what cost you spend (your wealth)."[1] Allah ﷻ then revealed these Verses about them:

﴿ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾﴾

[1] Refer to *Diraasaat Fis-Seerah*, pg. 151.

"Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment." (Qur'an 4: 37)

"And hide what Allah has bestowed upon them" refers to those passages of the Torah that confirm the Prophethood of Muhammad ﷺ. And in another Verse, Allah ﷻ said:

﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾﴾

"And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them." (Qur'an 4: 39)

13) Intransigence

To be stubborn is to be inflexible, yet it is hoped that a stubborn person, upon being shown incontrovertible evidence, will eventually accept the truth. Someone who intransigent, on the other hand, is a person who is irreconcilable: No matter how clear the truth becomes to him, he refuses to accept it. And as such, the Jews were intransigent, for they themselves knew the Prophet ﷺ when they saw him for the first time better than they knew their own children, for a detailed description of him ﷺ was given in the Torah. Allah ﷻ said:

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ ﴿١٤٥﴾﴾

"And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah

(prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zaalimoon (polytheists, wrongdoers, etc.)." (Qur'an 2: 145)

Part of the meaning of this Verse is: O Muhammad, even if you present to them one-hundred proofs, they will still not believe. And so the following Verse certainly applies to them:

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

"Say: "Behold all that is in the heavens and the earth," but neither Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." (Qur'an 10: 101)

Did The Jews Abide By The Terms Of The Agreement They Made With The Prophet ﷺ?

The terms of the agreement that the Prophet ﷺ made with the Jews of Al-Madeenah represented a major part of the hitherto discussed constitution. Under the terms of the constitution, Jews were guaranteed a free and noble life under the banner of the newly-formed Islamic country. They had the right to worship as they pleased, and they enjoyed not only prosperity and freedom, but also safety, for if anyone attacked them, Muslims were morally and legally bound to defend them.

But none of this consoled or pleased the Jews; they did not live up to the terms of the agreement, at first showing envy and minor rebelliousness and eventually attempting to kill the Prophet ﷺ and support invading armies against their Muslim neighbours. And so in the end, each of the three Jewish tribes of Al-Madeenah was soon punished for its betrayal and treachery – which we will study in more detail in later chapters, *In Sha Allah*. In the

following Verse, Allah ﷻ pointed to how Jews are when it comes to fulfilling their covenants:

﴿ٱلَّذِينَ عَـٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾﴾

"They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah." (Qur'an 8: 56)

5

“And If Allah Did Not Check One Set Of People By Means Of Another, The Earth Would Indeed Be Full Of Mischief”

The Universal Law Of Checking One Set Of People By Means Of Another

We have hitherto discussed in this book some of the universal laws of Allah ﷻ - constant laws by which Allah ﷻ rules and governs all that exists. According to the dictates of one such law, no nation is allowed to wreak havoc on earth and remain in power indefinitely; instead, Allah ﷻ always sends another nation to keep the first in check. Allah ﷻ said:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾﴾

"And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists)." (Qur'an 2: 251)

And in another Verse, Allah ﷻ said:

﴿ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ

يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

"Those who have been expelled from their homes unjustly only because they said : "Our Lord is Allah." – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty." (Qur'an 22: 40)

If a Muslim is to live in harmony with this law, he must not allow falsehood to reign supreme on earth; rather, he must struggle against falsehood and put evildoers in check, which is why, when the command to fight was revealed, the Prophet ﷺ immediately began to prepare his Companions ﷺ to take on the Quraish.

It is interesting to note that the above-mentioned Verse from *Soorah Al-Baqarah* is preceded by an example of the age-old struggle between truth and falsehood. That example involved the war that took place between Taaloot along with his believing soldiers and Jaaloot along with his followers. Allah ﷻ ended the Verse by saying:

﴿وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ﴾

"But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists)."

Allah thus made it clear that warding off corruption by means of putting nations in check is a blessing that comprehensively benefits all people. And in the second Verse – from *Soorah Al-Hajj* – after first announcing that He ﷻ protects his obedient slaves and gives them permission to fight their enemies, Allah ﷻ ends the Verse by establishing an important principle:

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ﴾

"Verily, Allah will help those who help His (Cause). Truly,

Allah is All-Strong, All-Mighty."

The Prophet's Companions ﷺ understood this law, knowing fully well that in order to destroy falsehood and those who promote falsehood, a nation, endowed with good leadership and correct morals, must rise up to the challenge. In short, the above-mentioned universal law of keeping nations in check required the legislation of fighting – the legislation of *Jihaad*, which will remain obligatory upon Muslims until the Day of Resurrection.

Like many other duties in Islam, fighting was legislated in stages. The first stage did not even involve fighting; it was a stage during which Muslims, who for the most part lived in Makkah, were simply required to be wary of the enemy - and not to fight back. When certain Muslims asked the Prophet ﷺ permission to fight during that stage, he ﷺ responded, "Be patient, for indeed, I have not been commanded to fight."[1]

In the second stage, Muslims were given permission to fight, though fighting was not made obligatory upon them. Allah ﷻ said:

﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

"Permission to fight is given to those (i.e., believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory." (Qur'an 22: 39)

In the third stage, it became obligatory upon Muslims to fight those who fought them. Allah ﷻ said:

﴿وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَـٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾﴾

"And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors." (Qur'an 2: 190)

[1] Refer to *Tafseer Al-Aaloosee* (6/108).

And finally, in stage four, it became obligatory upon Muslims to fight the polytheists collectively. Allah ﷻ said:

﴿وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾﴾

"And fight against the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqoon (the pious)." (Qur'an 9: 36)

When it came to fighting, this gradual progress of legislation was needed considering the situation of the newly-formed Islamic country. Muslims needed time to train, to increase in numbers, and to acquire more and better military equipment. At first, Muslims were given the option of standing up to the Quraish, a tribe that had constantly persecuted Muslims for many years and that had just usurped a great deal of wealth that emigrating Muslims had left behind in Makkah. Fighting was a choice and not an obligation; the obligation to fight came later on, when Islam grew stronger in Al-Madeenah, and its enemies grew fiercer abroad.

Another reason why Muslims were at first given a choice to fight is that they were challenging the Quraish outside of Makkah – by attempting to overtake the Makkan trading caravan that was headed by Abu Sufyaan. But when Muslims were threatened within their own city (Al-Madeenah), they were no longer given a choice, but were instead required to fight, in accordance with the terms of the Second Pledge of Al-'Aqabah, in which the *Ansaar* pledged to defend Islam and the Prophet ﷺ.

As soon as the command to fight was revealed, the Prophet ﷺ began to prepare his Companions ﷽, training them in the various arts of war. He ﷺ even fully participated with them not just in training but in actual battles as well. And he ﷺ made it clear that fighting for the cause of Islam is one of the best and noblest acts of worship a person can perform. In short, the Prophet ﷺ applied the following saying of Allah ﷻ:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Qur'an 8: 60)

In developing strong Muslim fighters, the Prophet ﷺ relied on mainly two methods: First, the giving of spiritual guidance and incentive; and second, actual, physical training.

1) Spiritual Guidance and giving the Incentive to Fight

The Prophet ﷺ strove to raise the morale of his Companions رضي الله عنهم, promising them that, if they fought sincerely for the sake of Allah ﷻ, they would achieve one of two ends: Victory or Paradise (through martyrdom). From that time onward, Muslims have entered into battle knowing that, if they do what is Islamically required of them, they will achieve one of those two noble ends. And so, in order to achieve those ends, the Prophet's Companions رضي الله عنهم spent all of their energy and employed all of their skill whenever they entered into battle. Encouraging his Companions رضي الله عنهم to perform *Jihaad*, the Prophet ﷺ once said, "By the One Who has my soul in His Hand, had it not been for some men who are believers and whose souls are not content to stay behind from me (when I go out to do battle), and had it not been for the fact that I cannot find anything (i.e., any riding animal) upon which to carry them, I would not have remained behind from any (military) unit that goes out in the Way of Allah. And by the One Who has my soul in His Hand, I indeed hope that I am killed in the way of Allah and am then brought back to life, and that I am then again killed (in the way of Allah) and am then

brought back to life, and that I am then again killed (in the way of Allah) and am then brought back to life, and that I am then again killed (in the way of Allah)."[1] And according to another narration, the Prophet ﷺ said, "No one enters Paradise and then loves to return to the world, not having anything that is his on earth, except for the martyr: He wishes to return to the world so that he can be killed (in the way of Allah) ten times, because of what he sees in terms of (the) honour (that is bestowed upon the martyr)."[2]

2) Physical Training

Thrusting with a spear, striking with a sword, shooting with a bow and arrow, and riding on a horse - these are some of the skills of war that the Prophet ﷺ encouraged his Companions رضي الله عنهم to learn. It is related that the Messenger of Allah ﷺ said, "Whoever learns archery and then abandons it is not from us [or he ﷺ said, 'then he has indeed disobeyed (my command).']."[3] Here, the Prophet ﷺ reminds all Muslims, even older men (for they are prone to forgetting what they had previously learned), that they must not only train, but also maintain the skills they learn through training - in terms of being active and being able to hit a target. On one occasion, the Prophet ﷺ said, "And make ready against them all you can of power: Lo! Verily, power is archery (firing arrows). Lo! Verily, power is archery."[4]

Muslims are commanded to spiritually and physically prepare for battle, and to take all necessary precautions before they fight. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾﴾

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[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter "Hoping for Martyrdom"; *Hadeeth* number: 2797.

[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter "The Mujaahid Wishes to Return to this World"; *Hadeeth* number: 2817.

[3] *Saheeh Muslim* (1919).

[4] *Saheeh Muslim* (1919).

"O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together." (Qur'an 4: 71)

Based on this Verse and the above-mentioned Verse from *Soorah Al-Anfaal* (Qur'an 8: 60), it becomes clear that Muslims are commanded to take all necessary precautions against their enemies and to make all necessary preparations for war. What is interesting here is that Allah ﷻ gave a general command to prepare for war and to take precautions, without going into specific examples or situations. This is because times change, weapons change, and the situation of the enemy - the enemy's strength and numbers - constantly changes.

Jihaad for the Prophet's Companions ﷺ was a process through which they purified their souls. In battle, they had to sacrifice their lives, but they knew that, if their souls were not purified and if their intentions were not sincere, they would be punished rather than rewarded for their feats on the battlefield. The Prophet ﷺ said, "Verily, the first person against whom Judgment will be passed on the Day of Resurrection is a man who had been martyred. He will be brought (forward), and He (i.e., Allah ﷻ) will tell him about His blessings (upon him), and he will acknowledge them. He ﷻ will say, 'Then what did you do for them (i.e., to show thankfulness for them)?' He will say, 'I fought for You until I became martyred.' He (i.e., Allah ﷻ) will say, 'You have lied; instead you fought so that it could be said: (what) a brave person. That has indeed been said [about you (and so that is your reward)].' Then instructions will be given regarding him, and he will be dragged on his face until he is thrown into the Hellfire. And (also among the first to be judged is) a man who learned knowledge, taught it, and recited the Qur'an. He will be brought (forward), and He (i.e., Allah ﷻ) will inform him about His blessings (which He had bestowed upon him), and he will acknowledge them. He will say, 'Then what did you do for them?' The man will say, 'I learned knowledge and taught it, and I recited the Qur'an for You.' He (i.e., Allah ﷻ) will say, 'You have lied; instead you learned knowledge so that it could be said: (He

is) a scholar. And you recited the Qur'an so that it could be said: (He is) a *Qaari* (reciter), and (all of) that has been said.' Then instructions will be given regarding him, and he will be dragged upon his face until he is thrown into the Hellfire. And (also among the first to be judged is) a man, whom Allah was generous towards, having given him from every single kind of wealth. He will be brought forward, and He (Allah) will inform him about His blessings (which He had bestowed upon him), and he will acknowledge them. He (i.e., Allah) will say, 'Then what did you do for them?' He will say, 'I did not leave any cause which You love that (people) should spend on it, except that I spent (my wealth) on it for You.' He (i.e., Allah) will say, 'You have lied, but instead you did that so that it could be said: (He is) generous! And that has indeed been said (of you).' Instructions will then be given regarding him, and he will be dragged on his face until he is thrown into the Hellfire."[1]

For the reasons mentioned in this *Hadeeth*, the Companions ﷺ strove to perform *Jihaad* for the sake of Allah ﷻ, hoping for His reward and fearing His punishment. When they spoke, they spoke for Allah; and when they spent their wealth or fought in the cause of Allah ﷻ, they did so seeking Allah's Pleasure. Therefore, by fighting in the way of Allah ﷻ, the Companions ﷺ reaped the fruit of purifying their souls, not just in terms of their intentions, but in the following respects as well:

a) Freeing the Self from Attachment to this Life

As much as anything else, purification of the soul involves freeing the soul from attachment to this life, so that it instead becomes attached to the life of the Hereafter. What better practically achieves this aim than *Jihaad*, in the performance of which one knows that death is a strong possibility? Through fighting in the way of Allah, one abstains from looking back at this world, instead being preoccupied with looking forward to the Hereafter and to Paradise.

[1] *Saheeh Muslim* (1905).

The Mujaahid (one who fights in the way of Allah) sells his soul to Allah ﷻ, seeking thereby His Pleasure. It is Allah ﷻ Who grants life, and then He ﷻ honours the Mujaahid by buying what He ﷻ blessed him with in the first place. Allah ﷻ said:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى
ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟
بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾ ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ
ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ
ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾﴾

"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'roof (i.e., Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers." (Qur'an 9: 111, 112)

b) Practically training one's Soul to make Sacrifices

Based on what they learned from the Prophet ﷺ, the Companions ﷽ believed with certainty that Paradise is surrounded by that which

one dislikes – i.e., duties that are difficult to perform. Paradise is not achieved through giving one's body comfort and rest; to the contrary, one must accustom one's body and soul to hardship and deprivation, so that it becomes strong enough to pass the many tests of this life. And from the Noble Qur'an, the Companions رضي الله عنهم learned that Allah ﷻ, according to His infinite Wisdom, decreed that human beings are put to trial in this life, so that those who believe and shine and strive and make sacrifices can be distinguished from those of lesser mettle. Allah ﷻ said:

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ وَتِلْكَ ٱلْأَيَّامُ
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ وَٱللَّهُ
لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ
﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zaalimoon (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones etc.)? You did indeed wish for death (Ash-Shahadah – martyrdom) before you met it. Now you have seen it openly with your own eyes." (Qur'an 3: 140-143)

c) With *Jihaad* comes honour

Striving in the way of Allah ﷻ – the Companions رضي الله عنهم both knew and believed – enables a Muslim to strengthen his soul and increase his degree of honour. Allah ﷻ clarified to them in the

Noble Qur'an that the believer is honourable and that he derives his honour from his faith in Allah ﷻ and his adherence to Islam. Allah ﷻ said:

﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ۝٨﴾

"They (hyprocrites) say: "If we return to Al-Madeenah, indeed the more honourable ('Abdullah bin Ubai bin Salool, the chief of hyprocrites at Al-Madeenah) will expel therefrom the meaner (i.e. Allah's Messenger ﷺ)."But honour, power and glory belong to Allah, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not." (Qur'an 63: 8)

But as soon as a Muslim forsakes his religion and *Jihaad* and becomes preoccupied with the world, he loses his honour and ends up debasing his own self. The Prophet ﷺ said, "If you trade in *Al-'Eenah* (*Al-'Eenah* refers to when a man buys merchandise for someone else and then buys it from him for a lesser price), if you take to the tails of cows (i.e., if you use livestock to till and irrigate your land, becoming very much preoccupied in that endeavour), if you are satisfied with planting, and if you forsake *Jihaad*, Allah will set humiliation upon you, and He will not remove it until you return to your religion."[1] It is feared that if a person makes the world the limit of his knowledge, his main concern, and his main preoccupation for which he works, without doing anything else or thinking about anything else, then the following saying of Allah ﷻ applies to him:

﴿إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ۝٧ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ۝٨﴾

"Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those

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[1] *Abu Daawood*, the Book of Transactions, chapter "The Prohibition of *Al-'Eenah*"; *Hadeeth* number: 3462. And it is an authentic *Hadeeth*.

who are heedless of Our Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.), those, their abode will be the Fire, because of what they used to earn." (Qur'an 10: 7, 8)

And the Prophet ﷺ said, "Whoever dies without fighting (in the way of Allah) and without saying to his soul that he intends to do so, dies upon one of the branches of hypocrisy."[1] The Prophet's Companions ‎ performed *Jihaad* in all of its forms, which is why they were given the glad tidings that are mentioned in the following Verse:

﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's religion – Islamic Monotheism). And verily, Allah is with the Muhsinoon (good-doers)." (Qur'an 29: 69)

Some Of The Goals Of Performing *Jihaad* In The Way Of Allah ﷻ

1) Protecting the Freedom to Believe in Islam

Allah ﷻ said:

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾﴾

"And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone (in the whole of the world). But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. And if they turn away, then know that Allah is your Maula (Patron, Lord,

[1] *Saheeh Muslim* (1910).

Protector and Supporter, etc.), (what) an Excellent Maula, and (what) an Excellent Helper!" (Qur'an 8: 39, 40)

Sayyid Qutub wrote in *Fee Dhilaal-al-Qur'an*:

"There is another duty that is required of Muslims: It is to destroy any power or enemy that stands in the way of the *Da'wah* (the propagation of Islam), that takes away from people the freedom to spread Islam, that threatens people's freedom to embrace the Islamic creed, and that puts people to trial in that way. Muslims must continue to fight until no worldly power puts Muslims to test in their faith. This in no way means that people should be forced to have faith; rather, it means Allah's religion reigns supreme on earth, so that if a person wants to enter into the fold of Islam, he should have no reason to fear doing so, and he should not fear that any power on earth will prevent him from embracing Allah's religion or from spreading it. Within the limits of these general principles, *Jihaad* was legislated in Islam. Therefore, *Jihaad* is a struggle for beliefs, a fight to stop those who want to besiege Islam."[1]

2) Protecting Places of Worship and Religious Symbols

Allah ﷻ said:

﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٖ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ﴿٤١﴾﴾

"Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but

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[1] *Fee Dhilaal-al-Qur'an* (1/187).

obey Shaitaan (Satan)]. Permission to fight is given to those (i.e., believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salaat [i.e., to perform the five compulsory congregational Salaat (prayers) (the males in mosques)], to pay the Zakaat and they enjoin Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e., disbelief, polytheism, and all that Islam has forbidden) [i.e., they make the Qur'an as the law of their country in all the spheres of all life]. And with Allah rests the end of (all) matters (of creatures)." (Qur'an 22: 38-41)

Commenting on Allah's saying, "For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down," An-Nasafee (may Allah have mercy on him) said, "This means: Had not Allah ﷻ made Muslims victorious over the disbelievers through a struggle on their part, the polytheists would have subjugated the adherents of different religions and destroyed their houses of worship. The monasteries and churches of Christians would not have been spared; synagogues would have been leveled to the ground; and *Masjids* would also have been destroyed. Or the polytheists would have come out victorious over the Muslims and over those who were under their protection – the Jews. And they would have destroyed the houses of worship of both Islam and Judaism."

3) Overcoming Corruption and Injustice on Earth

Allah ﷻ said:

﴿وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَـٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَـٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾﴾

"And when they advanced to meet Jaaloot (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." So they routed them by Allah's Leave and Daawood (David) killed Jaaloot (Goliath), and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." So they routed them by Allah's Leave and Daawood (David) killed Jaaloot (Goliath), and Allah gave him [Daawood (David)] the kingdom [after the death of Taaloot (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns, and all that exists). These are the Verses of Allah, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allah)." (Qur'an 2: 250-252)

In his *Tafseer* (explanation) of Allah's saying:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

"And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief,"

ibn Katheer (may Allah have mercy on him) said, "Had not Allah

checked one set of people by means of another, as He ﷻ had defended the Children of Israel with the fighting of Taaloot and the bravery of Daawood, they (the people of a given time or given nation) would have been destroyed (by the mischief-spreading party or nation)."[1]

The author of *Al-Kashshaaf* said that the above-mentioned Verse means: "Were it not that Allah checks one set of people by means of anotherthe evil-doers would always come out victorious, the earth would become corrupted, and its growth and prosperity-would come to a grinding halt."[2]

And Shaikh 'Abdur-Rahmaan As-Sa'dee said in his *Tafseer*, "Indeed, this Verse contains many lessons for the Islamic nation; among them are the merits, benefits, and fruits of *Jihaad* in the way of Allah; the lesson that *Jihaad* is the only means to preserve one's religion, one's country, one's body, and one's wealth; the moral that, even if life becomes difficult for the Mujaahid (one who fights in the way of Allah), his end destination is good and blessed; and the lesson that those who abstain from *Jihaad*, even if they find short-term comfort now, will later pay the price with an interminable period of fatigue."[3]

4) Testing, Training, and Improving the Spiritual Mettle of Believers

Allah ﷻ said:

﴿فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا
بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن
لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ
وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾﴾

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[1] *Tafseer Ibn Katheer* (1/262).

[2] *Tafseer Al-Khashshaaf*(1/382) and *Tafseer Abu As-Sa'ood* (1/245).

[3] *Tafseer As-Sa'dee* (1/309).

> *"So, when you meet (in fighting – Jihaad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihaad against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost, He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their places in Paradise more than they used to know their houses in the world)."* (Qur'an 47: 4-6)

In regard to Allah's saying, "But (He lets you fight), in order to test you, some with others," ibn Katheer commented in his *Tafseer*: "This means: Allah ﷻ has legislated *Jihaad* and fighting your enemies in order to test you and to test your mettle." Similarly in *Soorah Aal-'Imraan*, Allah ﷻ mentioned the wisdom behind the legislation of *Jihaad*, saying:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

> *"Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones etc.)?"* (Qur'an 3: 142)

A test though it may be, and as unappealing as it may be, fighting in the way of Allah ﷻ is a blessing for believers; it is in their own best interests. Allah ﷻ said:

﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ

لَّكُمْ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

"Jihaad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." (Qur'an 2: 216)

Through *Jihaad*, Allah ﷻ tests believers and trains them. In regard to *Jihaad* being a test, believers are asked to sacrifice that which is dearest to all people - their very lives and souls. As for the training the believers undergo through *Jihaad*, they are constantly required to remove all worldly desires and ambitions from their souls, for their sole concern is to raise the Word of Allah ﷻ above all else. With this single-minded attitude, the *Mujaahid* purifies his soul from all forms of impurities and deficiencies - such as extravagant lust, jealousy, pride, etc. With each battle and with each foray, the *Mujaahid* becomes nobler in character.

5) Threatening the Polytheists and Foiling Their Evil Plots

Allah ﷻ said:

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Qur'an 8: 60)

He ﷻ also said:

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ

صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breast of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an 9: 14, 15)

And He ﷻ also said:

﴿فَلَمْ تَقْتُلُوهُمْ وَلَـٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَـٰفِرِينَ ﴿١٨﴾﴾

"You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers." (Qur'an 8: 17, 18)

6) Exposing the Hypocrites

Allah ﷻ said:

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَـٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾﴾

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward." (Qur'an 3: 179)

"Commenting on this Verse, ibn Katheer said, "There must be some ordeal through which Allah brings out (the goodness of) his obedient slave and exposes His enemy; and through which the patient believer is distinguished from the evildoing hypocrite. This refers to the Day of Uhud, during which Allah tested the believers. Their faith, patience, forbearance, steadfastness, and obedience to Allah and to His Messenger ﷺ - these qualities became manifest in them on that Day. Meanwhile, the veil covering the reality of the hypocrites was lifted, so that their opposition, their escaping from *Jihaad*, and their disloyalty to Allah and to His Messenger ﷺ all became manifest.

7) Establishing Allah's Rule on Earth

To be sure, one of the goals of *Jihaad* is to establish Allah's rule on earth. Allah ﷻ said:

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾﴾

> *"Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous."* (Qur'an 4: 105)

8) Defending against enemy Aggression

In Islam, one of the goals of *Jihaad* is to defend against enemy aggression or attack, which can take on various forms, among which are the following:

a) For disbelievers to attack and persecute, within their own lands, Muslims who live among them

This is especially difficult for Muslims if they are not able to move to another country in which they can safely and freely practice their religion. When such an instance of oppression occurs, it is incumbent upon the Islamic country of that era to gather an army

to attack the polytheists that are persecuting their Muslim brothers. Allah ﷻ said:

﴿فَلْيُقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۚ وَمَن يُقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾﴾

"Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (Qur'an 4: 74, 75)

Commenting on this Verse, Imam Al-Qurtubee (may Allah have mercy on him) said, "This is an exhortation to perform *Jihaad,* which involves saving weak (Muslims) from the hands of disbelievers and polytheists, those who inflict upon them harsh torture and punishment, in order to tempt them away from Islam. Allah ﷻ made *Jihaad* obligatory to raise His Word (above all else), to grant victory to His religion (and its adherents), and to save those among his believing slaves who are weak (and unable to defend themselves), either with arms or with wealth."[1]

b) For disbelievers to leave their homeland and attack Muslims in their lands

Allah ﷻ said:

﴿وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَـٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا

[1] *Tafseer Al-Qurtubee* (5/279).

يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ
وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ فَإِن
قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

"And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihaad, but it was supplemented by another (9 : 36)]. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haraam (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allah is Oft-Forgiving, Most Merciful." (Qur'an 2: 190-192)

Islamic jurists agree that if disbelievers attack the lands of Muslims, Muslims must perform *Jihaad* and defend their lands, for whenever disbelievers win battles and become occupiers, they inflict great punishment upon the occupied Muslims and change the laws of the land from Islamic Law to whatever man-made laws it is that they follow. ibn Qudaamah (may Allah have mercy on him) said, "*Jihaad* is obligatory in three situations, the second of which occurs when disbelievers attack a given country. The citizens of that country must fight them and drive them out of their lands."[1]

Some scholars from the *Hanafee Madhhab* have said, "If it is feared that any given place will be attacked by the enemy, the *Imam* (i.e., the leader of the Muslims) or the inhabitants of that place must protect it. If they are not able to withstand the enemy, it becomes incumbent upon those that are closest to them (such as those who live in a neighbouring land) to help them until there are sufficient numbers (or sufficient weaponry) to resist the enemy."[2]

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[1] Refer to *Al-Mughnee* (9/279).

[2] Refer to *Haashiyah Ibn 'Aabideen* (4/124).

c) For the enemy to oppress its own disbelieving citizens

Verily, Allah ﷻ has forbidden His slaves from wrongdoing and oppression; all people have the right to justice. If Muslims do not help the oppressed and weak, though they are able to do so, they are committing a sin, since they have been commanded to perform *Jihaad* in order to uphold the truth, vanquish falsehood, spread justice, and bring an end to oppression. Only if they do those things can they achieve success. When Allah ﷻ praised Muslims for being the best of nations, He ﷻ explained that they deserve that praise because they enjoin good and forbid evil – and spreading justice is a part of enjoining good and forbidding evil. Allah ﷻ said:

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾﴾

"Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our Ayaat (proofs, evidences, Verses, lessons, sings, revelations, etc.). So Allah seized (destroyed) them for their sins. And Allah is Severe in punishment." (Qur'an 3: 11)

And He ﷻ also said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾﴾

"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (Qur'an 5: 8)

And it is a part of justice to save a disbeliever from injustice and oppression. A Muslim hates a disbeliever for his disbelief, but at the same time he is commanded to act justly with him. As-

Sarakhsee (may Allah have mercy on him) said, "If one of the (disbelieving) kings of war demands exemption and requests that he be left to rule in his kingdom as he wishes - and his wishes involve killing, plundering, or any other form of oppression that is not acceptable in a Muslim country - then his demands must not be met, for acknowledging the right to oppression when one has the ability to resist it, is *Haraam* (forbidden)."

d) For disbelievers to prevent Muslims from spreading the message of Islam

It is incumbent upon Muslims to spread the message of Islam to all of mankind. Allah ﷻ said:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾﴾

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Qur'an 3: 104)

The enemies of Allah ﷻ of every era try their utmost to prevent Muslims from conveying the message of Islam to non-Muslims. Allah ﷻ commanded Muslims to fight such people, saying:

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ﴿١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ﴿٣﴾ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾﴾

"Those who disbelieve (in the Oneness of Allah, and in the message of Prophet Muhammad ﷺ), and hinder (men) from the Path of Allah (Islamic Monotheism), He will render their deeds vain. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad ﷺ), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind. So when you meet (in fight – Jihaad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihaad against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hellfire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost." (Qur'an 47: 1-4)

From what I have mentioned hitherto, it becomes clear that there are many noble goals and benefits to *Jihaad*, benefits that extend even to non-Muslims. *Jihaad* was perhaps one of the most important results of the Prophet's migration and one of the most important of pillars upon which the Prophet ﷺ established an Islamic country.

A country without a strong army is a country whose days are limited; the enemy will not fear that country and will attack it at its earliest convenience. On the other hand, if a country has a strong army, the enemy will think many times before attacking it or even before imposing their will upon its citizens. So in short, the presence of a strong army in a country ensures the safety of its citizens.

The Most Important Military Missions That Preceded The Battle Of Badr

As soon as the Muslims, under the leadership of the Prophet ﷺ, achieved a sense of stability in Al-Madeenah, they had to prepare for a long and hard struggle against both the Quraish and other enemies. The leaders of the Quraish were not satisfied with persecuting Muslims within Makkah; they also didn't want Muslims to establish a presence and to become strong outside of Makkah. Quraish's leaders feared that if Islam spread throughout Arabia, it would mean an end to their rule in Makkah, an end to the tribal system of law that dominated Arabia, an end to their religion and to the customs of their forefathers. In short, they knew that, if Islam gained a strong foothold in Al-Madeenah, somewhere down the road Muslims would set their sights on Makkah. We have hitherto discussed the many attempts the Quraish made to prevent the Prophet ﷺ from even reaching Al-Madeenah, and as soon as he ﷺ arrived there, they made it amply clear that they were as much the enemies of those who harboured the Prophet ﷺ – the native inhabitants of Al-Madeenah – as they were enemies of the Prophet ﷺ himself.

One incident that clearly establishes their attitude towards Al-Madeenah's inhabitants involves Sa'd ibn Mu'aadh ؓ, one of the leaders of the *Ansaar*. Prior to the advent of Islam, Sa'd ibn Mu'aadh ؓ was a friend of Ummayyah ibn Khalaf, one of Makkah's chieftains. Whenever Ummayyah visited Al-Madeenah, he stayed there as a guest of Sa'd ؓ, and vice-versa. Their cordial friendship continued until the early days of Islam. For when the Messenger of Allah ﷺ arrived in Al-Madeenah, Sa'd ؓ set out towards Makkah, with the intention to perform *'Umrah* (the lesser pilgrimage); once he arrived there, he stayed in the house of Umayyah ibn Khalaf. Sa'd ؓ said to Umayyah, "See if you can find a time when (the *Masjid*) is empty, so that I might perhaps make circuits around the House (i.e., the Ka'bah)." Umayyah took him out during the middle of the day, and they

were met on the way by Abu Jahl, who said, "O Abu Safwaan (i.e., Umayyah), who is this with you?" He said, "This is Sa'd." Abu Jahl said to Sa'd ﷺ, "How is it that I see you walking around Makkah in safety, when you have granted refuge to those that have changed their religion! You claim that you will support and help them. Lo! By Allah, had it not been for the fact that you are with Abu Safwaan, you would not have safely returned to your family." Raising his voice, Sa'd ﷺ responded, "By Allah, if you prevent me from this (from performing pilgrimage here in Makkah), I will prevent you from that which you will find even more severe upon you than that: Your road through Al-Madeenah (i.e., I will prevent you from passing through Al-Madeenah on your way to doing business in Ash-Sham)"[1]

According to the narration of Al-Baihaqee, Sa'd ﷺ responded to Abu Jahl's threat with the following words: "By Allah, if you prevent me from performing circuits around the Ka'bah, I will cut off your trade (routes) to Ash-Sham (Syria and surrounding regions)."[2]

This narration proves that Abu Jahl considered Sa'd ibn Mu'aadh ﷺ to be an enemy of the Quraish, for he made it amply clear that had he not arrived in Makkah under the protection of a Makkan chieftain, he would have been killed. Abu Jahl was announcing a policy shift regarding how Makkah's chieftains treated the people of Al-Madeenah; for prior to the establishment of a Muslim country in Al-Madeenah, no native of Al-Madeenah needed a guarantee of protection in order to enter Makkah. Quite the opposite, the leaders of the Quraish loathed even the idea of there being any hostility between them and the people of Al-Madeenah, since they depended on cordial relations with them in order to safely traverse their lands on their way to doing business in Ash-Sham, which they relied on for their livelihood. In fact, the leaders of the Quraish were known to have said, "By Allah, we do not

[1] *Saheeh Bukhaaree,* the Book of Battles, chapter "The Prophet ﷺ Mentioned Who was Going to Die in Al-Badr"; *Hadeeth* number: 3950.

[2] Refer to *Dalaail An-Nabuwwah* by Al-Baihaqee (3/25).

detest fighting any Arab people as much as we detest (the idea of) fighting you (i.e., the people of Al-Madeenah)."[1] This story also proves that, until Abu Jahl showed open hostility to the people of Al-Madeenah, Makkan trading caravans would travel safely through Al-Madeenah on their way to Ash-Sham. The newly-formed Muslim country made no attempts to stop them from passing through, which means that they didn't initially treat them as enemies, overtake any of their caravans, or place any economic embargo upon them. Therefore, it was the leaders of the Quraish who first declared war on the people of Al-Madeenah, and not the other way around. They treated Muslims as enemies of war, forbidding them entry into Makkah, unless they entered under the protection of a Makkan chieftain.

But that was not the only incident which proves that the Quraish were the first to declare war. On another occasion, but still only shortly after the Prophet ﷺ arrived in Al-Madeenah, the Quraish tried to incite a civil war in Al-Madeenah. 'Abdur-Rahmaan ibn Ka'ab ibn Maalik related from one of the Prophet's Companions ﷺ that the disbelievers of the Quraish wrote a letter to 'Abdullah ibn Ubai and other members of the Aus and Khazraj tribes that still worshipped idols. This occurred when ibn Ubai and others like him still professed their polytheistic beliefs, for a short while later those among this group that didn't sincerely embrace Islam, professed to embrace Islam while still harbouring disbelief in their hearts; hence they became known as "the Hypocrites." In their letter, which was sent prior to the Battle of Badr, Quraish's leaders wrote the following message: "You have indeed granted refuge to our companion (i.e., the Prophet ﷺ), and we indeed swear by Allah that you will fight him and expel him (from Al-Madeenah) or we will all come to you (with a large army), until we fight those among you who fight, and take captive (as slaves) your women."

'Abdullah ibn Ubai and his fellow polytheists then gathered all the men they could find in order to fight the Prophet ﷺ. When

[1] Refer to *As-Seerah Ibn Hishaam* (*Ar-Raud Al-Anf*, 2/192).

news of their intentions reached the Prophet ﷺ, he ﷺ went to them and said, "Quraish's threat has had a profound effect upon you, but (know this): what they have planned for you (in terms of them coming to fight you) is not greater than the plotting that you are doing against your own selves (i.e., by fighting Muslims, among whom are your own relatives), for you want to fight your children and your brothers!" When they heard this from the Prophet ﷺ, they dispersed, abandoning the idea of fighting the Prophet ﷺ and his Companions ﷺ.

Here is a wonderful example of what a great leader and teacher the Prophet ﷺ was, in terms of how he was able to bring an end to an incipient rebellion in its very early stages. He ﷺ reached with his words the very depths of their hearts, for he ﷺ was appealing to that which they valued most: tribal and familial loyalty. He ﷺ wanted to make them understand the shame involved in the internecine fighting that they wanted to instigate. After the Quraish declared war - both in speech and in action - on the Islamic country of Al-Madeenah, and after they stole all of the wealth that Makkah's Muslims left behind once they migrated to Al-Madeenah, Allah ﷻ permitted Muslims to fight. It was only natural, considering the open hostility that the Quraish showed, for Muslims to do what was necessary to both ensure the stability of Al-Madeenah and to take decisive action against the Quraish. What followed, then, were a number of small-scale military missions and battles that preceded the Battle of Badr; some of the more important of them are as follows:

1) The Battle of Al-Abwaa

The first military expedition that the Prophet ﷺ organized was the Battle of Al-Abwaa, which is also known as the Battle of Waddaan. Both Al-Abwaa and Waddaan are names of places that are separated from one another by six or eight miles of land. Although this military expedition is referred to as a battle, no actual fighting took place. Instead, a peace treaty was agreed upon between the Muslims and the people of Banu Damrah (who

are from the tribe of Kinaanah). This battle – or expedition – took place in Safar, the year 2 H, and two-hundred Muslims, some of them riding and others walking, participated in the expedition.

2) The Unit of 'Ubaidah ibn Al-Haarith ﷺ

The first military banner that the Prophet ﷺ ever handed out was the one he ﷺ gave to 'Ubaidah ﷺ prior to this particular mission. The unit consisted of sixty men from the *Muhaajiroon*; meanwhile, Quraish's unit consisted of 200 men, some of whom were on horses and the rest were on foot, and Abu Sufyaan ibn Harb was their leader. It wasn't really a full scale battle that occurred, but only a number of skirmishes beside the water source of the Raabigh valley. During one of the skirmishes, Sa'd ibn Abee Waqqaas ﷺ fired an arrow, which is memorable because it was the first arrow that was ever fired for the cause of Islam. These skirmishes took place after the Prophet ﷺ had returned from Al-Abwaa.

3) The Unit of Hamzah ibn 'Abdul-Muttalib ﷺ

ibn Ishaaq related that, after the Battle of Al-Abwaa, the Prophet ﷺ sent Hamzah ibn 'Abdul-Muttalib ﷺ to the seashore, from the direction of Al-'Ees (the name of a place that is situation between Yanbo' and Al-Marwah from the direction of the Red Sea). Hamzah's unit consisted of 30 *Muhaajiroon* riders. When they reached the coast, they faced Abu Jahl ibn Hishaam and an army that was comprised of three-hundred riders from the Quraish. A battle most probably would have ensued, but Majdee ibn 'Amr Al-Juhanee mediated between the two groups, making peace between them. Both groups then withdrew from one another without any fighting having taken place.

4) The Buwaat Expedition

The Buwaat expedition took place in the month of Rabee'ul-Awwal, in the year 2 H. The Messenger of Allah ﷺ had set out with 200 of his Companions ﷺ, with the intention of overtaking a caravan that belonged to the Quraish and that was headed by

Umayyah ibn Khalaf. Umayyah had with him 100 men and 2500 camels; the Muslims did not find Quraish's caravan, and so, without incident, they returned to Al-Madeenah.

5) The Al-'Ushairah Expedition

Before setting out for this expedition, the Prophet ﷺ appointed Abu Salamah ibn 'Abdul-Asad ؓ to act as governor of Al-Madeenah in his absence. The main outcome of this expedition was not a battle, but a peace pact that was made with the Banu Mudlij Tribe and their allies from the Banu Damrah tribe. As soon as the pact was settled upon, the Muslims, without further incident, returned to Al-Madeenah.

6) The Unit of Sa'd ibn Abee Waqqaas ؓ

After the Al-'Ushairah Expedition was concluded, the Prophet ﷺ sent Sa'd ibn Abee Waqqaas ؓ on a mission to the land of Al-Hijaaz. Sa'd ؓ had with him eight groups of men from the *Muhaajiroon*. They traveled until they reached a place called Kharraar, which is situated near Al-Juhfah, but without any incident occurring, they returned safely back to Al-Madeenah.

7) The first Expedition of Badr

The Prophet ﷺ set out with a number of his Companions ؓ because a man named Kurz ibn Jaabir Al-Faihree raided grazing livestock that belonged to the inhabitants of Al-Madeenah and stole some camels and other livestock cattle. The Prophet ﷺ pursued Kurz until he ﷺ reached the valley of Safwaan, which is situated beside Badr; however, Kurz managed to escape his pursuers, and so the Messenger of Allah ﷺ and his Companions ؓ then returned to Al-Madeenah.

8) The Expedition of 'Abdullah ibn Jahsh Al-Asdee ؓ to Nakhlah

At the end of Rajab, the Prophet ﷺ sent eight groups of *Muhaajiroon* men, with 'Abdullah ibn Jahsh ؓ as their leader, to

the Nakhlah valley, which is situated south of Makkah. The Prophet ﷺ instructed them to bring back news about Quraish's movements, but they did even more than that. Seeing the opportunity to overcome a trading caravan that belonged to the Quraish, they did so, killing its leader, 'Amr ibn Al-Hadramee, seizing its merchandise as war booty, and taking two of its men as captives: 'Uthmaan ibn 'Abdullah and Al-Hakam ibn Kaisaan. They then returned with their two captives to Al-Madeenah; the problem was that neither 'Abdullah ibn Jahsh ؓ nor the men who were with him had realized that they attacked the caravan on the first day of one of the four inviolable months, months during which fighting was prohibited. And so the Prophet ﷺ did not make a decision as to what he ﷺ should do with the spoils they came back with, until Allah ﷻ revealed the following Verse:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ
ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ
وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ
إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ
حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢١٧﴾

"They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haraam (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you Until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Qur'an 2: 217)

When this Verse was revealed, the Prophet ﷺ kept both the spoils and the captives. It was an expedition that was marked by three firsts: it was the first time that Muslims gained spoils of war, the first time that a man was killed by a Muslim during fighting, and the first time that Muslims captured prisoners of war.

Lessons And Morals And Other Issues Of Interest

1) When was *Jihaad* Legislated?

Shaikh Dr. Muhammad Abu Shohbah is of the view that *Jihaad* was legislated in the beginning of the second year of the Islamic calendar. He said that the reason why the legislation of *Jihaad* occurred in the second year following the Prophet's migration is that, during the first year of the Prophet's stay in Al-Madeenah, Muslims were busy organizing the affairs of the their newly-formed country - such as building the Prophet's *Masjid*, finding means of earning sustenance, establishing bonds of brotherhood, making a peace pact with their Jewish neighbours, and so on.[1] Dr. Saaleh As-Shaamee, another present-day historian, differs, maintaining that permission to engage in *Jihaad* was given during the end of the first year, and not the beginning of the second year, of the Islamic calendar.[2]

2) The Difference between a Unit (or mission; in Arabic, *Sariyyah*) and an Expedition (in Arabic, a *Ghazwah*)

For the most part, authors of *Seerah* books and historians distinguish between two kinds of military expeditions during the Prophet's lifetime, calling them by different names. If the Prophet ﷺ himself went out with his Companions ﷺ to meet the enemy, regardless of whether fighting occurred in the end or not, they referred to that occurrence as an expedition (a *Ghazwah*). But if the Prophet ﷺ sent a group of Muslims to overtake the enemy, or to gather information about them, historians refer to that

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (1/75, 76).

[2] Refer to *Ma'een As-Seerah* (pg. 175).

group as a unit (*Sariyyah*), regardless of whether or not they ended up engaging in fighting. For the most part, such units consisted of small numbers of men with limited goals for their mission. Throughout the Madanee period of his biography, which spans approximately ten years of his life, the Messenger of Allah ﷺ sent out about thirty-eight units on missions. And as for expeditions, the Messenger of Allah ﷺ led a total of twenty-seven of them.

3) The Carrying out of a Census in Al-Madeenah, and the Influence it had on Sending out Military Units

In the first year of the Islamic calendar, immediately after bonds of brotherhood were established between the *Ansaar* and the *Muhaajiroon*, the Prophet ﷺ ordered some of his Companions ؓ to conduct a census. The purpose of the census was not to enumerate the general population of Al-Madeenah, but instead to enumerate Al-Madeenah's Muslim population. According to one account, the Prophet ﷺ said, "Write for me (the names of) those people who have pronounced their (entry into the fold of) Islam." Of the total number of Muslims, fifteen-hundred of them were men who could fight.[1] Muslims began to say to one another in astonishment, "How can we be afraid when we have with us fifteen-hundred (fighters)?" They said this because, prior to the taking of the census, they went to sleep with their weapons lying beside them, fearing for their lives; also, the Messenger of Allah ﷺ, wanting to protect them from treachery or a surprise attack, forbade them from going out at night alone. Immediately after the census was conducted, Muslims grew more confident about their strength relative to that of the Quraish and other tribes, and the Prophet ﷺ began to send out units and to go out himself on expeditions. The census was yet another step in the process of establishing a new and strong country.[2]

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[1] Refer to *Al-Wathaaiq As-Siyaasiyyah* by Humaidullah (pg. 65).

[2] Refer to *Ar-Raud Al-Anf* (5/43).

4) Protecting the Prophet ﷺ

Several of the Prophet's Companions ؓ would personally stand guard in order to protect the Prophet ﷺ. The Mother of the Believers, 'Aishah ؓ, said, "One night, the Prophet ﷺ was not able to sleep, and so he ﷺ said, 'Would that a righteous man from my companions guarded me tonight.' The sound of weapons (clinging) was suddenly heard, and the Prophet ﷺ said, 'Who is this?' '(It is) Sa'd, O Messenger of Allah, I have come to stand guard over you.' The Prophet ﷺ then slept until we heard the sound of his snoring."[1] This occurred prior to the Battle of Badr.[2] Based on the *Hadeeth* of 'Aishah ؓ, it becomes clear that one should be cautious when caution is called for and that people should protect their leader when they fear for his life; the *Hadeeth* also points to the virtue of Sa'd ibn Abee Waqqaas ؓ. Also, it is important to understand that the Prophet ﷺ placed his complete trust upon Allah ﷻ and that he ﷺ said what he ﷺ said first to take the precaution that is a part of the teachings of Islam, and second to establish a precedent for leaders and followers of ensuing generations.[3]

5) The Wording of the Peace Treaty that was Enacted with the Banu Damrah Tribe

The wording of the peace treaty between the Muslims and the Banu Damrah Tribe was as follows:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is a letter from Muhammad, the Messenger of Allah, to Banu (Banu means, 'the children of') Damrah ibn Bakr ibn 'Abd-Manaat ibn Kinaanah, informing them that they are safe in terms of both their wealth and their lives; that they have help (from us) against

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[1] *Saheeh Bukhaaree*, the Book of Hoping for Something, chapter, "The Prophet's Saying, 'Would that Such and Such (Happened)'"; *Hadeethu* number: 7231.

[2] Refer to *Tafseer Al-Qurtubee* (6/230).

[3] Refer to *Wilaayatus-Shurta Fil-Islam* by Dr. 'Umar Muhammad Al-Humaidaa-nee, pg. 63.

those who desire (to attack) them, unless they fight against the religion of Allah, and as long as the sea moistens wool (an expression, meaning, this agreement is a lasting one); and that, if the Prophet ﷺ calls upon them to help (the Muslims against the enemy), they will answer his call."[1]

During the expedition of Al-Abwaa, the Prophet ﷺ took advantage of a golden opportunity by forming a military alliance with the leader of the Banu Damrah tribe. The geographical location of the Banu Damrah tribe made them of great strategic importance to the Prophet ﷺ in regard to his conflict with the Quraish, which is why he ﷺ took from them a guarantee of neutrality should a battle erupt between the inhabitants of Al-Madeenah and the inhabitants of Makkah. For up until the Battle of Badr, the Prophet's strategy was to send small groups of *Muhaajiroon* men to overtake - or at least frighten - caravans that belonged to the Quraish, and those small groups were not travelling under the protection of an army. Therefore, it was comforting for those groups to know that they needed worry only about the Quraish, and not about neighbouring tribes, such as the Banu Damrah tribe and their allies.

The need to form an alliance was mutual: The Banu Damrah tribe and their allies lived close to Al-Madeenah, and so since it was the nearest big city to them, they relied on its marketplace for their sustenance. They too, therefore, found it in their best interests to form an alliance with the newly-formed Islamic country.

The alliance between the Muslims of Al-Madeenah and the Banu Damrah tribe has continued to have political implications ever since the lifetime of the Prophet ﷺ. Those implications are that prevailing political circumstances might make it desirable, and sometimes necessary, to form military or economic alliances with a foreign non-Muslim country. Thus the forming of such political alliances has its basis in the teachings of the *Shariah* (i.e., in Islamic law). Such alliances must be formed in order to remove harm, to

[1] *Al-Wathaaiq As-Siyaasiyyah* by Muhammad Humaidullah (pg. 220), number: 159.

provide some mutual benefit, or to fulfill a known Islamic goal. Muslims must have a say in such alliances, which means that they must have a say in their matters and not be like the citizens of a colony that is obedient to some imperial power.

A basic principle in Islam is that one should 'neither harm (others) nor reciprocate harm (done to him).' Based on this principle - which is supported by many *Ahadeeth* and Verses of the Qur'an - an alliance with a foreign power might be necessary in order to remove some kind of harm. It must be remembered, however, that a Muslim leader may form an alliance with a foreign power only if it is in the best interests not of himself as an individual, nor of his family or of the upper classes, but of the Islamic country and its citizens that he governs. In an alliance between a Muslim and non-Muslim country, Muslims might be called upon to defend their non-Muslim allies against another non-Muslim army or country, and that is permissible; similarly, Muslims may call upon their non-Muslim allies for help, asking them to provide soldiers or weaponry for an impending battle; such non-Muslim soldiers will then fight under the banner of the Islamic country of the time. Furthermore, it is important to note that the Prophet ﷺ stipulated that the Banu Damrah tribe abstain from fighting the religion of Allah ﷻ, for only in that case could they expect to receive help from Muslims if they came under attack from their enemies. The alliance between the Muslims and Banu Damrah should not be taken lightly, for it was an important step in ensuring the security of Al-Madeenah and its Muslim inhabitants.

6) "And I am Indeed the First Man to have Fired an Arrow in the Way of Allah"

The mission that 'Ubaidah ibn Al-Haarith ؓ led was the first ever in which Muslims and polytheists faced each other in battle. The battle took shape in the form of skirmishes, during which some arrows were fired. By shooting an arrow towards the polytheists of the Quraish, Sa'd ibn Abee Waqqaas ؓ became the first Arab to shoot an arrow in the way of Allah ﷻ. The battle did not last long,

for both the Muslims and the polytheists quickly withdrew from the place of battle. The withdrawal of the Muslims was well-organized; Muslims withdrew while Sa'd ﷺ stood firm, shooting arrows in order to prevent the enemy from advancing and not moving from his spot in spite of the volley of arrows that were being fired at him.

During the battle, 'Utbah ibn Ghazwaan and Al-Miqdaad ibn Al-Aswad fled from the polytheists to the military unit of 'Ubaidah ibn Al-Haarith. Both men had embraced Islam earlier, and so they fled towards the Muslims on that day probably because it was the first opportunity that presented itself for them to escape from the Quraish.

In regard to this mission and to all of the military missions prior to the Battle of Badr, it is important to note that the Prophet ﷺ was sending men from the *Muhaajiroon* only. For in accordance with the terms of the Second Pledge of Al-'Aqabah, the *Ansaar* were required to defend and protect the Prophet ﷺ, and military missions outside of Al-Madeenah did not involve protecting the Prophet ﷺ. So perhaps the Prophet ﷺ felt that the time was not ripe to ask of the *Ansaar* that they participate in military missions, when that was not what they had originally promised to do. This policy ended during the days prior to the Battle of Badr, when prominent members of the *Ansaar* announced on behalf of all members of the *Ansaar* that they were willing to sacrifice their lives even if the Prophet ﷺ asked them to fight their way through the lands of many Arab tribes until they reached a far off place; they said this not in the form of an exaggeration, but in order to express their complete obedience to Allah and His Messenger ﷺ.

7) The Peace Treaty that was enacted between the Muslims and the Juhainah Tribe

During the year that followed the Prophet's arrival in Al-Madeenah, a peace treaty was agreed upon between the Muslims and the Juhainah tribe. What is most interesting about this treaty is that the Juhainah tribe had already signed a peace

treaty with the Quraish, which proves that it is permission, in Islam, for Muslims to make peace with the allies of their enemies, thus ensuring the neutrality of those allies.

The peace treaty proved useful when the military unit of Hamzah ibn 'Abdul-Muttalib ﷺ, which consisted of just thirty men, faced a much larger force - a Makkah trading caravan that was headed by Abu Jahl and that consisted of three-hundred men. The two opposing forces met at Al-'Ees, an land over which the Juhainah tribe held sway. Both the polytheists and Muslims lined up for battle, but just as the battle was about to begin in earnest, Majdee ibn 'Amr, one of the leaders of the Juhainah tribe, stepped in and tried to make peace between both groups - a smart move on the part of Majdee, since his tribe was allied to both the Muslims of Al-Madeenah and the polytheists of Makkah. Majdee succeeded as a peacemaker and without any fighting having taken place, both groups returned to their native lands.

This incident is yet another example of the Prophet's wisdom as a leader: He ﷺ first made peace treaties with neighbouring tribes and only then did he ﷺ send out military units, thus safeguarding the lives of the Muslims who were sent out on missions. In regard to the incident in question, the Prophet ﷺ first made peace with the Juhainah tribe and then sent his Companions ﷺ into territory over which the Juhainah held power. We also learn from this incident that it is permissible for Muslims to withdraw from a battle if an ally mediates between them and their enemy, so long as doing so does not involve any negative repercussions for Muslims.

Although the Quraish did not suffer any direct losses in fighting Hamzah ﷺ and his unit, Hamzah's mission did have negative repercussions for the Quraish. Quraish's leaders now became terrified at the prospect of travelling through Arabia with their precious trading caravans, for their eyes were now opened to a grave danger that threatened their wealth as well as their status in Arabia. Upon returning to Makkah with his caravan, Abu Jahl said to the other leaders of the Quraish, "O people of Quraish,

Muhammad ﷺ has indeed settled down in Yathrib (i.e., Al-Madeenah), and he has sent out his advance guards. All that he wants now is to get something from you (in terms of spoils of war), so beware of passing by his route and of even approaching him, for he is indeed like a fierce lion. He is very angry with you, for you have driven him out just as *Qirdaan* (small parasites) are driven away from the hooves of camels. By Allah, he indeed has with him magicians: I have never seen him ﷺ or one of his Companions ﷺ except that I have also seen devils alongside them. And you indeed know about the enmity of the children of Qailah (i.e., the Aus and Khazraj tribes of Al-Madeenah, both of which are descendants of a woman named Qailah). And so he (i.e., the Prophet ﷺ) is an enemy who has sought the help of (other) enemies."[1]

8) The Unit of 'Abdullah ibn Jahsh ﷺ

When the Prophet ﷺ sent this unit on its mission, he handed a letter to the unit's leader, ordering him not to read the contents of the letter until he had traveled with his men for two days. On this, occasion as on many other occasions, the Prophet ﷺ relied on secrecy in matters that pertained to war. It was important to keep the unit's purpose and intended direction a secret in order to protect the members of the unit, for at the time Al-Madeenah was still inhabited by many Jews and polytheists. It was feared, or rather it was expected, that if one of them learned of the mission's objective, he would immediately send news of that mission to the people of Makkah. Secrecy was so important to the mission that not even the members of the unit knew what the mission entailed; only after two days passed, when 'Abdullah ibn Jahsh ﷺ read the contents of the Prophet's letter, did they realize what they were supposed to do. Here, one should appreciate the effect of the Prophet's training: they listened and obeyed, travelling through enemy territory still not knowing the purpose of their mission, a reality that attests to their strong faith and, as long as they were serving the cause of Islam, their lack of concern for their own safety.

[1] Refer to *Seerah Ibn Hishaam* (1/218,219).

Not knowing that it was the first day of one of the four inviolable months, 'Abdullah ibn Jahsh ﷺ and his men attacked the Makkan caravan and killed a man. The Quraish tried to take advantage of the situation by launching a vicious slander campaign against the Muslims. Some of the remnants of Ibraaheem's religion remained a part of Makkan society, and one such remnant was the belief that four months in particular were inviolable - months during which, among other things, fighting was prohibited. So based on the actions of a few individual Muslims, the leaders of the Quraish slandered the Muslims to other Arabs, trying to depict the Muslims as people who did not value what was sacred. The Quraish would say among themselves and especially to others: "Muhammad ﷺ and his companions ﷺ have deemed lawful the inviolable month, shedding blood, taking wealth, and capturing prisoners during it."[1]

At first the Quraish succeeded in their slander campaign, not only gaining the ear of other Arab tribes, but also managing to influence affairs within Al-Madeenah itself. Muslims argued among themselves and blamed the members of 'Abdullah ibn Jahsh's unit for instigating fighting during an inviolable month. The Jews of Al-Madeenah fanned the flames of the ordeal, saying, "Indeed, war will certainly occur between the Muslims and the Quraish; nay, between the Muslims and all Arabs, as a reward for violating the sanctity of an inviolable month." That the Jews began to utter such words reveals the deep hatred they harboured towards Islam and Muslims.

Just when the members of 'Abdullah ibn Jahsh's unit thought that they had become spiritually destroyed as a result of what they had perpetrated, Allah ﷻ revealed Verses that conclusively refuted the claims of the Quraish, who used talk about the inviolable months as a shield to cover their own crimes. Allah ﷻ made it clear that fighting during an inviolable month is a great transgression, but that, with Allah ﷻ, the crimes of the Quraish were even greater transgressions - such as preventing people from embracing and practicing Islam, disbelieving in Allah ﷻ,

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[1] Refer to *Sunan Al-Baihaqee* (9/59), which took this narration from *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 100).

preventing Muslims access to the Ka'bah, driving out Muslims from Makkah, and putting people to trial in their religion. To put people to trial in their faith is certainly a greater crime than fighting during one of the inviolable months. The leaders of the Quraish feigned to forget about the above-mentioned crimes that they had perpetrated, or, perhaps even worse, they didn't consider them to be crimes in the first place. In making an outcry against fighting during the inviolable months, the Quraish's only goals were to dissuade people from entering the fold of Islam and to incite the tribes of Arabia to make war against the Muslims of Al-Madeenah.

At first, even the Messenger of Allah ﷺ was troubled by the actions of 'Abdullah ibn Jahsh ؓ and the men of his unit, and he ﷺ blamed them for what they did. Then when Allah ﷻ revealed the above-mentioned Verse from *Soorah Al-Baqarah*, Quraish's claims were refuted, and Allah ﷻ made it clear that, because of their great crimes, they had no right to claim that their rights had been violated.

After 'Abdullah ibn Jahsh's unit returned to Al-Madeenah, the Prophet ﷺ set an important precedent regarding how a leader should care for the safety of his followers. Two men from the unit, Sa'd ibn Abee Waqqaas ؓ and 'Utbah ibn Ghazwaan ؓ, did not return with the others, for they were busy searching for a stray camel. Then when the Quraish came seeking to ransom the freedom of the two captives, the Prophet ﷺ refused, saying, "I fear that you have attacked Sa'd ibn Maalik (i.e., Sa'd ibn Abee Waqqaas ؓ) and 'Utbah ibn Ghazwaan ؓ." The Prophet ﷺ refused to free the two prisoners, regardless of how much ransom money was being offered, until Sa'd ؓ and 'Utbah ؓ returned safely to Al-Madeenah. It was only then that the two prisoners were ransomed and regained their freedom. As for one of the prisoners, Al-Hakam ibn Kaisaan ؓ, he embraced Islam and remained in Al-Madeenah, settling there alongside his fellow Muslims. But the other prisoner, 'Uthmaan ibn 'Abdullah ibn Al-Mugheerah, remained a disbeliever. In regard to this story, we

learn an important lesson: A leader must have concern for the safety of his followers, especially when they place themselves in the way of danger for the cause of Islam. The compassion that the Prophet ﷺ showed for his followers fourteen centuries ago has become a part of modern-day military doctrine, for it is an established fact that, when a soldier knows that his leader cares about his safety and well-being, he will not hesitate to sacrifice everything he has to offer in order to further the cause for which he is fighting. Consider the effect that the Prophet's leadership had on 'Abdullah ibn Jahsh ﷺ, for no sooner did he read the contents of the Prophet's letter, which detailed the dangerous nature of the mission, than he ﷺ said to his men, "Whosoever among you wants and desires martyrdom, then let him proceed forward. And whosoever hates for that to occur (to him), then let him return (to Al-Madeenah). As for me, I am proceeding forward as per the command of the Messenger of Allah ﷺ."[1] And of course, all of his men followed his lead with a similar degree of passion and enthusiasm.

9) Among the Goals of the Military Units

When one engages in an in-depth study of the Prophet's military missions and expeditions prior to the Battle of Badr, one finds that the goals behind them were as varied as they were important. One goal was to increase the level of awareness, both within and outside of Al-Madeenah, about the plight of the *Muhaajiroon*, who had been made to suffer a great deal at the hands of the Quraish, and who continued to suffer since the Quraish seized all of the wealth that they had left behind in Makkah. Another important goal was to harm the Quraish economically and to regain some of the wealth that they had seized from the *Muhaajiroon*. Yet other goals were to weaken the Quraish militarily, to train the Companions ﷺ in the various forms of warfare, to gain information about Quraish's activities, to test the strength of the Quraish – and, important but often overlooked, to instill fear and

[1] Refer to *Seerah ibn Hishaam* (2/602); it is a narration of Ibn Ishaaq from 'Urwah.

terror into the hearts of enemies that lived inside of or near Al-Madeenah. The military missions and expeditions of the Prophet ﷺ achieved all of the above-mentioned goals.

One of those goals, as I have just mentioned, was to instill fear and terror into the hearts of enemies that lived inside of or near Al-Madeenah. In this regard, the success rate and frequency and sheer boldness of the missions signaled to Islam's enemies the strength and abilities of the Muslims, who, only having established a country a year before, were now engaging in military skirmishes with one of Arabia's most powerful tribes - the Quraish. Hence neither the Jews of Al-Madeenah nor neighbouring tribes dared to even think about attacking the Prophet ﷺ and his Companions ﷺ. Even if, only after the sending of a few units, Islam's enemies abandoned the idea of attacking Al-Madeenah, the Muslims still did not rest; in fact, whenever a unit returned or an expedition ended, the Prophet ﷺ would quickly send out another unit or leave himself for another expedition. Goals were achieved simultaneously, for the sending out of many units had the effect of continually weakening the Quraish economically and making them fear sending caravans northward towards Ash-Sham (Syria and surrounding regions), since, in order to do so, they had to travel past Al-Madeenah. Consequently, the Quraish had to send more guards to protect their caravans, which had the effect of raising the prices of their goods - not to mention the terror that afflicted both the men guarding the caravans and the owners of the merchandise who feared losing their wealth.

In relation to people and tribes that lived in between Makkah and Al-Madeenah, the Prophet's military missions and expeditions achieved two important ends: First, the Prophet ﷺ gained the support, or at least the neutrality, of certain Arab tribes; and second, the Bedouins of Arabia became less of a threat to the Muslims of Al-Madeenah. The Messenger of Allah ﷺ agreed to peace treaties with the Juhainah tribe and its allies, as well as with other tribes in the region. It was important to do so because all tribes in the region were natural allies of the Quraish, with whom

they shared a common religion, and with whom they had allied themselves for years – the alliance of the tribes in Arabia with the Quraish is referred to in the Qur'an as "*Al-Eelaaf* (refer to the Noble Qur'an, 106: 1-4)," based upon which the Quraish traveled in safety on their way to doing business in Yemen to the south and Ash-Sham to the north. After certain tribes agreed to make peace with the Messenger of Allah ﷺ, the Muslims became the ruling power in the region that surrounded Al-Madeenah, and the trading caravans of the Quraish were more threatened than ever before.

Through the missions and expeditions of the Prophet ﷺ, the Bedouins were held in check. Prior to the advent of Islam, Bedouins posed a major threat to trading caravans in the region. Wherever Bedouins held sway, passing caravans had to pay a tribute tax to them if they wanted to pass through safely. The Muslims refused to pay any such tax. In response, a Bedouin named Kurz Al-Faihree raided Muslim territory and stole livestock animals that belonged to the Muslims of Al-Madeenah. Kurz was then taught an important lesson when the Messenger of Allah ﷺ pursued him all the way to Safwaan, which is situated near Badr, approximately 150 kilometers from Al-Madeenah. The authors of *Seerah* books refer to this pursuit as the Smaller Battle of Badr. The Prophet's pursuit of Kurz all the way to Safwaan served as an important lesson for other Bedouins as well, who would thereafter not dare to even think about raiding Muslim territory, even if that territory was outside of Al-Madeenah. Muslims not only refused to pay tribute tax to Bedouins, but also forced them to retreat when they passed through their land and even entered into peace agreements with them, thus saving themselves from their harm.

The military missions and expeditions of the Prophet ﷺ, which continued throughout his lifetime, had an impact on later conquests. The constant sending of military units made Al-Madeenah resemble a beehive, with its inhabitants never tiring of their duties. Even while the above-mentioned goals were being achieved, Muslims were also being trained and prepared for future

conquests, which the Prophet ﷺ promised them on many occasions.

When one goes through the list of Companions ‎ that were sent by the Prophet ﷺ on missions, one finds that they are the very Companions ‎ who later on played a major role in the many conquests that took place in the first century of Islam. For example, the leader of the conquest of Ash-Sham (Syria and surrounding regions) was Abu 'Ubaidah ibn Al-Jarraah ‎; Sa'd ibn Abee Waqqaas ‎ led Muslims to victory in Al-Qaadisiyyah and in other battles as well; Khaalid ibn Al-Waleed ‎ led Muslims to victory over the Romans at Al-Yarmook; 'Amr ibn Al-'Aas ‎ led the Muslim army to victory in Egypt and Libya; and the list goes on and on. Although both Khaalid ‎ and 'Amr ‎ embraced Islam in the latter stages of the Prophet's lifetime, the Prophet ﷺ appointed them to lead some important missions.

In fact, one can correctly say that the Companions ‎ were being trained twenty-four hours a day, seven days a week. Their daily schedule would begin early with the *Fajr* prayer, which they would perform in the *Masjid* with their leader, the Prophet ﷺ, who exhorted them to pray both on time and with the congregation in the *Masjid*. The Prophet ﷺ informed his Companions ‎ that praying *Fajr* on time was the key to an active and productive day. He ﷺ said, "When one of you sleeps, the *Shaitaan* (the Devil) ties on the back of his head three knots, and he strikes the place of each knot (saying): 'Upon you is a long night, so sleep.' If he wakes up and remembers Allah, one of the knots becomes untied. If he then performs ablution, another knot becomes untied. And if he then prays, all of his knots (i.e., the third and last one) become untied: He is then energetic and in a happy state (of mind); otherwise, he becomes sad, troubled, and lazy."[1]

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[1] *Saheeh Bukhaaree*, the Book of *Tahajjud*, chapter "The *Shaitaan* Ties (Knots) Over the Back of One's Head if One Does not Pray at Night (i.e., the *Fajr* prayer)"; *Hadeeth* number: 1142. It is also related in *Saheeh Muslim*, the Book of the Traveler's prayer and Its Shortening, chapter "What is Related Regarding Who Sleeps the Entire Night Until the Morning"; *Hadeeth* number: 776.

After *Fajr* prayer, each of the Prophet's Companions ﷺ would then betake himself to his work and to his other affairs, pausing throughout the day to perform the other four daily prayers. After they performed the *'Eesha* prayer, they would sleep throughout the first and second thirds of the night. With one-third of the night remaining, most of them would get up to perform late-night voluntary prayers (*Salaatut-Tahajjud*), the performance of which filled their hearts with spiritual nourishment.

These daily activities they would always perform; additionally, they would serve the needs of their Islamic country whenever they were called upon to do so. They constantly trained for war; even their leisure sports had behind them the purpose of training them for battle. Hence they practiced riding horses, racing, and shooting arrows. The Prophet ﷺ not only encouraged them to do all of the above, but also participated in the training himself. And perhaps more so than any other art of war, the Prophet ﷺ encouraged his Companions ﷺ to practice archery. 'Uqbah ﷺ related that the Messenger of Allah ﷺ said, "For a single arrow, Allah ﷻ admits three people into Paradise: The one who made it, hoping to achieve reward (from Allah ﷻ) for doing so; the one who hands it (to the archer who fires it); and the one who fires it. So shoot (arrows) and ride (horses), but for you to shoot (arrows) is more beloved to me than for you to ride (horses). And there are only three (lawful) games: For a man to train his horse; for (a man) to play with his wife; and (for a man to) fire arrows from his bow. And when one is taught firing (or archery) but then abandons it, it is a blessing that he has denied."[1] It is of course because the Companions ﷺ followed the Prophet's guidance in these and all of their affairs that they, despite their small numbers and humbleness, were granted victories and conquests far to the east and to the west.

As circumstances changed, the goals of the Prophet's military units

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[1] Related by Ahmad and Al-Haakim, and the latter said about the *Hadeeth*, "It is authentic." And Adh-Dhahabee concurred with *Al-Haakim's* ruling of the *Hadeeth*. Refer to *Fathul-Rabbaanee* (13/129) and to *Al-Mustadrak* (2/104).

and expeditions likewise changed. At first, the main purpose of the missions was to gather information; later on, units were sent not just to gather information about the Quraish, but also to overtake their trading caravans, a practice that continued until the Battle of Badr. After this first major and decisive battle, the Muslims increased in strength, and consequently their military missions became more daring. Some units were dispatched to kill specific people who were trying to inflict a great deal of harm upon Muslims; examples of targets were Ka'ab ibn Al-Ashraf, Al-'Asmaa bint Marwaan, and Abu 'Afk. Ka'ab was killed because of his crimes, but also because the Muslims wanted to discourage the Jews from concocting future plots against Islam. The Muslims killed Al-'Asmaa and Abu 'Afk partly because of their crimes and partly in order to discourage the polytheists and hypocrites of Al-Madeenah from harming Muslims.

Later on, when the Muslims suffered a setback on the Day of Uhud, Bedouins underestimated the Prophet's Companions ﷺ, thinking that they could raid Al-Madeenah. They were so confident that Muslims had become weak after the Battle of Uhud that they attacked Muslim reconnaissance units outside of Al-Madeenah, as occurred at Ar-Rajee' and at the Well of Ma'oonah. The Prophet ﷺ then changed his strategy, sending military units not to overtake caravans of the Quraish but to deal with the rash and brazen Bedouins that had attacked Muslims. With quick and decisive strokes, the Prophet ﷺ attacked Bedouin groups before they could gather together and plan an attack on Al-Madeenah.

Until the end of his lifetime, the Prophet ﷺ adapted the purpose of military missions to the changing circumstances of the Muslim nation. After the Conquest of Makkah, the Prophet ﷺ wanted to remove all remnants of polytheism and idol-worship from the Arabian Peninsula, and so he ﷺ sent military units from Makkah to destroy idols throughout Arabia, the most famous of which were Al-'Uzzaa, Manaat, Al-Laat, Suwaa', and Dhil-Khalasah. Islam then spread very rapidly throughout Arabia, and people

began to embrace Islam in throngs. That is how matters stood when the Prophet ﷺ died. But his Companions ؓ were well-trained, and they continued from where he ﷺ left off, spreading the message of Islam to all inhabited parts of the earth, and fighting against any enemy that stood in the way of the propagation of Islam.

Muslim and non-Muslim historians alike have always been amazed at the speed with which Islam spread during the first century of the Islamic calendar. What most surprises unbiased non-Muslim historians is the mercy that the Prophet ﷺ instilled into his Companions ؓ in general and the leaders of his military campaigns in particular. The Prophet ﷺ taught principles of just warfare that his Companions ؓ applied throughout their many conquests. One example of the Prophet's just warfare is related in a narration from Anas ؓ, who said that, when the Messenger of Allah ﷺ would send an army (to do battle), he ﷺ would say, "Go forth in the name of Allah. Do not kill decrepit, old men; young children, or women. Do not secretly (and wrongly) take (from the spoils of war), but instead gather together your spoils (of war). Rectify and make well your affairs, and do well (by one another), for indeed, Allah loves the good-doers."[1] And Abu Moosa ؓ related that, when the Messenger of Allah ﷺ would send one of his Companions ؓ on a mission, he ﷺ would say, "Give glad tidings (to people), and do not alienate or repel (them). Make matters easy, and do not make matters difficult."[2]

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[1] *'Aun Al-Ma'bood, Sharh Sunan Abu Daawood* (7/274).

[2] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter "The Order to Make Matters Easy and to Abstain from Alienating and Repelling (People)" *Hadeeth* number: 1732.

6

The Moral And Spiritual Training Of the Prophet's Companions ﷺ Continued In Al-Madeenah

Among the earliest Verses of the Qur'an to be revealed in the Madanee period of the Prophet's biography were the first Verses of *Soorah Al-Baqarah,* which discussed the qualities of the believers, the disbelievers, and the hypocrites - and even the People of the Book: Jews and Christians. More emphasis was placed on describing the Jews than describing the Christians, since it was the Jews who, from the day the Prophet ﷺ arrived in Al-Madeenah, strove hardest to oppose and attack Islam and Muslims. In fact, *Soorah Al-Baqarah* contains a long and detailed description of the nature of Jews.

Since the scope of the Prophet's *Da'wah* widened significantly after he ﷺ arrived in Al-Madeenah, verses of the Qur'an - such as those from *Soorah Al-Baqarah* - directed the call to embrace Islam to all people (hence the phrasing: "O mankind!"). For example, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ تَعۡلَمُونَ ٢٢﴾

"O mankind! Worship your Lord (Allah), Who created you and

> *those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."* (Qur'an 2: 21, 22)

Madanee Verses of the Qur'an warned Muslims not to take on the characteristics of the hypocrites, stressing the grave danger that the hypocrites posed to Muslim society in Al-Madeenah. Of course, only after the Prophet ﷺ migrated to Al-Madeenah did hypocrisy become a problem for Muslims. This is because people become hypocrites only when they hate someone but can't overpower him or are too cowardly to attempt to do so, and so they dissemble, and they flatter, outwardly showing camaraderie but inwardly harbouring malice. That malice then takes shape in the form of evil and secretive plotting. While still in Makkah, Muslims were weak; no one feared them, and so there was no need to pretend to be one of them. Thus the Quraish openly and shamelessly persecuted the Prophet ﷺ and his Companions ﷺ. But once Islam established a strong presence in Al-Madeenah, disbelievers in Al-Madeenah could not openly show opposition to Islam, and they knew that they could wreak more havoc and cause more mischief by pretending to be Muslims than they could if they joined their fellow polytheists in Makkah. For this reason, they stayed in Al-Madeenah and plotted with the Jews of Al-Madeenah and the polytheists from abroad against Islam.

The hypocrites were so vile and dangerous that there is hardly a long or medium-sized Madanee Chapter of the Qur'an that does not make some mention of them and of their nefarious activities. This indicates - since the Qur'an was being revealed to the Prophet ﷺ until shortly before his death - that the hypocrites continued to thrive in Al-Madeenah almost throughout the entire Madanee period of the Prophet's biography, though they did begin to weaken about five years after the Prophet's migration.

Although Madanee Verses of the Qur'an dealt with new themes,

they still continued to discuss the same themes that were discussed in Makkan Verses of the Qur'an - such as the greatness of Allah, the reality of life in this world, the bliss of Paradise, and the punishment of the Hellfire.

If a country is to flourish, it must harness the power of knowledge, which is why, once Islam found a stable homeland in Al-Madeenah, the Prophet ﷺ stressed, perhaps more so than before, the importance and value of knowledge. The Noble Qur'an also did the same, explaining that knowledge is the antithesis of disbelief. Allah ﷻ said:

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (Qur'an 39: 9)

Of all worldly things, the one thing that Allah ﷻ ordered the Prophet ﷺ to ask for more of was knowledge. Allah ﷻ said:

﴿وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾﴾

"And say: "My Lord! Increase me in knowledge." (Qur'an 20: 114)

And knowledge was the first quality with which Allah ﷻ distinguished Adam ﷺ. Allah ﷻ said:

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾﴾

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." (Qur'an 2: 31)

The teachings of Islam are vast, ranging from topics such as manners to the details of Islamic legislation. Within a short number of years, the Prophet ﷺ had to teach his Companions ﷺ about all such matters, and he ﷺ had to make sure that they understood those teachings, applied them, and memorized them so that they could then teach them to the following generation.

In teaching the Companions ﷺ the vast knowledge he ﷺ had with him, the Prophet ﷺ relied on important educational techniques to make sure that they learned, understood, and remembered what he ﷺ taught them. Some of the educational techniques and principles he ﷺ relied on - both in the Makkan and Madanee phases of his biography - are as follows:

1) Repetition

When a good instructor has something important to say, he repeats it, making it easier for his students to learn, understand, assimilate, and memorize the knowledge he is imparting to them. Now, everything the Prophet ﷺ said was important, and so on many occasions, he ﷺ would repeat what he ﷺ said to his Companions ﷺ. Anas ibn Maalik ﷺ reported that when the Prophet ﷺ would say something, he ﷺ would repeat it three times, so that his words could be understood. And when he ﷺ came to a group of people, he ﷺ would extend greetings of peace to them three times.[1]

2) Speaking Clearly and Deliberately

The Prophet ﷺ would not rush his speech; rather, he ﷺ would talk slowly and deliberately, clearly enunciating each word and pausing ever so slightly between one word and the next, so as to distinguish one from the other. The Prophet ﷺ spoke in this manner because every religious instruction he gave - and not just the Qur'an - was revelation, which his Companions ﷺ needed to accurately memorize, so that they could then convey his sayings

[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter "When One Repeats One's Speech Three Times, So As To Be Understood"; *Hadeeth* number: 95.

to the following generation. In fact, the Prophet ﷺ spoke so clearly and chose his words so carefully that, if a person wanted to, he could count his words when he ﷺ spoke.[1] 'Urwah ibn Az-Zubair (may Allah have mercy on him) related that 'Aishah ﵂ once said, "Are you not amazed at Abu Fulaan (here, she was referring to Abu Hurairah ﵁)? He came, sat down beside my apartment, and related (*Hadeeth*) from the Messenger of Allah ﷺ, intending for me to hear that (from him). But I was performing voluntary prayers (at the time), and he stood up (to leave) before I finished my voluntary prayer. Had I caught up to him, I would have reproached him (for speaking in such a rush, for quickly relating one *Hadeeth* after another, for not speaking more slowly, so as to make learning easier for the listener, etc.). Verily, the Messenger of Allah ﷺ would not rush his speech as you (people) do!"[2]

3) Moderation, and Choosing an Appropriate Time and place to Teach

In every regard, the Prophet ﷺ was moderate in his teaching. He ﷺ would choose an appropriate time to teach his Companions ﵃, so, for example, he ﷺ would not gather them together at a time when he knew they would not be able to concentrate and focus on his words. And then when he ﷺ did speak, he ﷺ spoke for a moderate length of time, fearing that his Companions ﵃ would become bored, and knowing that their understanding and memory would become impaired if he spoke beyond reasonable limits. ibn Mas'ood ﵁ said, "The Prophet ﷺ would carefully choose the day to advise us (i.e., he ﷺ would not do so every day; instead, he ﷺ would choose the appropriate time and place to speak), fearing that we would become bored."[3]

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[1] Refer to *Saheeh Bukhaaree* (3567).

[2] *Saheeh Bukhaaree*, the Book of Merits, chapter "The Description of the Prophet ﷺ"; *Hadeeth* number: 3568.

[3] *Saheeh Bukhaaree* (68).

4) Saying a Proverb or Illustrating by Example

A good teacher, regardless of the subject he is teaching, tries to relate what he is teaching to something concerning which his students have knowledge. A comparison or parable or example helps the student assimilate knew knowledge, because a theoretical or figurative concept then takes on a practical and literal form. The Qur'an is replete with parables and illustrations, and in some Verses, Allah ﷻ even mentioned the wisdom behind mentioning them in His Book. Allah ﷻ said:

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.)." (Qur'an 29: 43)

And Allah ﷻ said in another Verse:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

"Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect." (Qur'an 59: 21)

The Prophet ﷺ followed the same methodology in his sayings, a fact that 'Abdullah ibn 'Umar ﷺ underscored when he ﷺ said, "I memorized one thousand parables (examples, illustrations, etc.) from the Messenger of Allah ﷺ."[1] In fact, many books have been written concerning the parables and examples that are found in the sayings of the Prophet ﷺ; one of the first such books to be written was *Amthaal Al-Hadeeth,* by Qaadee Abu Muhammad Al-Hasan ibn 'Abdur-Rahmaan ibn Khallaad Ar-Raamhurmuzee, who died in the year 360 H.

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[1] Refer to *Manaahij Wa-Adaab As-Sahaabah* (pg. 65).

5) Asking questions

A good teacher frequently asks his students questions, to test their knowledge, to grab their attention, to give them pause to think about an issue, to invigorate their minds, and to achieve various other instructional aims, among the most important of which is to establish a mental line of communication between himself and his students. For these reasons, the Prophet ﷺ would often, when teaching his Companions ﷻ, ask them questions, which, beyond what we have already discussed, further enabled them to understand and memorize his teachings.

At times, the Prophet ﷺ would ask a question simply to engage the attention of his Companions ﷻ, to make them desirous of knowing the answer to his question. Such questions would often take the form of, "Shall I not tell (you about)," or some similar phrase. For example, Abu Hurairah ﷻ reported that the Prophet ﷺ once said, "Shall I not guide you to that with which Allah erases sins and raises (people) in rankings?" The Companions ﷻ said, "Yes, O Messenger of Allah." He ﷺ said, "Performing ablution (*Wudoo*) well and completely when circumstances are difficult (such as performing *Wudoo* with cold water, when necessary), taking many steps to the *Masjids*, and waiting for prayer after (the completion of the previous) prayer. That (you should know) is *Ar-Ribaat* (confining the soul in order to perform legitimate acts of worship)."[1]

Other times, the Prophet ﷺ would ask them about something regarding which he ﷺ knew they had no knowledge, intending to stimulate their minds and attract their attention to the topic at hand. A clear instance of this is when the Messenger of Allah ﷺ, as is related by Abu Hurairah ﷻ, said to his Companions ﷻ, "Do you know who the broke one is?" They ﷻ said, "The broke one among us is he who has neither dirham nor (worldly) possession." The Prophet ﷺ said, "Verily, the broke one from

[1] *Saheeh Muslim*, the Book of Purification, chapter "The Virtue of Performing Ablution Well and Completely in Difficult Situations"; *Hadeeth* number: 251.

my nation is he who will come on the Day of Resurrection with prayer, fasting, and *Zakaat* (i.e., he prayed in the world, fasted, and gave *Zakaat*); but he will also come, having cursed this one, slandered this one, (wrongly) eaten from the wealth of this one, spilled the blood of this one, and struck this one. This one (i.e., one of the above) will be given from his good deeds (as repayment for the wrong he did to him), and this one will also be given from his good deeds. If his good deeds run out before payment is made for what he owes, he will take from their (i.e., from the people he wronged) bad deeds. They will be thrown and heaped upon him, and then he will be cast into the Hellfire."[1]

And on yet other occasions, the Prophet ﷺ would ask a question for which he ﷺ expected an answer, and then if the Companion ؓ he ؓ asked answered it correctly, he ﷺ would commend him and thus encourage others to learn. An instance of this is related in a narration by Ubai ibn Ka'ab ؓ, who said, "The Messenger of Allah ﷺ said, 'O Abul-Mundhir (i.e., Ubai ؓ), do you know which Verse that you have with you from the Book of Allah is greatest?' I said, 'Allah and His Messenger know best.' He ﷺ said, 'O Abul-Mundhir, do you know which Verse you have with you from Allah's Book is greatest.' I said, 'Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. (Qur'an 2: 255).' He ﷺ struck me on my chest and said, 'By Allah! Abul-Mundhir, may knowledge be salutary to you!'"[2] Such recognition, as any student knows, instills confidence into one's soul and encourages one to work harder and seek out more knowledge.

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[1] *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relation, and Manners; chapter "The Prohibition of *Adh-Dhulm* (Wrongdoing, Injustice, etc.); *Hadeeth* number: 2581.

[2] *Saheeh Muslim*, the Book of the Traveler's Prayer, and Its Being Shortened, chapter "The Superiority of *Soorah Al-Kahf* and of the Throne Verse" *Hadeeth* number: 810.

6) Bringing Students to the Point where their Attention is Aroused

Used sparingly and for important truths, one of the most beautiful of ways to impart knowledge is to first discuss a topic that engages the attention of a student, and then, when he is focused, to surprise him with an important and related truth. One of the best examples of this style of teaching is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah. Jaabir related that, one day, the Messenger of Allah ﷺ passed by the marketplace, entering from an *'Aaliyah* (one of the highlands of Al-Madeenah), and the people were standing to his side. He ﷺ passed by a dead baby goat whose ears were small. The Prophet ﷺ picked it up and took hold of its ear. He ﷺ then said, "Who among you would love to have this for a dirham?" Surprised, they answered, "We would not want to have it for any price. And what would we do with it?" The Prophet ﷺ said, "Would you love to have it?" They said, "By Allah, even if it were alive, it would be (considered) defective, for it has small ears? Then what can it be worth when it is dead?" The Prophet ﷺ said, "Then by Allah, the world is more insignificant to Allah than this (dead baby goat) is to you."[1]

7) Using Visual Aids

Sometimes visual aids can help a student relate to and focus on the concept that he is learning; after all, to engage two senses, both sight and hearing, is certainly more conducive to learning than engaging only one - either sight or hearing. In this regard, the Prophet ﷺ resorted to various methods when he ﷺ was teaching his Companions; the following are some of those methods:

a) Speaking while moving his hand:

On one occasion, for example, the Prophet ﷺ interlocked his hands to make clear the relationship between a believer and his brother. Abu Moosa Al-Ash'aree related that the Prophet ﷺ

[1] *Saheeh Bukhaaree*, the Book of Al-Mazaalim (Wrongs and Injustices), chapter "Aiding the One Who is Wronged"; *Hadeeth* number: 2446.

said, "One believer and another are (together) like a building: Parts of it strengthen its other parts." He ﷺ then interlocked his fingers together."[1]

b) Explaining along with the use of a drawing:

'Abdullah ibn Mas'ood ؓ related that the Messenger of Allah ﷺ drew a line (in the ground) with his hand. He ﷺ then said, "This is the Straight Path of Allah." Next, he ﷺ drew lines to its right and to its left, after which he ﷺ said, "These are paths – [Yazeed said, 'Divided (or irregular),]. Upon each one of these paths is a devil, inviting (people) to take it." The Prophet ﷺ then recited this Verse:

﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ١٥٣﴾

"And verily, this (i.e., Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious)." (Qur'an 6: 153)

c) Displaying the items that are the topic of discussion:

Abu Taalib ؓ related that the Prophet of Allah ﷺ took silk, placing it in his right hand, and gold, placing it in his left hand, and said, "Verily, these two (things) are prohibited for the male (members) of my nation."[2] One narration of this *Hadeeth* contains the following addition: "And lawful for the female ones (of my nation)."[3]

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[1] *Saheeh Bukhaaree*, the Book of Wrongs and Injustices, chapter "Helping the One Who is Wronged"; *Hadeeth* number: 2446.

[2] *Abu Daawood*, the Book of Attire, chapter "Regarding Silk and Women"; *Hadeeth* number: 4057. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Abu Daawood.*

[3] *Saheeh Sunan An-Nasaaee* by Al-Albaanee, who declared it to be authentic. Its number in *Saheeh Sunan An-Nasaaee* is: 5163.

d) Standing in front of students and physically doing what they need to learn

This, for example, is what the Prophet ﷺ did when he ﷺ wanted to teach his Companions ﷺ how to pray. He ﷺ rose to the pulpit and prayed so that everyone could see him. Sahl ibn Sa'd As-Sa'idee ﷺ said, "I (once) saw the Messenger of Allah ﷺ stand up on the pulpit, facing the Qiblah. He ﷺ said, *'Allahuakbar* (Allah is the Greatest, i.e., he ﷺ began to pray).' The people stood up behind him. He ﷺ recited (parts of the Qur'an) and went down into the bowing position; the people went down into the bowing position behind him. He ﷺ then raised his head and walked backwards (still facing the *Qiblah;* he ﷺ did this so that he could perform prostration on the ground). He ﷺ performed prostration on the ground, after which he ﷺ returned to the pulpit. Then he recited (parts of the Qur'an), went down into the bowing position, raised his head, walked backwards (back onto the ground), and then performed prostration on the ground. When he was finished (his prayer), he ﷺ came before the people and said, 'O people, I did this only so that you could follow me and learn my prayer.'"[1]

8) Making Students Feel Comfortable and Creating a Rapport with Them

Especially when a topic is sensitive, a teacher must make his students feel comfortable and at ease. In this regard, the Prophet ﷺ would sometimes precede his instruction with a kindly phrase, as he ﷺ did when he ﷺ taught his Companions ﷺ the manners of going to the washroom. He ﷺ said, "Indeed, I am for you the status of a father: I teach you (what you need to learn). So if one of you has to defecate, let him not face the *Qiblah* nor turn his back to it. And let him not clean himself with his right hand."[2]

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[1] *Saheeh Bukhaaree,* the Book of Prayer, chapter "Praying on Rooftops, Pulpits, and (Propped-Up) Wood"; *Hadeeth* number: 377.

[2] *Abu Daawood,* the Book of Purification, chapter "It Being Disliked to Face the *Qiblah* When One Is Reliving Oneself" (1/3); *Hadeeth* number: 8. And in *Saheeh Sunan Abu Daawood,* Al-Albaanee declared it to be authentic.

Beyond these teaching techniques the Prophet ﷺ relied on when instructing his Companions ﷺ in general, he ﷺ relied on equally salutary techniques and manners when he ﷺ instructed individuals or groups among them, having seen something from them that required either encouragement or correction. Among those techniques and manners are the following:

a) Praising Someone who does Well at Something

When a teacher praises his students for doing well, they feel a sense of rapport with their teacher and they become motivated to work even harder than before. This is the case with the average teacher and student of this world; then how much more poignant and effective such praise must have been when it came from the mouth of the Messenger of Allah ﷺ. Imagine, then, the encouragement Abu Moosa Al-Ash'aree ﷺ must have felt when, one day, the Messenger of Allah ﷺ said to him, "Would that you had seen me when I was attentively listening to your recitation (of the Qur'an) last night. You have indeed been given a flute from the flutes of Daawood's (David's) family."[1]

b) Showing Mercy to Someone Who Makes a Mistake and not Speaking Harshly to Him

The Prophet ﷺ would take people's situation into consideration, excusing them if they were ignorant and correcting their mistakes with an air of kindness and forbearance. To be sure, one is instinctively likely to admit one's mistake when the one who points it out does so in a kind and sincere manner. Mu'aawiyah ibn Al-Hakam As-Sulamee ﷺ remembered a mistake he once made and the kindness that was then shown to him by the teacher of mankind, the Prophet ﷺ. Mu'aawiyah ﷺ said: "As I was praying with the Messenger of Allah ﷺ, one of the men present sneezed, and so I said, 'May Allah have mercy on you! The people directed their gazes at me, and I said, 'Alas for the bereavement

[1] *Saheeh Muslim*, the Book of the Traveler's Prayer and Its Shortening, chapter "It Being Recommended to Make Beautiful One's Voice When Reciting the Qur'an"; *Hadeeth* number: 793.

my mother has suffered (an expression of grief not to be taken literally)! What is your problem that makes you look at me (so)!' They began to strike their hands over their legs, and when I saw that they were trying to silence me, I became quiet. Then when the Messenger of Allah ﷺ completed his Prayer – and may my father and mother be held ransom for him, for I have never seen, either before or after him, one who was better at teaching than he ﷺ was – he ﷺ did not, by Allah, scold me, nor did he strike me, nor did he curse me. He ﷺ (simply) said, 'Indeed, no speech of men is appropriate for this prayer; (prayer) is only *At-Tasbeeh* (glorification of Allah), *At-Takbeer* (magnifying Allah, by saying, '*Allahuakbar*,' Allah is the Greatest), and recitation of the Qur'an.'"[1]

c) When Addressing People, Not Mentioning a Person by Name, But Simply Mentioning the Wrong He Did

No one likes to be singled out for a mistake they made; the embarrassment is often too much to bear and can even have the effect of turning one away from the truth. When the Prophet ﷺ found out about a person who sinned or made a mistake, and when he ﷺ then wanted to warn the general Muslim population not to perpetrate that same sin, he ﷺ would refer to the sin, without exposing the person who perpetrated it. This occurred on more than one occasion; for example, when the Prophet ﷺ appointed 'Abdullah ibn Al-Lutbiyyah ؓ with the task of collecting *Zakaat* money from the Banu Sulaim tribe, 'Abdullah ؓ did what was asked of him, but he ؓ also accepted personal gifts at the same time. When he ؓ finished collecting the money, the Messenger of Allah ﷺ went to him in order to take account of the money he received. Singling out the *Zakaat* money, 'Abdullah ؓ said, "This is your wealth," and then putting aside a gift he received, he ؓ said, "And this is a gift (that was given to me)." The Messenger of Allah ﷺ said, "If you are truthful, should you

[1] *Saheeh Muslim*, the Book of *Masjids* and Places of Prayer, chapter "It Being Prohibited to Speak During Prayer and the Abrogation of Its Permissibility"; *Hadeeth* number: 537.

not have sat down in the house of your mother and father, waiting until your gift came to you?" For, if he had been at home and someone voluntarily came and gave him a gift, the situation would not have been considered suspicious. But since he ﷺ went out to do a task on behalf of the Muslim leadership, he ﷺ should not have accepted gifts. After advising 'Abdullah personally, the Prophet ﷺ went out to deliver a sermon to the people. He ﷺ first praised and extolled Allah ﷻ, after which he ﷺ said, "As for what follows: Verily, I appoint one of you to do a job that Allah ﷻ has charged me with the duty of completing; he then comes to me and says, 'This is your wealth, and this is a gift that was presented to me; Should he not have sat in the house of his father and mother until his gift came to him. By Allah, no one among you takes something without a right to do so, except that he will meet Allah on the Day of Resurrection, carrying it (with him). And I indeed know one among you who will meet Allah, carrying a camel that has a *Rughaa* (the sound of a camel), or a cow that has a *Khuwaar* (the mooing sound of a cow), or a sheep that *Tai'ar* (i.e., that makes the sound of a sheep)." He ﷺ then raised his hand until the whiteness of his armpits could be seen, and he ﷺ said, "O Allah, have I conveyed. My eye has seen, and my ear has heard."[1]

d) Showing Anger when Anger is called for

Certain situations call for anger; the good teacher is one who recognizes those situations. A specific kind of person might realize his mistake only when he sees that his teacher is serious and angry; a specific mistake might be so vile that a teacher needs to show anger in order to make his student understand the seriousness of his mistake; on these and similar occasions, a teacher or guide must keep his anger focused, showing only that amount of anger that is appropriate and necessary, and not transgressing the bounds of moderation.

In this regard, a good example of a story that involves 'Umar ibn

[1] *Saheeh Bukhaaree*, the Book of Artifices, chapter "The Artifice of a Worker, so that He can Receive a Gift"; *Hadeeth* number: 6979.

Al-Khattaab ﷺ, who one day brought a copy of the Torah to the Prophet ﷺ, so that he ﷺ could read it to him. Had not the Prophet ﷺ shown an appropriate degree of anger, people would not have appreciated from the following narration the seriousness of referring to previously revealed books for guidance. Jaabir ibn 'Abdullah ﷺ related that, when 'Umar ibn Al-Khattaab ﷺ took a copy of the Torah to the Messenger of Allah ﷺ, he ﷺ said, "O Messenger of Allah, this is a copy of the Torah." The Prophet ﷺ remained silent, not answering 'Umar ﷺ, who proceeded to read from it, while the Prophet's face took on an expression of anger. Abu Bakr ﷺ, who was with the Prophet ﷺ at the time, said to 'Umar ﷺ, "May many mothers be bereaved of you! Do you not see the face of the Messenger of Allah?" 'Umar ﷺ looked at the face of the Messenger of Allah ﷺ and, realizing the mistake he ﷺ made, said, "I seek refuge with Allah from the anger of Allah and the anger of His Messenger. We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet." The Prophet ﷺ then said, "By the One Who has the soul of Muhammad in His Hand, had Moosa appeared before you, and had you followed him and abandoned me, you would have indeed strayed from the Straight Path. And had he been alive and lived through the period of my Prophethood, he would have followed me."[1]

On another occasion, the Prophet ﷺ became angry when some Muslims were causing hardships for other Muslims. What happened was that some *Imams* were prolonging the prayer to the degree that certain people - especially the old and the weak - suffered, even after the Prophet ﷺ had prohibited people from doing that. Abu Mas'ood Al-Ansaaree ﷺ related that a man once said to the Prophet ﷺ, "I show up late for prayer[2] because of

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[1] *Mujma' Az-Zawaaid* (1/173-174). There are other narrations that attest to and strengthen this *Hadeeth*. Al-Albaanee mentioned it in *Irwaa Al-Ghaleel* (6/34) and declared it to be strong (in terms of its authenticity).

[2] This is one of a few interpretations of what he ﷺ said; refer to the explanation of this *Hadeeth* in *Fathul-Baaree*.

how much so and so prolongs (the prayer) when he is leading us (in prayer)." Abu Mas'ood ﷺ later said when relating this *Hadeeth*, "Verily, since that day I never saw the Prophet ﷺ give a sermon with as much anger. He ﷺ said, 'O people, indeed you repel others (by going to extremes, by causing hardships for others, etc.), so whosoever leads people in prayer, let him make it lighter (by shortening its length), for indeed, among you are the sick, the weak, and the ones who have needs to which they must attend.'"[1]

On yet another occasion, the Prophet ﷺ displayed anger because he ﷺ wanted his Companions ﷺ to understand that the argument they were engaged in had caused the members of previous nations to become destroyed. 'Abdullah ibn Al-'Aas ﷺ said, "The Messenger of Allah ﷺ (once) went out to his Companions ﷺ, who were arguing with one another about Divine Preordainment. He ﷺ looked so angry that it looked as if a grain of pomegranate was scooped into (or out of) his face (i.e., his face turned red from anger). He ﷺ said, 'Is this what you were commanded to do? Or is this what you were created to do? Are you striking out some Verses of the Qur'an with others (i.e., with an incorrect understanding)? Because of this nations before you were destroyed."[2]

And on yet another occasion, the Prophet ﷺ became angry when some of his Companions ﷺ insisted on going to extremes instead of following his just guidance, thinking that what they were doing was better than what he ﷺ commanded them to do. 'Aishah ﷺ said, "When the Messenger of Allah ﷺ commanded them (i.e., the people), he ﷺ commanded them to do those deeds that they were capable of performing. They (i.e., some people) said, 'Our situation is not like yours, O Messenger of Allah: Allah has

[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter "When He ﷺ Would, if He ﷺ Saw that Which He ﷺ Disliked, Show Anger While Giving a Sermon or Teaching"; *Hadeeth* number: 90.

[2] Refer to the Introduction of *Ibn Maajah*, to the chapter "About Divine Preordainment (1/33)"; *Hadeeth* number: 85. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (69-84).

indeed forgiven your past and future sins (they were saying that they needed to outdo the Prophet ﷺ in the amount of worship they performed).' He ﷺ became angry, to the degree that anger could easily be discerned in his face. He ﷺ then said, 'Verily, I fear Allah the most among you, and among you I am best acquainted with Allah (i.e., so follow my guidance and obey my commands, without going into excess).'"[1]

On the above-mentioned and similar occasions, the Prophet ﷺ became angry, not on personal grounds or because of an affront to his character, but on religious grounds and for the sake of Allah ﷻ. His goal was always to guide his Companions ؓ and raise them to a higher level of understanding and piety. Any Muslim leader or *Imam* must sometimes display annoyance and anger in order to make people aware of the gravity of certain sins. But again, anger must be resorted to sparingly - for the appropriate situations, places, times, and people.

e) Taking Advantage of a Situation to Teach a Related Moral or Lesson

The Prophet ﷺ was always alert and observant. If he ﷺ saw a situation from which a related moral or lesson could be inferred, he ﷺ immediately pointed it out to his Companions ؓ. For example, 'Umar ibn Al-Khattaab ؓ related that a group of prisoners were brought to the Prophet ﷺ; among them was a women who, upon seeing a baby among the prisoners, went to it, picked it up, attached it to her chest, and breastfed it. Seeing the love she showed for her child, the Prophet ﷺ said to his Companions ؓ, "Do you suppose that she would throw her child into the Hellfire?" They said, "No, not if she is able to avoid doing so." He ﷺ said, "Indeed, Allah is more merciful to His slaves than she is to her child."[2]

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[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter "The Prophet's Saying, 'Among You I am Best Acquainted with Allah"; *Hadeeth* number: 20.

[2] *Saheeh Bukhaaree*, the Book of Manners, chapter "Kissing a Child, Hugging a Child, and Showing Mercy to a Child"; *Hadeeth* number: 5999.

The Manners Of The Companions ﷺ When They Were Listening To The Prophet ﷺ

Just as the Prophet ﷺ was the ideal teacher, the Companions ﷺ were ideal students. Here are some of the manners they showed when they were listening to the Prophet's advices or sermons.

1) Listening carefully and Attentively

When the Prophet ﷺ would address them, the Companions ﷺ would not fiddle with pebbles on the ground; they would not talk to one another; their attention would not stray; instead, they listened carefully and attentively to what he ﷺ said. 'Alee ibn Abee Taalib ﷺ is related to have said, "When he ﷺ spoke, his listeners would become silent (with their heads bowed), as if birds were perched on their heads. Only when he ﷺ stopped talking did they then begin to talk."[1]

Ash-Shaikh 'Abdul-Fattaah Abu Ghuddah (may Allah have mercy on him) explained the origins of the expression, 'As if birds were perched on their heads': "The origin of this expression relates to when a crow lands on the head of a camel, taking out from it its lice (to eat); when this happens, the camel does not move, so that the crow does not become startled (and fly away), leaving behind in the camel's head lice that give it pain. From this situation originated the expression 'As if birds were perched on their heads.'"[2] Whatever the origins of the expression may be, the fact remains that it points, in the above-mentioned saying, to the complete serenity, concentration, and attentiveness of the Companions ﷺ whenever they would listen to a speech or sermon of the Prophet ﷺ.

2) Avoiding cutting People off in the Middle of their Speech

Regardless of whether the Prophet ﷺ was speaking or one of his Companions ﷺ was asking him a question, anyone else who

[1] *Ash-Shamaail Al-Muhammadiyyah* by At-Tirmidhee, chapter "What is Related Regarding the Character of the Messenger of Allah ﷺ"; *Hadeeth* number: 335.

[2] Refer to *Ar-Rasool Al-Mu'allim Wa-Asaaleebihi Fit-Ta'leem* (pg. 30).

wanted to speak would first wait until the speaker finished what he had to say. This is of course contrary to what is the norm in our times, when students cut one another off, and even - manners have reached such a low point - students interrupt their teacher when he is speaking.

Everyone in a learning atmosphere - whether in the classroom, the *Masjid*, or elsewhere - has a right to order and discipline, so as to facilitate and enhance the learning experience for everyone. In the above-mentioned narration, Abu Taalib also said: "They would not quarrel with one another to speak in his presence. When someone was speaking in his presence, everyone paid attention to him until he was finished speaking. And they would speak in order, with the first person speaking (without the others cutting him off, and then the next person speaking without the others cutting him off, and so on)."

3) Asking Intelligent questions so as to Avoid Confusion and Misunderstanding

Not all questions, as we shall shortly see (*In Sha Allah*), are good or appropriate; but some questions are beneficial, especially when a student asks in order to understand a given concept or topic. And then when a student asks for clarification concerning a given issue, he should ask humbly, blaming his own lack of understanding, and not criticizing his teacher for being unclear. It was with such humble attitudes that the Companions asked the Prophet ﷺ questions. For example, Hafsah related that the Prophet ﷺ said, "Verily, I hope that no one - *In Sha Allah* (If Allah wills) enters the Hellfire from those who witnessed (i.e., participated in) Badr and Al-Hudaibiyyah." Hafsah asked, "O Messenger of Allah, did not Allah say:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ٧١﴾

"There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished." (Qur'an 19: 71)

The Prophet ﷺ responded: 'Did you not hear Him say:

﴿ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ۝٧٢﴾

"Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).'" (Qur'an 19: 72)[1]

Another good example is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah ﷺ from 'Abdullah ibn Unais ﷺ – the *Hadeeth* which prompted the former, when he heard about it, to travel to the latter in order to learn it. Unais ﷺ said, "I heard the Messenger of Allah ﷺ say, 'Allah will resurrect the slaves (i.e., His slaves) – or he ﷺ said, 'the people' – naked, uncircumcised, *Buhman.*' We asked, 'What is *Buhman.*' He ﷺ said, '(It means that) they will have nothing with them. Then He will call them with a voice that someone who is far away will hear just as clearly as will someone who is nearby: I am the King, I am *Ad-Dayyaan* (the One Who rewards and holds people to account. It is not proper for anyone from the People of Paradise to enter Paradise, nor is it proper for anyone from the People of the Hellfire to enter the Hellfire, while he has a wrong that was done to him, until I enable him to gain reprisal from the one (who wronged him) – even for (something as small as) a slap.' We said, 'How will that be when we will go to Allah uncircumcised and *Buhman* (i.e., we will not have anything, so if that is the case, how can repayment be made or reprisal be taken).' He ﷺ said, 'With good and bad deeds (i.e., good deeds taken from the wrongdoer and given to his victim, and if his good deeds run out, his victim's bad deeds will be heaped up onto him).' And he ﷺ recited (this Verse):

﴿ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ۝١٧﴾

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[1] *Ibn Maajah,* the Book of *Az-Zuhd,* chapter "The Mentioning of Resurrection (2/ 1431); *Hadeeth* number: 4281. Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (3474-4357).

"This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is Swift in reckoning." (Qur'an 40: 17)

4) Revising knowledge

If the Companions ﷺ heard something from the Prophet ﷺ, they did not deem it sufficient to only pay attention to his words and ask questions when they didn't understand something. What he ﷺ said was too important for them to stop there; they continued to reflect on what he ﷺ taught them after they parted company from him, and they revised what he ﷺ said among themselves, in order to further cement his words in their minds, so that they could apply his sayings and convey them to the following generation of Muslims. Anas ibn Maalik ﷺ said, "When we used to be with the Prophet ﷺ, we would listen to a *Hadeeth* from him. Then, when we stood (to leave), we would (go and) revise (what he ﷺ said) among ourselves, until we memorized it (i.e., memorized what they heard from him)."[1] Even after the death of the Prophet ﷺ, the Companions ﷺ would gather together to revise what they had learned from him. A man from the next generation (the *Taabi'oon*), Abu Nadrah Al-Mundhir ibn Maalik ibn Qit'ah (may Allah have mercy on him), said, "When the Companions of the Messenger of Allah ﷺ gathered together, they would revise knowledge (together), and they would recite its chapters (i.e., the chapters of the Qur'an)."[2]

5) Asking with the Intention of Learning knowledge and Applying it

Sadly, these days many people ask questions for various dubious reasons: To show their intelligence, to confound their teacher or

[1] Related by Al-Khateeb in *Al-Jaamai'* (1/363-364); one of the narrators of the *Hadeeth*, however, is Yazeed Ar-Raqqaashee, who has been ruled a weak narrator.

[2] Related by Al-Khateeb in *Al-Jaamai'* (2/86); *Hadeeth* number: 1229; As-Sam'aanee related it as well, in *Adab Al-Imlaa Wal-Istimlaa* (pg. 48).

Shaikh, to stir discord among Muslims, and so on. The Companions ﷺ, on the other hand, asked questions for two main reasons: To learn knowledge and to apply it.

They knew, after all, that the Prophet ﷺ disliked trivial questions and warned people not to ask too many questions - a fault of a person who dwells on trivial matters and not on core, essential knowledge. Sahl ibn Sa'd As-Sai'dee ﷺ said, "The Messenger of Allah ﷺ disliked questions and found fault with them." This of course does not mean that the Prophet ﷺ disliked all questions. What it means is that he ﷺ disliked unnecessary questions or questions that involved exposing the faults of Muslims. The scholars explained the above-mentioned narration, saying, "As for questions that are needed and that pertain to religious matters, they were asked (on many occasions by the Prophet's Companions ﷺ), and there is nothing that is disliked about them (i.e., about those questions)."[1]

6) Not Asking about the Hidden meanings of Unclear Matters (To show off one's Intelligence, To incite doubt, etc.)

Allah ﷻ said:

﴿هُوَ الَّذِيٓ أَنزَلَ عَلَيْكَ الْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ الْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا اللَّهُ ۗ وَالرَّٰسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُولُوا الْأَلْبَٰبِ ﴿٧﴾﴾

"It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of AL-Hakam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which

[1] Refer to *Sharh An-Nawawee* (3/741), to the Ash-Shai'b Edition.

is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding." (Qur'an 3: 7)

'Aishah ﷺ related that the Messenger of Allah ﷺ recited the above-mentioned Verse and said, "And if you see those who follow that which is not entirely clear, then they are the ones that Allah named (in this Verse), so be wary of them."[1]

7) Not Asking about that Which Allah ﷻ and His Messenger ﷺ have not Spoken about

To be sure, this ruling has implications for all Muslims, in the sense that they should stick to basic principles and not delve into secondary matters that, if they ask about them, will only make matters more difficult for themselves. Nonetheless, it seems that this issue pertains more specifically to the Prophet's Companions ﷺ, since, if they had asked a question concerning which Allah ﷻ and His Messenger ﷺ had not given a specific ruling (command or prohibition), the Prophet ﷺ was still alive and the Qur'an was still being revealed, and so a ruling would have then been revealed because of their question. This would have created unnecessary hardship, for silence on a particular matter was a mercy from Allah ﷻ. Pushing the matter would have resulted in the command to do something that Allah ﷻ had not previously made obligatory, or the prohibition of doing something that Allah ﷻ had not previously made prohibited. Such a question, therefore, would have resulted in making matters difficult not just for the questioner, but for all Muslims – since both commands and prohibitions in the *Shariah* apply to all Muslims. Allah ﷻ said:

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[1] *Saheeh Bukhaaree,* the Book of *Tafseer,* the Chapter of *Aal-'Imraan; Hadeeth* number: 4547.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ عَنۡ أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا حِينَ يُنَزَّلُ ٱلۡقُرۡءَانُ تُبۡدَ لَكُمۡ عَفَا ٱللَّهُ عَنۡهَاۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ ١٠١ قَدۡ سَأَلَهَا قَوۡمٞ مِّن قَبۡلِكُمۡ ثُمَّ أَصۡبَحُواْ بِهَا كَٰفِرِينَ ١٠٢﴾

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers." (Qur'an 5: 101, 102)

And Sa'd ibn Abee Waqqaas ﷛ related that the Messenger of Allah ﷺ said, "Verily, among Muslims the one who committed the greatest crime is the one who asked about something that was not prohibited, but then it became prohibited because of his questioning."[1]

8) Looking for a Suitable Moment to ask a Question

The Companions ﷛ looked for the right moment to ask a question; one way they did that was to take advantage of the time when the Prophet ﷺ was alone - particularly after *Fajr* prayer. Abu Moosa Al-Ash'aree ﷛ said, "When the Prophet ﷺ finished performing *Fajr* prayer, we would turn towards him. Some of us would ask him about the Qur'an; others among us would ask him about obligatory acts of worship; and yet others among us would ask him about dreams (i.e., the interpretation thereof)."[2]

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[1] *Saheeh Bukhaaree,* the Book of Adherence to the Book (i.e., the Qur'an) and the *Sunnah,* chapter "What is Disliked in Terms of Asking Too Many Questions"; *Hadeeth* number: 7279. Muslim related it as well, in the Book of Revering the Prophet ﷺ and Avoiding Asking Him Too Many Questions; *Hadeeth* number: 2358.

[2] Al-Haithamee said in *Mujma' Az-Zawaaid* (1/159), "At-Tabaraanee related it in *Al-Kabeer*. One of its narrators is Muhammad ibn 'Umar Ar-Roomee, whom Abu Daawood and Abu Zur'ah declared to be weak, and Ibn Hibbaan declared to be trustworthy."

9) Benefiting from other people's questions

At times, so as to not harass the Prophet ﷺ with question, the Companions ♣ would like it when a Bedouin, especially an intelligent Bedouin, came and asked good questions. Meanwhile, the Companions ♣ would be saved from having to ask too many questions, all the while benefiting from the answers the Prophet ﷺ would give to the Bedouin who came to him. Anas ibn Maalik ♣ said, "It would happen that the Prophet ﷺ would forbid us from asking about a given manner, and we would then really like it when an intelligent man from the desert came and asked him (about it), while we listened (to both the question and its answer). A man from the desert (once) came and said, 'O Muhammad, your messenger came to us, claiming that Allah has indeed sent you.' The Prophet ﷺ said, 'He has spoken the truth.'"[1]

[1] *Saheeh Muslim,* the Book of *Eemaan,* chapter "Asking About the Pillars of Islam"; *Hadeeth* number: 12.

7

Important Eve ts And Legislations

Tackling The Economic Crisis

Partly because of a constant flow of new immigrants in Al-Madeenah, Al-Madeenah's inhabitants had to bear a great economic burden - at least until the situation settled down and the new immigrants became able to contribute to the economic welfare of society. This did not take long, for as we have discussed earlier, the *Muhaajiroon* began working and earning a living very quickly. But during the brief period of adjustment, the Prophet ﷺ took certain steps to strengthen Al-Madeenah's economy and to help the poor; some of those steps - such as establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar* and building *As-Suffah,* a place in the *Masjid* where poor Muslims would sleep - we have discussed in a previous chapter.

The Prophet ﷺ realized that he ﷺ had to take another step when he saw that the reins of economic power in Al-Madeenah were in the hands of the Jews, who owned the primary marketplace of Al-Madeenah and the most wealth, who dictated the price of goods, and who, basically, had a monopoly of the market in Al-Madeenah. Taking advantage of the needs of people, they raised prices whenever they felt the desire to do so. The Muslims, therefore, needed to build their own marketplace, to compete with the one owned by the Jews, and to achieve other ends as well: The Prophet ﷺ came with a set of just business laws, which

included the prohibition of usury, of cheating people of their money, of unfair business practices, and so on. He ﷺ would have had a difficult time implementing those new economic principles in a marketplace that was owned and run by Jews, a people who had their own set of rules - or lack thereof - when it came to conducting business. This was another reason why the Prophet ﷺ wanted to establish a Muslim marketplace, one wherein the just laws of Islam would be applied.

And so the project to build a new marketplace began; for its location, the Prophet ﷺ chose a spot West of His *Masjid*. The Prophet ﷺ drew a line in the ground with his foot, indicating where the marketplace would be built, and he ﷺ said, "This is your marketplace: Let it continue to remain here, and let no fee be established (upon anyone who wants to sell merchandise in it)."[1]

The Messenger of Allah ﷺ didn't only order for the construction of a marketplace; he ﷺ then oversaw its activities, established its rules, and purified it from many unjust trade practices that were common during pre-Islamic times and that involved cheating, deception, and fraudulent practices. At the same time as he ﷺ established rules to ensure fair trading practices, he ﷺ stressed the concept of free trade, in that everyone - regardless of their background - should have the equal right to own property and to buy and sell it.

For a Muslim, everything he does in life is an act of worship; buying and selling are no exceptions. And so the Prophet ﷺ established manners and rules that pertain to trading and that result in a Muslim being rewarded if he applies and follows them. Also, while he ﷺ oversaw trade in the marketplace, the Prophet ﷺ removed any evil that he ﷺ saw and promoted all practices that were fair and just. And his instructions were followed to the letter, for, as Allah ﷻ said:

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[1] *Ibn Maajah*, the Book of Business Transactions, chapter "Marketplaces" (2/751).

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤﴾

"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired." (Qur'an: 53: 3, 4)

Manners That Pertain To The Marketplace

1) It is *Sunnah* for a person who enters a marketplace to first remember Allah ﷻ by praising him. The Prophet ﷺ said, "Whoever enters the marketplace and says, 'None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise; He gives life and causes death, and He is living and does not die; In His Hand is all good and He is over all things Omnipotent,' Allah writes for him one-thousand good deeds, erases from him one thousand bad deeds, raises him one thousand degrees (or rankings), and builds for him a house in Paradise."[1] The Prophet ﷺ mentioned the marketplace specifically because it is, for the most part, a place wherein people are heedless of the remembrance of Allah and occupied in business; it is a place over which the *Shaitaan* (the Devil) holds sway and in which his minions wreak havoc. In the marketplace, men cheat other men, men live out their obsession to gather and hoard wealth, women walk around dressed indecently - not to mention the many other evils that take place in the marketplace. That being the case and that being the environment of marketplaces, if a person enters the marketplace and remembers Allah ﷻ, he is truly deserving of the above-mentioned rewards.

2) It is disliked for one who enters the marketplace to argue and enter into disputes with others. In one description of the Prophet ﷺ it is mentioned that "He is neither rude nor harsh;

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[1] *Sunan At-Tirmidhee,* the Books of Supplications, chapter "What One Should Say Upon Entering the Marketplace" (5/155, 156). Al-Mundhiree said in *At-Targheeb,* "Its chain is connected and good, and its narrators are trustworthy and precise (in their memorization of narrations)."

he does not argue and raise his voice in the marketplace; he does not reciprocate an evil deed with another evil deed; instead, he pardons and forgives."[1] In and of itself, arguing is bad; it becomes worse in the marketplace, where people gather and of course become disturbed by loud arguments.

3) Cleanliness is always called for, but particularly in the marketplace where dirt and filth and foul odors affect not just one person, but all members of society. The Prophet ﷺ exhorted Muslims to be clean particularly in public places - such as the marketplace - saying, "Beware of *Al-La'aanain* (here, this word refers to those deeds that bring curses upon a person and that make people curse him; it might also mean, 'those that are cursed'; hence the *Hadeeth* means: Beware of two matters that bring curses upon a person or of two people who are cursed)." The Companions ﷺ asked, "And what are *Al-La'aanaan* (same word, with different vowels at the end to signify a different grammatical role of the word in the sentence), O Messenger of Allah?" He ﷺ said, "The one who relieves himself in the pathways of people or in places they use for shade."[2]

4) If one enters the marketplace with a weapon, one should handle it very carefully, so as to avoid hurting others with it. It is related in an authentic narration that the Prophet ﷺ said, "If one of you should go through our *Masjid* or our marketplace, and he has with him a *Nabl* (a special Arabian arrow), let him hold on to its tip in order to avoid hurting a Muslim in the least."[3]

5) And of course, a Muslim must fulfill all of the contracts he signs, promises he makes, and deals he agrees to. Allah ﷻ said:

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[1] *Saheeh Bukhaaree*, the Book of Business Transactions, chapter "It Being Disliked to Argue in the Marketplace"; *Hadeeth* number: 2125.

[2] *Saheeh Muslim*, the Book of Purification, chapter "The Prohibition of Relieving Oneself in Pathways and in Shades"; *Hadeeth* number: 269.

[3] *Saheeh Bukhaaree*, the Book of Trials, chapter "The Prophet's Saying: 'Whoever Carries Weapons Against Us Is Not From Us"; *Hadeeth* number: 7075.

﴿وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَـٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾﴾

"And fulfill the Covenant of Allah (Bai'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do." (Qur'an 16: 91)

6) A Muslim should be kind, forgiving, forbearing, and generous in his business dealings. The Prophet ﷺ said, "May Allah have mercy on a slave (of His) who is generous and good-hearted when he buys, generous and good hearted when he sells, generous and good-hearted when he asks to be paid (what is owed to him)."[1]

7) When conducting business - whether as a seller or buyer - a Muslim should be clear and open, and not in the least secretive, especially concerning defects in merchandise. The Prophet ﷺ said, "The truthful, trustworthy businessman will be - according to the wording of one narration 'on the Day of Resurrection' - with the Prophets, the Truthful Ones, and the Martyrs."[2]

8) It is obligatory for the Muslim to avoid taking false oaths. The Prophet ﷺ said, "Swearing (taking an oath) promotes the sale of merchandise but rids it of profit (in the narration of Bukhaaree: 'but does away with blessing')."[3] The Prophet ﷺ said in another *Hadeeth*, "Beware of swearing frequently when doing business, for it first promotes the sale (of merchandise) but it then erases and destroys (blessings)."[4] So it is

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[1] *Muwattah Al-Imam Maalik*, chapter "All-Inclusive (Study of) Business Transactions" (2/685).

[2] *Sunan At-Tirmidhee*, the Book of Business Transactions (2/341, 342).

[3] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter "The Prohibition of Taking an Oath When Doing Business"; *Hadeeth* numbers: 1606, 1607.

[4] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter "The Prohibition of Taking an Oath When Doing Business"; *Hadeeth* numbers: 1606, 1607.

paradoxically true that a businessman who takes oaths both promotes the sale of his merchandise and destroys the blessings of his finances - which will make him ultimately lose more than he had gained through the sale of his merchandise. Allah ﷻ might decree for him to lose his wealth in a number of ways: either through theft, fire, drowning, robbery, and the myriad of other ways in which one can lose one's wealth.

The above-mentioned rules and manners certainly played an important role in drawing people to the marketplace of the Muslims, since everyone felt safe and assured that they would not be cheated, duped, or wronged when they did business there. Muslims were thus able to take control of Al-Madeenah, taking away from Jews that which they did best and valued most - business. For Muslims, good business practices became a part of their religion, so that a businessman had to have knowledge about just Islamic business practices. Highlighting this point, 'Umar ؓ said, "Let only those who have an understanding of the religion (i.e., of Islam) sell (merchandise) in our marketplace."

The Qur'an contains in it many Verses that discuss lawful and unlawful trading practices; for example, Allah ﷻ warned Muslims about an especially insidious form of cheating: rigging scales for one's benefit. In buying and selling, people relied - and they still do - on measurement: weight or volume. What some people would do is manipulate a scale so that, if they were selling something, they would give less of it than they were supposed to give. Allah ﷻ said:

﴿ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾﴾

"It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e., to act justly). And what can make you know that perhaps the Hour is close at hand?" (Qur'an 42: 17)

In another Chapter of the Qur'an, Allah ﷻ said:

﴿وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥۚ وَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَاۖ وَإِذَا قُلۡتُمۡ فَٱعۡدِلُواْ وَلَوۡ كَانَ ذَا قُرۡبَىٰۖ وَبِعَهۡدِ ٱللَّهِ أَوۡفُواْۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَذَكَّرُونَ ١٥٢﴾

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth evil if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember." (Qur'an 6: 152)

He ﷻ also said:

﴿وَأَوۡفُواْ ٱلۡكَيۡلَ إِذَا كِلۡتُمۡ وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلٗا ٣٥﴾

"And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end." (Qur'an 17: 35)

Allah ﷻ issued a severe warning to those who manipulate balances and scales for their own benefit, saying:

﴿وَيۡلٞ لِّلۡمُطَفِّفِينَ ١ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ٢ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ٣ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ٤ لِيَوۡمٍ عَظِيمٖ ٥﴾

"Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning). On a Great Day." (Qur'an 83: 1-5)

In fact, cheating in measurements and weights was one of the reasons why the People of Shu'aib were destroyed. Their ending is described in this Verse:

﴿كَأَن لَّمْ يَغْنَوْا فِيهَآ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ۝٩٥﴾

"As if they had never lived there! So away with Madyan (Midian)! As away with Thamood! (All these nations were destroyed)." (Qur'an 11: 95)

Knowing this Verse and hearing of the story of Shu'aib's people, the Companions ﷺ grasped the importance of being just and fair when they bought and sold goods in the marketplace. In all matters, they knew, deviance from Allah's religion leads to complete and utter destruction.

We have studied how, in the early stages of the Madanee era of the Prophet's biography, Islam dealt with the economic crisis that Muslims were experiencing. But that does not mean that legislations concerning worship (and other issues) ceased to be revealed; to the contrary, obligatory acts of worship were legislated during the first two years following the Prophet's arrival in Al-Madeenah. Among those acts of worship were *Zakaat* (obligatory charity), *Zakaat-Al-Fitr* (*Zakaat* that is paid before *'Eid* prayer after Ramadan), and fasting.

Some New Legislation

1) The Legislation of Fasting

During the second year of the Islamic calendar, in the month of Sha'baan, Allah ﷻ made fasting obligatory for Muslims, as He ﷻ had done for the people of previous nations; fasting also became one of the pillars of Islam. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝١٨٣﴾

"O you who believe! Observing As-Saum (the fasting) is

prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)." (Qur'an 2: 183)

Not only is Ramadan a month of fasting for Muslims, it is also the best of months, since it is the month during which the Qur'an was revealed. Allah ﷻ said:

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e., to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him." (Qur'an 2: 185)

The first of the two above-mentioned Verses clarifies the great fruit that is reaped by those who fast - *At-Taqwa* (piety, righteousness, fear of Allah ﷻ, etc.):

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

"That you may become Al-Muttaqoon."

For a Muslim, fasting - whether it is the fasting of Ramadan or of

any other month - is a period of training, during which one purifies one's soul, removes from it defects that tarnish it, and adorns oneself with noble characteristics.

Because fasting is so important to the upkeep and purification of a person's soul, the Prophet ﷺ exhorted people to fast not just during Ramadan, but during other months as well - although only Ramadan fasts are obligatory. Therefore, whenever a Muslim feels that his faith has weakened or that his heart has hardened, he can help himself to rectify those defects by fasting. And then, of course, there are the tremendous rewards for fasting that Muslims should try to achieve; the Prophet ﷺ said, "Whoever fasts a day in the way of Allah (i.e., for the sake of Allah ﷻ) Allah will separate his face from the Hellfire by a distance of seventy autumns."[1]

2) The Legislations of *Zakaat Al-Fitr*

In the same year that fasting was legislated for the month of Ramadan, Allah ﷻ legislated a special form of charity - *Zakaat Al-Fitr*, which is paid out once a year, and which is obligatory for (or on behalf of, since the head of the family pays for his children) all Muslims: free men and slaves, men and women, the young and the old. *Zakaat Al-Fitr* must be paid at the end of Ramadan or at least before *'Eid* prayer. The wisdom behind the legislation of *Zakaat Al-Fitr* is patent; 'Abdullah ibn 'Abbaas ﷺ said, "The Messenger of Allah ﷺ made *Zakaat Al-Fitr* obligatory, so that it can be purification for the faster from useless chatter and false speech, and so that the poor can eat. Whoever pays it before prayer (i.e., before *'Eid* prayer), then it is *Zakaat* (obligatory charity) that is accepted. And whoever pays it after prayer (i.e., after *'Eid* prayer), then it is voluntary charity like other forms of voluntary charity."[2] From this narration, it is clear that the

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[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter "The Superiority of Fasting in the Way of Allah"; *Hadeeth* number: 2840.

[2] *Abu Daawood*, the Book of *Zakaat*, chapter *Zakaat Al-Fitr*; *Hadeeth* number: 1609. Al-Albaanee declared it to be authentic in *Saheeh Abu Daawood*, with the same *Hadeeth* reference number.

wisdom behind the legislation of *Zakaat Al-Fitr* revolves around two issues:

a) When people fast in Ramadan, they are supposed to abstain not only from food and drink and sexual intercourse during the day, but also from all forms of falsehood and sins during both the day and the night. That being the case, people are still ever so prone to sinning, and Ramadan is no exception. Some people will speak falsehood, which most people do not avoid. *Zakaat Al-Fitr* was legislated to purify people from such mistakes, which they commit while they are fasting.

b) *'Eid* is a celebration for all Muslims; the happiness of that day should pervade all ranks of society. So on that day, the poor are saved from the humiliation of begging and asking people for help, which is the reason why food and not money is given and why only the poor are allowed to take from the proceeds of *Zakaat Al-Fitr*. Also, this wisdom is apparent when we consider how little the amount of food is that a person has to give: a small measurement of food from any of the staple foods that are found in the country one lives in.

3) *'Eid* Prayer

Also in the same year, the Prophet ﷺ led the people in *'Eid* prayer. He ﷺ went out with the people to the designated place of prayer, and all the while people were declaring the Oneness of Allah ﷻ, magnifying Him (by saying, *"Allahuakbar,"* Allah is the Greatest), and glorifying Him – thus showing thankfulness to Him for the many blessings He ﷻ bestowed upon them.

4) The Legislation of *Zakaat*

In the second year of the Islamic calendar, Allah ﷻ revealed the legislation of *Zakaat*, which is, of course, one of the pillars of Islam. It was made obligatory after Ramadan: First fasting was legislated, then *Zakaat Al-Fitr*, and then *Zakaat*.

It is important to note that *Zakaat* was first legislated during the Makkan phase of the Prophet's biography, but as with other

Islamic duties and laws, it was legislated in stages. During the Makkan era of the Prophet's biography, *Zakaat* was ordered in a general way, without guidelines and rules to govern its payment. The rich simply gave to the poor: They were not forced to pay *Zakaat;* instead they gave it from a sense of faith and a feeling of Islamic brotherhood towards their fellow believers.

Makkan Verses of the Qur'an encouraged Muslims to help the poor and the needy, sometimes directly and other times through the mention of a story or parable. In *Soorah Al-Mudatthir,* one of the first chapters of the Qur'an to be revealed, Allah ﷻ describes one of the events of the Hereafter, when the believers will ask the evildoers why they are being punished. One of the reasons they will mention is that they did not fulfill the rights of the poor and the needy, leaving them to go hungry and turning their backs on them when they knew that they needed help. Allah ﷻ said:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ
ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ
ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾﴾

"Every person is a pledge for what he has earned, except those on the Right, (i.e., the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimoon (polytheists, criminals, disbelievers, etc.), (and they will say to them): "What has caused you to enter Hell?" They will say : "We were not of those who used to offer their Salaat (prayers). Nor we used to feed the Al-Miskeen (the poor) ; and we used to talk of falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense." (Qur'an: 74: 38-46)

Allah ﷻ also related the story of the People of the Garden, who agreed among themselves to harvest their fruits during the night, in order to deprive the poor, who would customarily take some fruits for themselves on the day of harvest. For their greed and avarice, the People of the Garden were made to suffer immediate

punishment in this life. Allah ﷻ said:

﴿فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ (١٩) فَأَصْبَحَتْ كَٱلصَّرِيمِ (٢٠) فَتَنَادَوْا مُصْبِحِينَ
(٢١) أَنِ ٱغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ (٢٢) فَٱنطَلَقُوا وَهُمْ يَتَخَٰفَتُونَ (٢٣) أَن لَّا
يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ (٢٤) وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ (٢٥) فَلَمَّا رَأَوْهَا قَالُوٓا إِنَّا لَضَآلُّونَ
(٢٦) بَلْ نَحْنُ مَحْرُومُونَ (٢٧) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ (٢٨) قَالُوا سُبْحَٰنَ رَبِّنَآ
إِنَّا كُنَّا ظَٰلِمِينَ (٢٩) فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ (٣٠) قَالُوا يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ
(٣١) عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ (٣٢) كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْءَاخِرَةِ
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٣٣)﴾

"Then there passed by on the (garden something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke, saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying): "No Miskeen (poor man) shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray," (Then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you: why do you not say: In Sha Allah (if Allah will.)" they said: "Glory to Our Lord! Verily, we have been Zaalimoon (wrongdoers, etc.). Then they turned, one against another, in blaming. They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter). Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew." (Qur'an 68: 19-33)

Makkan Verses of the Qur'an did not stop short at simply

encouraging Muslims to help the poor; rather, they further made it clear that a believer is responsible both to help the poor and to encourage others to help the poor. Allah ﷻ) said about the one who is of the People of the Left (evildoers):

﴿خُذُوهُ فَغُلُّوهُ ۝٣٠ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ۝٣١ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ۝٣٢﴾

"(It will be said) : "Seize him and fetter him, Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!" (Qur'an 69: 30-32)

And why will he be punished so severely? Allah ﷻ mentions the reasons in the next two Verses:

﴿إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ۝٣٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝٣٤﴾

"Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of Al-Miskeen (the poor)." (Qur'an 69: 33, 34)

It was Verses like these that caused the hearts of the Companions ﷺ to quiver with fear and that made, for example, Abu Ad-Dardaa ﷺ say to his wife, "O Umm Ad-Dardaa! Verily Allah ﷻ has a chain that, from the day He ﷻ created the Hellfire until now, continues to boil in pots of Fire; and it will continue to do so until the day it is placed around the necks of people. Allah ﷻ has indeed saved us from half of it through us having faith in Allah, the Almighty; and so encourage people to give food to the poor, O mother of Ad-Dardaa (in order to further gain protection from that punishment)."[1]

As for Madanee Verses of the Qur'an, they were revealed after the Muslims became a strong and unified group, which had its own land, and which enjoyed autonomous rule. And so legislations took on a new shape, one that was appropriate to the new situation of Muslims. After having been general in their

[1] *Al-Amwaal* (pg. 35) and *Fiqhuz-Zakaat* (1/70).

implications, legislations became more specific, with detailed rules and guidelines to govern their application. Certain deeds that were only encouraged in Makkah became obligatory in Al-Madeenah. And much legislation, after having been left to the consciences of individual Muslims, became enforced by the Muslim leadership and government. All of the above-mentioned changes applied to the payment of *Zakaat*. During the Madanee era of the Prophet's biography, the kind of wealth one had to have had in order for *Zakaat* to be obligatory upon him, was specified; the conditions based upon which *Zakaat* became obligatory upon an individual, were clarified; how much *Zakaat* each person had to give was specified; and how *Zakaat* money was supposed to be spent was also clarified. And in Al-Madeenah, the Messenger of Allah ﷺ made it clear that *Zakaat* is one of the five pillars of Islam.

When Muslims applied this pillar of Islam - for considering the desperate conditions of many poor Muslims today, it is obvious that many Muslims do not apply this pillar - both the individual (the giver and recipient of *Zakaat*) and society reaped many great benefits.

Some of the Benefits of *Zakaat* and Some of the Effects that Giving *Zakaat* have on the Individual and Society

a) Protection from Miserliness and Covetousness

Allah ﷻ said:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾﴾

"And those who, before them, had homes (in Al-Madeenah) and had adopted the faith, - love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them

(emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

b) Increasing One's Wealth

Allah ﷻ said:

﴿قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾﴾

"Say: "Truly, my Lord enlarges the provision for whom He will of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (Qur'an 34: 39)

And Allah ﷻ said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ﴿٧﴾﴾

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e., disbelievers), verily! My Punishment is indeed severe." (Qur'an 14: 7)

And Allah ﷻ said in yet another Verse:

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾

"Allah will destroy Riba (usury) and will give increase for Sadaqaat (deeds of charity, alms, etc.). And Allah likes not the disbelievers, sinners." (Qur'an 2: 276)

The Prophet ﷺ said, "Charity does not decrease from (a person's) wealth."[1] He ﷺ said in another *Hadeeth*, "Every day that

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[1] *Saheeh Muslim*, the Book of Piety and Joining Ties of Relations, chapter "It Being Recommended to Forgive and to Be Humble; *Hadeeth* number: 2588.

(Allah's) slaves wake up to, two angels descend, and one of them says, 'O Allah, give to the one who spends (charity) that which replaces (what he spent).' And the other says, 'O Allah, give ruin (i.e., inflict ruin or loss) to the one who holds back (his wealth, without giving it for charity).'"[1] And so by giving charity, a Muslim not only protects himself from the vile characteristic of miserliness, but also stands to gain both spiritually (through an increase in faith) and financially (through an increase in wealth).

c) Achieving Safety and Peace Both in this World and in the Hereafter

Allah ﷻ says:

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve." (Qur'an 2: 274)

d) Bringing the Rich and Poor closer Together

When all of the rich members of society pay *Zakaat* (and voluntary charity), a sense of peace pervades society, with the individuals of society knowing, that together, they are like a single body. The Prophet ﷺ said, "The example of the believers in their mutual love, mercy, and compassion is the example of a single body: If a part (or limb) of it becomes sick, the rest of the (parts of the) body call to one another (to share in the sickness) with sleeplessness and fever."[2]

In the early generations of Islam, when everyone who was supposed to pay *Zakaat* actually did pay it and when *Zakaat* funds were given to worthy recipients and causes, Muslims lived in peace and comfort. Consider, for example, the caliphate of 'Umar

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[1] *Saheeh Bukhaaree*, the Book of *Zakaat*; *Hadeeth* number: 1442.

[2] *Saheeh Muslim* (2586).

ibn 'Abdul-'Azeez (may Allah be pleased with him), which did not even last for three years, but which was an era of great prosperity. People gave charity, and so everyone prospered, to the degree that people couldn't find anyone that would accept charity from them. Wanting to give charity, they were then left with no choice but to purchase slaves and to then free them for the sake of Allah ﷻ. Not even the rich nations of today - a day and age during which wealth has greatly increased - can claim to have gotten rid of poverty in their lands. In fact, even in the richest countries one finds numerous poor people who are forced to live in the streets. That prosperity for all was achieved 14 centuries ago, when the means of gaining wealth was not nearly as easy as it is today, points to the greatness of Islam and to the mercy and compassion of its teachings.

5) His Marriage to 'Aishah ؓ

The contract of the Messenger of Allah's marriage to 'Aishah ؓ was finalized when the latter was six years old, when Khadeejah ؓ had already died. The Prophet ﷺ then consummated the marriage in Al-Madeenah, when 'Aishah ؓ was nine years old, in the month of Shawwaal, during the first year of the Islamic calendar.

Many great events took place throughout the Prophet's life - the building and governing of a new country, many fierce battles, the spread of Islam throughout Arabia, and so on. But such events did not stand in the way of or hinder the married lives of the Messenger of Allah ﷺ and his Companions ؓ; to the contrary, people married in abundance, not forgetting about their sexual needs and the need to propagate the human race, just as people do not forget to eat or drink. This is because Islam is a religion that is in harmony with the innate nature of man and with the reality of man's needs. In fact, marriage was an important component of establishing a Muslim society.

When the Messenger of Allah ﷺ consummated his marriage to 'Aishah ؓ, he ﷺ was in his fifty-fourth year. When that age is

mentioned, some of the things that come to a person's mind are feebleness, helplessness – and a personality that is 'old.' To be sure, the passing of years is, in general, a yardstick by which we measure a person's age; but the true yardstick measures the level of a person's energy, vitality, and activeness; and his ability to act. We see the truth of this principle everyday, such as when we see a person who is thirty years old, but whose hair has turned white, whose shoulders droop, who looks wan and enervated, and who, based on these and others signs – looks like he is in his fifties. Then we see another man who, though he is fifty-years old, has the energy and vigor and looks of a thirty-year old.

In this regard, the Prophet ﷺ was truly unique: Although he ﷺ was in his fifties, he looked as if he were in the prime of his youth - in terms of his energy, determination, manliness, and activeness. There are various proofs from his life that establish this fact:

a) When the Messenger of Allah ﷺ was presenting himself to various tribes while still in Al-Madeenah, he ﷺ passed by the tribe of Banu 'Aamir ibn Sa'sa'ah. One of their men, Baiharah ibn Firaas, said, "By Allah, were I to take this young man from the Quraish, I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs."[1] We notice the following from this saying of Buhairah:

   He described the Prophet ﷺ using the words 'young man,' which is probably what he imagined the Prophet ﷺ to be based on his looks, his vigor, and his energy.

   His saying, "I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs," describes what he noticed from the personality of the Messenger ﷺ, in terms of his determination and vigor, which not all of the Arabs united together could withstand. This was Buhairah's assessment of the Prophet ﷺ, who was fifty years old at the time.

b) When the Messenger of Allah ﷺ was migrating to Al-

[1] Refer to *Seerah Ibn Hishaam* (1/424).

Madeenah, yet another person commented on his youthfulness. Bukhaaree related in his *Saheeh* compilation that Anas ﷺ said, "When the Prophet of Allah ﷺ approached Al-Madeenah, he had Abu Bakr ﷺ riding behind him (on his mount). And Abu Bakr ﷺ was a well-known old man, while the Prophet of Allah ﷺ was a young man who was not well-known. A man would meet Abu Bakr ﷺ and say, 'O Abu Bakr, who is this man that is with you?' He would say, 'This man guides me to the way.' One would think that he literally meant the way (the pathways or roads), but what he really meant was the path to goodness."[1] This was an interesting comment on the part of Anas ﷺ, for he ﷺ describes the Prophet ﷺ as being young and Abu Bakr ﷺ as being old, even though the former was older than the latter. Clearly, therefore, Abu Bakr ﷺ looked his real age, for he ﷺ was in fact an old man; meanwhile, the Prophet ﷺ looked young, for the signs of agedness did not appear on his face or in his demeanour.

We can therefore correctly conclude that the difference in age between the Prophet ﷺ and 'Aishah ﷺ was not as great as it might seem at first blush. Young as he ﷺ was in terms of his vigor, the Prophet ﷺ would run races against 'Aishah ﷺ; of the two races that are related in the books of *Hadeeth*, 'Aishah ﷺ won the first race, and the Prophet ﷺ won the second one, which took place some time after the first one. Upon winning it, the Prophet ﷺ said, "This one for that one (i.e., we are even, since we have both won one race each)."[2] Similar examples from the Prophet's life, which point to his energy and vigor, are many indeed.

The Prophet ﷺ married 'Aishah ﷺ in the early part of the Madanee period of his biography – the period that was filled with the revelation of Islamic legislations and laws. Now, to be sure, the average individual spends a great percentage of his life at

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[1] *Saheeh Bukhaaree*, the Book of the *Ansaar's* Merits, chapter 'The Migration of the Prophet ﷺ and His Companions ﷺ to Al-Madeenah"; *Hadeeth* number: 3911.

[2] Related by Ahmad, Abu Daawood, An-Nasaaee, and Ibn Maajah, with an authentic chain.

home, in the company of his family. That being the case, it was necessary for someone to relate news about the Prophet's private, family life, so that the community at large could learn about how they are supposed behave with their families. Since the Companions ﷺ of course could not observe the Prophet ﷺ as he ﷺ was interacting with his wives, it was the job of 'Aishah ﷺ in particular and of the Prophet's other wives in general to convey news about his personal life to the Muslim population at large. It was personal in that only his wives witnessed his interaction with them within their homes, but at the same token it was public in that Muslims are commanded to follow the example of the Prophet ﷺ in all aspects of their lives - including their personal, family lives. With intelligence and understanding, 'Aishah ﷺ was able to fulfill her role in this regard. When one takes a passing look at the books of *Hadeeth* and *Seerah,* one gains a true appreciation of the important role that 'Aishah ﷺ played in preserving and disseminating Islamic knowledge. One factor that helped her to teach Muslims about the life of the Prophet ﷺ is that Allah ﷻ decreed for her ﷺ to remain alive for about fifty years after the death of the Messenger of Allah ﷺ. During that period of time, she ﷺ strove to convey to people the knowledge that she ﷺ had memorized from the Messenger of Allah ﷺ. May Allah be pleased with her and with all of the Prophet's wives - the Mothers of the Believers.

The Greater Battle Of Badr

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The Period That Preceded The Battle

News reached the Muslims about a very large Makkan trading caravan that was headed northwards towards Ash-Sham (Syria and surrounding regions) and that was travelling with a large quantity of wealth and merchandise. The caravan was headed by Abu Sufyaan and was guarded by thirty-four men. Seeing an opportunity of getting back at lease part of what the Quraish had stolen from the Muslims, the Prophet ﷺ sent a man named Basbas ibn 'Amr[1] ﷺ to gather information about the caravan[2] . When Basbas returned with sure news of the caravan, the Messenger of Allah ﷺ exhorted his Companions ﷺ to accompany him in order to go out and overtake the caravan. He ﷺ said to them, "This is the caravan of the Quraish (coming), and in it is their wealth, so go out to it, and perhaps Allah ﷻ will grant it to you as booty."[3] The Prophet ﷺ then left Al-Madeenah on the twelfth of Ramadan, in the year 2 H.

When the Prophet ﷺ left Al-Madeenah, he had no intention of fighting a battle; after all, even if skirmishes were going to occur,

[1] In the narration of Muslim, his name is recorded as "Busaisah" (1901). In his commentary of this *Hadeeth*, An-Nawawee said, "In all copies (of the compilation), his name is written thus; however, it is known that his name is recorded as being 'Basbas' in the books of *Seerah*. It is entirely plausible that one of the two names is his actual name and that the other is his nickname."

[2] *Saheeh Muslim* (1901).

[3] *Seerah Ibn Hishaam* (2/61), with an authentic chain that goes back to Ibn 'Abbaas ﷺ.

those skirmishes could hardly be called a battle since the Prophet ﷺ had with him more than three-hundred men, while the caravan was guarded by only thirty-four men – men who would certainly surrender when they realized that they were outnumbered more than nine-to-one.

The Muslims of Al-Madeenah and the polytheists of Makkah were in a state of war, and in war both the wealth and blood of enemies are lawful, but even more so in this instance, since the Muslims knew that the wealth that the *Qurashee* men were carrying with them towards Ash-Sham was wealth that belonged to *Muhaajiroon* Muslims. As I mentioned earlier on in this work, when the Muslims of Makkah left to migrate to Al-Madeenah, they left, for the most part, in a hurry, afraid of being captured by the Quraish, returned to Makkah, and then tortured for trying to escape. And so the vast majority of them left their wealth behind in Makkah, and even if some of them took part of their wealth with them, they could not take along their properties and houses. What the Quraish then did was truly vile and reprehensible: they wrongly seized all of the wealth that the Muslims left behind, claiming it for themselves. So it was not just a matter of war – which it partly was – but it was also a matter of getting back some of the wealth that was unjustly taken away from the *Muhaajiroon*.

When he ﷺ set out for Badr, the Messenger of Allah ﷺ charged 'Abdullah ibn Umm Maktoom with the duty of leading Muslims in prayer in Al-Madeenah during his absence. Later on during the expedition, when he ﷺ had reached Ar-Rauhaa, the Prophet ﷺ sent Abu Lubaabah ؓ back to Al-Madeenah, appointing him as its temporary governor.[1] The Prophet ﷺ also sent two of his Companions ؓ ahead to act as scouts and to bring back news about the caravan; they went and later returned, informing the Prophet ﷺ about what they saw.[2]

As for the Prophet's army, even authentic sources differ slightly over the number of Companions ؓ that accompanied the Prophet

[1] *Al-Bidaayah Wan-Nihaayah* (3/260) and the *Al-Mustadrik of Al-Haakim* (3/632).

[2] *At-Tabaqaat* by Ibn Sa'd, with an authentic chain (2/42).

ﷺ on his expedition to Badr. Bukhaaree mentioned that they were three hundred and *Bid'a'* (*Bid'a'* means any number from three to ten, so it is a word used to express an approximation) men;[1] Muslim was more explicit, saying that they were three-hundred and nineteen men.[2] Meanwhile, other sources mentioned the names of three-hundred and forty Companions ﷸ that participated in the Battle of Badr.[3]

The Muslim contingent that was headed for Badr in no way represented the full military potential of Al-Madeenah. Many Muslims remained behind in Al-Madeenah, since the purpose of the expedition was only to confront and overtake the Makkan trading caravan that was headed by Abu Sufyaan. The Muslims did not know that the expedition was going to end in a full-scale battle against the army of the Quraish, which consisted of one-thousand fighters, two-hundred horses that rode alongside their camels, and even female singers that accompanied the soldiers in order to give them encouragement and to sing songs in which they satirized the Prophet ﷺ and his Companions ﷸ. Meanwhile, the Muslims had with them only two horses and only seventy camels, a shortage that made it necessary for them to take turns riding the camels on their way to Badr.

Some Events That Took Place On The Way To Badr

1) Al-Baraa ibn 'Aazib ﷸ and ibn 'Umar ﷸ were sent back because they were too young to fight

On their way to reaching Abu Sufyaan's trading caravan, the Muslims made came at Buyoot As-Suqyaa, which is situated just outside of Al-Madeenah. There the Prophet ﷺ examined the men

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Number of Companions ﷸ that Went to Badr"; *Hadeeth* numbers: 3957 and 3958.

[2] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter 'Help from the Angels During the Battle of Badr, and the Permissibility of Taking Booty"; *Hadeeth* number: 1763.

[3] *Al-Bidaayah Wan-Nihaayah* (3/314), *At-Tabaqaat*, and Khaleefah ibn Khayyaat.

who had come out with him, and he ﷺ ordered sent back those among them who were not capable of fighting if the need arose to fight the members of Quraish's caravan. On these grounds, the Prophet ﷺ sent back Al-Baraa ibn 'Aazib رضي الله عنه and 'Abdullah ibn 'Umar رضي الله عنه, who were both too young to fight. They had originally left with the Muslim contingent with the sincere intention of fighting alongside their Muslim brothers.

2) "Return, for I will not take help from a polytheist"

'Aishah رضي الله عنها said, "The Messenger of Allah ﷺ set out just before Badr, and when he ﷺ reached Harratul-Wabrah, he ﷺ was met by a man who was well-known for his bravery and courage. The Companions رضي الله عنهم of the Messenger of Allah ﷺ were extremely pleased when they saw him. When the man came upon him, he said to the Messenger of Allah ﷺ, 'I have come to follow you and to gain spoils alongside you.' The Messenger of Allah ﷺ asked, 'You believe in Allah and His Messenger?' The man said, 'No,' to which the Prophet ﷺ replied, 'So return, for I will not take help from a polytheist.' The Prophet ﷺ continued on his way, until we reached Ash-Shajarah, when the man came upon him (again) and said words similar to the ones he spoke the first time. The Prophet ﷺ also gave a response similar to the one he ﷺ gave the first time. The man returned but then again caught up with the Prophet ﷺ at Al-Baidaa. The Prophet ﷺ repeated the question he asked the first time: 'You believe in Allah and His Messenger?' The man said, 'Yes.' And so the Messenger of Allah ﷺ said, 'Then proceed forward (with us).'"[1]

3) The Prophet ﷺ shared in the hardships of his Companions رضي الله عنهم

Ibn Mas'ood رضي الله عنه said, "On the Day of Badr, we were three for each camel (i.e., for every camel, three men had to take turns riding it). Abu Lubaabah رضي الله عنه and 'Alee ibn Abee Taalib رضي الله عنه were the (riding)

[1] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter "It Being Disliked to Take Help from a Disbeliever in Battle"; *Hadeeth* number: 1817.

Companions of the Messenger of Allah ﷺ.They said (to him), 'Let us walk, so that you can ride.' He ﷺ answered, 'You both are not stronger than me, nor am I in less need of reward (from Allah ﷻ) than you both are.'"[1]

The Decision In Makkah To Confront The Muslims At Badr

News reached Abu Sufyaan about the departure of the Prophet ﷺ and his Companions ﷺ from Al-Madeenah and their intention to overtake his caravan. He took two immediate steps to ward off danger: First, he changed course, no longer travelling through the middle of the desert, but along the pathways of the seashore; second, he sent Damdam ibn 'Amr Al-Ghafaaree to the Quraish, to alert them to the imminent danger that threatened his life and the lives of his companions and, more to the point, their wealth. Abu Sufyaan remained vigilant and careful, gathering as much news about the movements of the Muslims as he possibly could. The task of gathering intelligence he entrusted to no one; rather, he himself went to Badr to ask if anyone had been there. The people that were there answered, "No, except for two men." Those two men were the advance scouts of the Prophet ﷺ. Abu Sufyaan asked to be shown where the two men had stopped with their riding camels, and when he was shown the spot, he picked up pieces of dung from the ground and crushed them, finding the pits of dates scattered throughout the dung. He then said, "This, by Allah, is the feed of Yathrib (i.e., of Al-Madeenah)." He said this because no where else in Arabia were dates grown in such abundance that people fed them to their livestock animals. And in this manner, Abu Sufyaan came to know about the movements of his enemy and about their advance scouts. As a result, he came to realize the true imminence of the threat to his caravan and the dire necessity to both flee from the area and to send for help from the people of Makkah.

[1] Refer to *Al-Musnad* (1/411) (3901). Shaikh Ahmad Shaakir (may Allah have mercy on him) declared this narration to be authentic.

When the leaders of the Quraish learned of the events that were taking place near Badr, they became furious, for never before in Arabia had anyone dared to pose a threat to their caravans. They knew, therefore, that if the Muslims were to succeed in overtaking their caravan, the status of the Quraish within Arabia would certainly suffer a sharp blow. Therefore, they set out towards Badr, taking with them all of the military resources - men, weapons, horses, camels - that they had at their disposal.

What made the situation of Abu Sufyaan all the more dramatic in the eyes of the Quraish was the manner in which Damdam ibn 'Amr Al-Ghafaaree came to them. Before entering Makkah, Damdam cut off the nose of his camel, ripped his shirt from both the front and the back [and smeared blood over himself (it seems as if this is intended implicitly by the narration, and Allah knows best)]. He entered Makkah and called out as loudly as he was able to, "O people of the Quraish, the caravan, the caravan! Your wealth that is with Abu Sufyaan! Muhammad and his Companions are trying to overtake it, and I do not think that you can reach there (on time). Help! Help!"[1]

When Abu Sufyaan reached Al-Juhfah and finally became certain that he had escaped from the Muslims and that his caravan was safe, he sent word of the good news to the Quraish. In his message, he asked them to return to Makkah. When his message reached them, Quraish's leaders became sharply divided over the matter, with most of them insisting that they continue on course towards Badr, in order to teach the Muslims a lesson and to ensure future safe passage for their trading caravans. They also wanted to make an impression upon other tribes: That they were strong, determined, and powerful enough to take on any enemy within the Arabian Peninsula. The Banu Zuhrah clansmen were the sole dissenters, being of the view that they should return to Makkah. Banu 'Adee, it should be noted, did not come out with the Quraish in the first place. And so while the children of Zuhrah returned to Makkah, the majority of Quraish's forces continued to march towards Badr.

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/221).

The Prophet ﷺ Consults His Companions ؓ

Upon being told that Quraish's caravan had escaped and was beyond his reach and that the leaders of Makkah were bent on fighting him and his Companions ؓ, the Messenger of Allah ﷺ took counsel from his Companions ؓ. Since the Muslims had not left Al-Madeenah to fight a war, and since they had consequently not made adequate preparations for war, some Companions ؓ expressed their discomfort with the idea of fighting the Quraish. They tried to convince the Prophet ﷺ to accept their view, and their situation, as well as the general situation of the Muslims, is described in the following Verses of the Qur'an:

﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ٥ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ٦ وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧ لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨﴾

> *"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it; Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it."* (Qur'an 8: 5-8)

The leaders of the *Muhaajiroon,* however, agreed that they should proceed forward to meet the enemy. And in this regard, Al-Miqdaad ibn Al-Aswad ؓ displayed an extraordinary degree of

steadfastness. 'Abdullah ibn Mas'ood ﷺ said, "I witnessed something from Al-Miqdaad ibn Al-Aswad that made me more desirous of being his companion than of having anything else in comparison (here, exaggeration is used to emphasize the significance of Al-Miqdaad's positive attitude and contribution to the tense situation). He went to the Prophet ﷺ as he was supplicating against the polytheists, and he ﷺ said, 'We do not say as the people of Moosa said: Go, you and your Lord, and both of you fight. Rather, we will fight from your right, from your left, from before you and behind you.' I then saw that his words pleased the Prophet ﷺ and made his face glow (with happiness)."[1]

After this occurred, the Messenger of Allah ﷺ said, "Give me your counsel, O people." With these words, it was as if the Prophet ﷺ was asking for counsel from the *Ansaar*, for the *Muhaajiroon* had already expressed their view in the matter. Also, the *Ansaar* represented the majority of the military contingent, and they were not, based on the apparent terms of the Second Pledge of Al-'Aqabah obligated to protect the Messenger of Allah ﷺ outside of Al-Madeenah. The bearer of the *Ansaar's* banner, Sa'd ibn Mu'aad ﷺ, realized that the Prophet ﷺ wanted to hear from the *Ansaar*, and so he said, "By Allah, it is as if you want us (to speak our minds), O Messenger of Allah?" The Prophet ﷺ said, "Yes." Sa'd ﷺ said, "We have indeed had faith in you and believed in you. We have bore witness to the fact that what you have come with is the truth. And based upon that, we have given you our covenants and pledges to listen and obey. So go forward, O Messenger of Allah, to that which you have intended, for we are with you. And by the One Who has sent you with the truth, were you to cross this sea, we would have crossed it with you, and not a single man among us would have remained behind. And we do not dislike for you to meet the enemy with us tomorrow. Indeed, we are patient in war and true when we meet (our enemy) in battle. Perhaps Allah will show you from us that

[1] *Saheeh Bukhaaree* (3952).

which will be the delight of your eye. So travel onward, upon the blessing of Allah."[1] To be sure, these words of Sa'd ﷺ had the twofold effect of encouraging the Messenger of Allah ﷺ and motivating the Companions ﷺ to fight. Also, in this instance, as in many other instances, the Prophet ﷺ showed the importance of mutual consultation in all matters in general, and in matters that pertain to war in particular.

Advancing Towards The Enemy And Gathering Intelligence About Them

After witnessing the sincerity and high level of obedience of his Companions ﷺ, the Prophet ﷺ gave the white banner of his army to Mus'ab ibn 'Umair ﷺ and the two black banners to Sa'd ibn Mu'aadh ﷺ and 'Alee ibn Abee Taalib ﷺ respectively. And he ﷺ placed Qais ibn Abee Sa'sa'ah ﷺ at the back of his army.

The Prophet ﷺ set out with Abu Bakr ﷺ, seeking to gather intelligence about the Quraish. As they were patrolling the area, they came across an old Arab man. The Messenger of Allah ﷺ asked him about Quraish's army, about Muhammad ﷺ and his Companions ﷺ, and about the news he heard concerning both groups. The old man said, "I will not tell you until you first tell me who you are from?" The Messenger of Allah ﷺ said, "When you inform us (about what I asked), we will inform you (about what you asked)." The old man said, "So is it a trade (of information), this for that?" The Prophet ﷺ said, "Yes." The old man said, "It has indeed reached me that Muhammad ﷺ and his Companions ﷺ have left (Al-Madeenah) on such and such day. And if the one who informed me about that was truthful, then they are today in such and such place," which in fact is where the Muslim army was on that day. "And it has reached me that the Quraish have left (Makkah) on such and such day. And if the one who informed me thereof was truthful, then today they are in such and such

[1] Related by *Ibn Hishaam* with this wording in "*Isteethaaq Ar-Rasool Min-Amril-Ansaar.*" This *Hadeeth,* with a similar wording, is related in *Saheeh Muslim* (1779).

place," which in fact was where the army of the polytheists was on that day. The old man then said, "I have informed you about what you wanted to know, so now you tell me who are you from?" The Messenger of Allah ﷺ simply replied, "We are from water," after which he ﷺ and Abu Bakr ؓ forthwith left the old man, who remained where he was, confused, saying to himself, "From the water of Iraq?"[1]

On that very same night, the Messenger of Allah ﷺ sent a group of Companions ؓ - among whom were 'Alee ibn Abee Taalib ؓ, Az-Zubair ibn Al-'Awaam ؓ, and Sa'd ibn Abee Waqqaas ؓ - to the wells of Badr, instructing them to gather information about Quraish's army. There the unit of Muslims found two young men who were collecting water for the army of the polytheists. The members of the unit apprehended the two young men and took them back to the Messenger of Allah ﷺ, who ﷺ said to them, "Inform me about the army of the Quraish." They said, "They are, indeed, behind this hill, which you see at Al-'Udwatul-Quswaa" The Prophet ﷺ asked them, "How many are they?" They answered, "They are many." He ﷺ asked, "How many are they in number?" They answered, "We do not know." The Prophet ﷺ asked, "How many (camels) do they slaughter every day (to feed their army)?" They said, "One day, nine, and one day, ten." The Messenger of Allah ﷺ said, "They number somewhere between nine-hundred and one-thousand (men)," after which he ﷺ said, "Who do they have with them from Quraish's nobles?" They then mentioned 'Utbah and Shaibah, the two sons of Rabee'ah; Abu Jahl; 'Umayyah ibn Khalaf, and a number of other nobles from the Quraish. The Messenger of Allah ﷺ then approached his Companions ؓ and said, "Here is Makkah, tossing out to you its most precious members."[2]

At the same time as the Prophet ﷺ was eager to learn more about

[1] Refer to *Seerah Ibn Hishaam* (2/228).

[2] *As-Seerah Ibn Hishaam,* chapter "The Messenger ﷺ and Abu Bakr ؓ Gather Intelligence About the Quraish." This *Hadeeth* is related with a similar wording in *Saheeh Muslim,* the Book of *Jihaad* and *As-Siyar,* chapter "The Battle of Badr"; *Hadeeth* number: 1779.

the enemy, he ﷺ was careful to keep information about his own army and its whereabouts a secret. The principle of secrecy during war is pointed to in the following Verse:

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَـٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitaan (Satan), save a few of you." (Qur'an 4: 83)

Not just in the Battle of Badr, but in all battles, the Messenger of Allah ﷺ adhered to the principle of secrecy, so as to avoid having sensitive information fall into the hands of the enemy. Ka'ab ibn Maalik said, "Whenever the Messenger of Allah ﷺ intended to go out on a military expedition, he ﷺ disguised his true intentions with the ostensible display of doing something else (or heading towards somewhere else)."[1] Regarding the Battle of Badr in particular, the Prophet's adherence to secrecy can be discerned from a number of his actions:

1) Upon meeting the old man, the Prophet ﷺ asked him about Muhammad ﷺ and his army, and about the Quraish and their army, so as to not give away his identity.

2) When he ﷺ answered the old man, the Prophet ﷺ at once spoke the truth and avoided giving away his identity, saying, "We are from water." Then without giving the old man the opportunity to ask him to explain his answer, the Prophet ﷺ left him immediately.

3) On the day of Badr – as is related by 'Aishah – the Prophet ﷺ

[1] *Saheeh Bukhaaree* (2947 and 2948).

ordered for the bells on their camels' necks to be cut off.[1]

4) When he ﷺ was leaving for Badr, the Prophet ﷺ gave no indication of the direction towards which he ﷺ was heading; he ﷺ simply said, "Indeed, we have something to pursue, so whosoever has his mount present (and available for riding), then let him ride with us."[2]

The Counsel Of Al-Hubaab Ibn Al-Mundhir ؓ At Badr

Once he had gathered sufficient information about the enemy, the Prophet ﷺ led his Companions ؓ to a quick march towards Badr, with the intention of beating the Quraish to Badr, thus preventing them from taking control of its wells. Upon arriving at Badr – and the Muslims did manage to arrive there prior to the arrival of the polytheists – the Prophet ﷺ made camp at the nearest source of water to them, which was the furthest source of water from the Quraish. Here, Al-Hubaab ibn Al-Mundhir ؓ stood up and said, "O Messenger of Allah, concerning this particular spot (where we are making camp), is it a spot concerning which Allah sent down revelation to you, so that we may not advance from it or go behind it? Or is it (i.e., the choosing of this spot to make camp) based on opinion, warfare, and strategy?" The Prophet ﷺ answered, "Rather, it is (based on) opinion, warfare, and strategy (and not on revelation)." Al-Hubaab ؓ said, "O Messenger of Allah, then indeed, this is not the (right) place. Rise with the people, O Messenger of Allah, until we reach the water (i.e., the well) that is closest to the people (i.e., to the army of the polytheists); there we should make camp and destroy all of the wells that are behind it. Then we should build a basin over it (over that well) and fill it with water. Then we will fight the people (the enemy), and we will drink

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[1] Refer to *Marwiyyaat Ghazwatu Badr* by Ahmad Muhammad Baawazeer (pg. 100); also refer to *Al-Musnad* (6/150), to *Hadeeth* number: 25166.

[2] *Saheeh Muslim*, the Book of Leadership, chapter "Confirmation of Paradise Being Achieved by the Martyr"; *Hadeeth* number: 1901.

(water), and they will not drink (water)." The Prophet ﷺ approved of Al-Hubaab's counsel and led his army to the well that was nearest to the enemy. There they made camp and built basins; also, as per the counsel of Al-Hubaab ؓ, they destroyed all other wells.

In this story, a wonderful precedent is set for Muslims of all generations, for during the Prophet's lifetime, anyone, regardless of his ranking or status, was able to give his opinion, even regarding the most dangerous of situations. The Prophet ﷺ trained his Companions ؓ to feel free to express their views, which enabled him to benefit not merely from the minds of a few counselors or strategists but from the minds of many intelligent and rightly-guided people. At times, good counsel came not from the most prominent of Companions ؓ, but from those Companions ؓ who were lesser known; regardless of their standing, they expressed their views and found an attentive ear in the Prophet ﷺ.

But even though the Companions ؓ realized that they were free to express their views, they knew their places, they showed good manners, and they did not overstep the boundaries of what is fitting for a Muslim to say. Here we have Al-Hubaab ؓ ready to suggest the strategically best place to make camp, but waiting first to make sure that the choosing of the original spot did not occur through revelation. For had Allah ﷻ commanded the Prophet ﷺ and Muslims to make camp at the first spot, Al-Hubaab ؓ and the rest of the Companions ؓ knew that, regardless of what seemed best to them, their job was simply to obey the command of Allah ﷻ and thus reap the fruits of obedience to Allah ﷻ and His Messenger ﷺ. So the Companions ؓ knew that they had the freedom to express their views, so long as their views did not run contrary to the commands of Allah ﷻ and His Messenger ﷺ. In short, the Companions ؓ, trained by the best teacher mankind has ever seen, knew when and how to speak to their leader ﷺ. And thus the leader-follower relationship was completely harmonious, with the leader – the Prophet ﷺ – benefiting from the ideas and counsels of his followers and with them knowing the right time and situation to express their views.

A Qur'anic Description Of The Departure Of The Polytheists From Makkah

Allah ﷻ said:

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾﴾

"And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah, and Allah is Muhitun (encircling and thoroughly comprehending) all that they do." (Qur'an 8: 47)

In this Verse, Allah ﷻ forbade Muslims from resembling those polytheists who left Makkah and who possessed three vile characteristics. The first was that they were boastful (*Bataran*); the second was that they didn't act sincerely, but instead acted to show off to others; and the third was that they hindered men from the Path of Allah, which meant that they hindered men from embracing Allah's religion and from practicing it. From the perspective of the language of this Verse, Imam Ar-Raazee mentioned an interesting point: When Allah ﷻ referred to the arrogance of the polytheists and their desire to show off to others, He ﷻ used nouns, which indicates that, by their very nature, they had always been arrogant, self-conceited, and boastful. Then Allah ﷻ used a verb to describe how they hindered people from the Path of Allah, which indicates that it had not always been a part of their nature, but was something new that manifested itself with the advent of the Messenger of Allah's Prophethood. For, 'so-and-so is arrogant' means that arrogance is a part of his nature, but 'so-and-so is acting arrogantly' refers to how he is acting at that moment and not to a characteristic that is deeply ingrained in his character. And Allah ﷻ knows best.[1]

In his explanation of the above-mentioned Verse, Imam Al-Qurtubee said, "When Abu Jahl and his companions left for Badr in order to give support to their caravan, they took along with

[1] Refer to *Tafseer Ar-Raazee* (15/173).

them female singers and wind instruments. Then, when they reached Al-Juhfah, a man named Khufaaf Al-Kinaanee – who was a friend of Abu Jahl – sent gifts to him (to Abu Jahl) in the hands of one of his sons, sending the message, 'If you want, I will provide you with men (to fight alongside you).' Abu Jahl said (in his return message), 'If we are going to fight Allah, as Muhammad claims, then by Allah, we have neither strength nor power to overcome Allah. But if we are fighting people, then by Allah, we have the strength to overcome people. By Allah, we will not return from fighting against Muhammad until we pass through Badr, where we will drink alcohol and have female singers play instruments for us. For indeed, Badr is one of the holiday spots of Arabs and one of their marketplaces; we want, therefore, that they should hear about our having come out (from Makkah), and that they should consequently fear us until the end of time.' (As Abu Jahl said,) they did in fact pass through Badr, but the events that took place there, in terms of their destruction, occurred (instead of what Abu Jahl had predicted would take place)."

The Attitude Of Polytheists When They Arrived At Badr

Allah ﷻ said about the polytheists:

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾﴾

"(O disbelievers) if you ask for judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers." (Qur'an 8: 19)

Imam Ahmad related from 'Abdullah ibn Tha'labah that Abu Jahl said the following words about the Prophet ﷺ when he arrived at Badr: "O Allah, here is the one who breaks ties of family relationship more so than anyone else among us. And he has come with that which was not known before (i.e., Islam), so

destroy him this morning." The narrator then said, "And that was the judgment that was asked for (and that was referred to in the above-mentioned Verse)." In the above-mentioned Verse, the word judgment is used to translate *Al-Fath,* but *Al-Fath* literally means victory. Therefore, Abu Jahl was invoking Allah ﷻ to grant him victory over the Muslims. Allah ﷻ said, "Now has victory ('the judgment,' according to the above-mentioned translation from the Noble Qur'an) come to you." Allah ﷻ said these words to mock and ridicule the polytheists, since it was destruction and not victory that was meted out to them on the Day of Badr.

Minus the presence of the Banu Zuhrah clan, the Quraish finally made their way to Badr; nonetheless, they were still plagued by internal dissent, which Abu Jahl strove hard to crush. Ibn 'Abbaas ﷺ related that when the Muslims made camp and the polytheists approached them, the Messenger of Allah ﷺ looked at 'Utbah ibn Rabee'ah, who was sitting on a red camel. The Prophet ﷺ said, "If there is one person among the people (i.e., among the enemy) who has any goodness with him, then he is the owner of the red camel. If they obey him, they will follow the right course of action." 'Uthbah, meanwhile, said to his fellow polytheists, "O people, obey me regarding this group (i.e., the Prophet ﷺ and his Companions ﷺ). For indeed, if you do that (which you intent to do), the ramifications of your actions will continue to remain in your hearts. Each person (among you) will be looking (when he looks within himself) at the killer of his brother and the killer of his father. And so return (to your homes in Makkah)." Abu Jahl then said, "By Allah, he became swollen with cowardice when he saw Muhammad and his Companions. But Muhammad and his Companions will be nothing more the slaughter meat if we are to meet them (in battle)." 'Utbah retorted, "We will come to know who the coward is who corrupts his people. Lo! By Allah, I see a people who will strike you hard indeed! Do you not see that it is as if their heads are snakes and their faces are swords!"[1]

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[1] Refer to *Mujma' Az-Zawaaid* (6/76), the author of which said, "Related by Al-Bazzaar and its narrators are all trustworthy."

'Utbah was not the only one who was averse to fighting the Muslims; Hakeem ibn Hizaam ﷺ, who embraced Islam at a later date, was among the ranks of the polytheists on the Day of Badr. He recounted later on in his life, "We left until we reached the Al-'Udwah that Allah ﷻ mentioned (in His Book). I went to 'Utbah ibn Rabee'ah and said, 'O Abul-Waleed, Do you want to walk away with the entire honour of this day and keep it (i.e., honour and distinction) for the rest of your life?' He asked, 'What should I do?' I said, 'Indeed, all that you want from Muhammad is (revenge for the) the blood of Ibn Al-Hadramee, who is your ally. So pay his blood money and go back with the people.'" Hakeem was here referring to 'Amr ibn Al-Hadramee, who was killed by Waaqid ibn 'Abdullah ﷺ, a member of 'Abdullah ibn Jahsh's unit, the very unit that instigated fighting during an inviolable month. 'Utbah said, "You make that happen, and I will pay his blood money. So go to Ibn Al-Handhaliyyah (i.e., Abu Jahl) and say to him, '(If 'Utbah pays the blood money) will you go back with those who are with you and refrain from fighting your cousin." Hakeem went to Abu Jahl, in whose company a number of people were gathered, among whom was 'Aamir ibn Al-Hadramee, brother of the said 'Amr ibn Al-Hadramee. Hakeem tried to convince 'Aamir and Abu Jahl to accept the blood money and to return to Makkah, but to no avail. Abu Jahl outright rejected the offer, saying in a derogatory manner, "Was not he (i.e., 'Utbah) able to find a messenger other than you?"

'Utbah ibn Rabee'ah saw no need to fight the Prophet ﷺ. He felt that if Muhammad ﷺ was truthful regarding what he said and if he became powerful in Arabia, the Quraish would benefit greatly from his rule since he was one of them and was honourable enough to forget past wrongs. His kingdom, 'Utbah felt, would be their kingdom, and his honour would be their honour. And, 'Utbah felt, if he was not truthful, then he would not increase in strength and power and the matter would end there. In spite of the sound worldly logic based upon which 'Utbah argued his case, the arrogance of Abu Jahl – the same arrogance that governs the thinking of disbelieving tyrants of all times – prompted him to fight the truth, come what may as a result.

Another dissenter, albeit a less outspoken one, was 'Umair ibn Wahb Al-Jumahee, who the leaders of the Quraish had sent out to appraise the ability of the Muslim army. 'Umair rode around the Muslim army and then returned to the Quraish and said, "Three-hundred men, slightly more or slightly less. But give me time, so that I can see if they have reinforcements or if they are preparing an ambush." He then rode deep into the valley, finding no additional forces that the Quraish had to contend with. When he returned to the leaders of the Quraish, 'Umair said, "I found nothing. Nonetheless, O people of the Quraish I saw camels carrying death (figuratively referring to the fierceness and strength of the Muslims). They are men who have neither refuge nor defense except through their swords. By Allah, I do indeed believe that no man among them will be killed until he kills a man among you. So if they manage to kill from you a number of men that is equal to the number of men they have with them, what good will there be in life after that? So consider what you are doing?"

Yet another chieftain of the Quraish who did not want to fight was Umayyah ibn Khalaf, who had resisted leaving Makkah in the first place, fearing death at the hands of the Muslims. Once again, Abu Jahl was quick to act, going to Umayyah and saying, "O Abu Safwaan, when people see that you have remained behind - you who are the chief of this valley - they will stay behind with you." Abu Jahl continued to coax and cajole him until he finally yielded and instructed his wife, despite her protestations, to prepare his gear for battle. She said, "O Abu Safwaan, have you forgotten what your brother from Yathrib (i.e., Al-Madeenah) said?" Here, she was referring Sa'd ibn Mu'aadh ﷺ, who had informed Umayyah that he heard the Prophet ﷺ say that the Muslims would kill him in battle.[1] Umayyah, however, felt that he had no choice: He had to fight in order to preserve his honour. According to another narration, Abu Jahl sent 'Uqbah ibn Abee Mu'ait to Umayyah in order to convince him to fight. 'Uqbah took a censer that people would use to perfume

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Prophet ﷺ Mentioned the Names of Those Who Would Die at Badr"; *Hadeeth* number: 3950.

themselves with, and he said to Umayyah, "Here, apply some perfume to your body, for indeed, you are one of our women!" 'Uqbah of course said this to humiliate Umayyah, who replied, "May Allah distance you, as well as that which you came with, from all that is good!" Having said this, Umayyah made his preparations and departed with the Makkan army.

Based on the above-mentioned and similar examples, it becomes clear that, while the Muslims were eager to do battle, the polytheists were plagued by a very low level of morale. Outwardly, they had it all: camels, horses, weapons, men; but inwardly, they were afflicted with constant doubt and fear.

Certain members of the Banu Haashim clan saw dreams that had the effect of further weakening the morale of the Quraish. For example, 'Aatikah bint 'Abdul-Muttalib saw a dream in which a man threw a rock from on top of Mount Abu Qubais in Makkah. The rock crumbled into pieces that entered into every house of the Quraish, which of course was interpreted to mean that death was soon going to afflict all of Quraish's families. Another member of the Banu 'Abdul-Muttalib clan, Juhaim ibn As-Salt ibn Al-Muttalib ibn 'Abd-Manaaf, saw an equally disturbing dream on the night during which the army of the Quraish stopped at Al-Johfah. In it, he saw a man on a horse approach until he stopped, and he also had with him a camel that belonged to him. The man said, "Utbah ibn Rabee'ah, Shaibah ibn Rabee'ah, Abul-Hakam ibn Hishaam (i.e., Abu Jahl), Umayyah ibn Khalaf, so-and-so, and so-and-so - have all been killed." The man in the dream went on to mention a number of men from the Quraish who were then killed on the Day of Badr. Juhaim said, "I then saw the man strike the neck of his camel and throw it (the camel's head) into (our) army encampment. Every single tent in the encampment was sprayed with some of its blood." When Abu Jahl heard about Juhaim's dream, he mockingly said, "This is yet another prophet from the children of 'Abdul-Muttalib. Tomorrow, you will indeed come to know, if we meet (the enemy), who it is that will be killed."[1]

[1] *Seerah Ibn Hishaam.*

A Qur'anic Description Of The Positions Of Both Forces On The Battlefield

Allah ﷻ said:

﴿إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَـٰدِ ۙ وَلَـٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

"(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to live (i.e., believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower." (Qur'an 8: 42)

The Muslims were on the near side of the valley, on the side that was nearest to Al-Madeenah; there the ground was so soft that people's feet sank into it as they walked. The disbelievers positioned themselves on the farther side of the valley, the side that was farthest from Al-Madeenah. There the land was firm. And as for Abu Sufyaan's caravan, it was 'on the ground lower than you,' which means that it was near the seashore.

Allah ﷻ said that they met so "that Allah might accomplish a matter already ordained (in His Knowledge)," a matter which involved bestowing honour upon His religion and its adherents. And Allah ﷻ said, "Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met that Allah might accomplish a matter already ordained (in His Knowledge)." Here, Allah ﷻ is referring to his profoundly wise and unstoppable planning. Had both parties agreed among themselves to meet at Badr to fight, they would have failed to

meet. On the one hand, some Muslims were averse to fighting at first because of their small numbers, their limited preparations, and their initial goal - to simply overtake Abu Sufyaan's caravan. And on the other hand, most members of the Quraish were also averse to fighting, for their sole purpose of leaving Makkah was to save their trading caravan. Once they achieved that goal they wanted to return, since they were in awe of the Messenger of Allah ﷺ and dreaded the thought of fighting him. To be sure, they inwardly felt that Allah ﷻ would help the Prophet ﷺ and not them. That they harboured those feelings is highly plausible considering the fact that most of them disbelieved out of arrogance, intransigence, and haughtiness, and not because they truly doubted the truthfulness of the Prophet ﷺ. But despite all of that, Allah ﷻ decreed that they should meet at Badr to fight - "that Allah might accomplish a matter already ordained (in His Knowledge)," a matter that involved the humiliation of the Quraish and victory for the Muslims.

2

The Prophet ﷺ And The Muslims On The Battlefield

Erecting A Structure That Would Act As A Command Post For The Muslim Leadership

Once the Muslims stationed themselves at the well that was nearest to the disbelievers, Sa'd ibn Mu'aad ؓ suggested building a structure for the Prophet ﷺ, one that would serve as his military headquarters, and one from which he would be at a safe distance from the enemy. It was, after all, the first major battle for the Muslims, and given that they were ostensibly outnumbered and outmatched, Sa'd ؓ felt that they should prepare for all possible contingencies. For even if the Muslims were going to lose the battle, the Prophet ﷺ had many followers in Al-Madeenah who would continue to follow his cause. Sa'd ؓ said to the Messenger of Allah ﷺ, "O Prophet of Allah, shall we not build for you a structure, in which you can remain; there we will make your riding animals ready (to leave, if necessary). Then we will meet our enemy, and if Allah honours us and grants us victory over our enemy, then that is what we love to occur. But if it is the other possible outcome (i.e., defeat), you can sit on your riding animals (you and those who are with you), and you can withdraw to those who are behind us (in Al-Madeenah). For many people have remained behind (from this expedition), O Messenger of Allah, and we do not love you more than they do. Had they known that

you would enter into battle, they would not have remained behind. Through them (if we face defeat), Allah will protect you. They will be sincere to you, and they will fight with you." Having heard Sa'd's noble words, the Prophet ﷺ praised him and supplicated to Allah ﷻ for him. The Muslims then built the said structure for the Messenger of Allah ﷺ on a hill that overlooked the battlefield. Abu Bakr رضي الله عنه stayed with the Prophet ﷺ in the structure, and, led by Sa'd ibn Mu'aadh رضي الله عنه, a group of young men from the *Ansaar* stood guard outside of the structure.

A number of points were taken into consideration when the headquarters were being built. First, the Muslims built the headquarters on a hill that overlooked the battlefield, since it is important for a military commander to have a good view of the battlefield, so that he can then be able to make wise decisions when he is organizing his troops. Second, it was realized that it was not sufficient to simply build the headquarters; it had to be defended as well, which is why a number of men from the *Ansaar* were appointed to defend it. And third, the Companions رضي الله عنهم strove to defend and protect the life of their leader, who, even if they died, could continue to further the cause of Islam with the help of those Companions رضي الله عنهم who had remained behind in Al-Madeenah.

How Allah ﷻ Blessed The Muslims Prior To The Commencement Of The Battle

Allah ﷻ bestowed upon the Muslims two particular blessings prior to the Battle of Badr: First, He ﷻ covered them "with a slumber as a security from Him," and second, "He caused water (rain) to descend" on them from the sky. Allah ﷻ said:

﴿إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾﴾

"(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to

clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitaan (Satan), and to strengthen your hearts, and make your feet firm thereby." (Qur'an 8: 11)

In his commentary of this Verse, Al-Qurtubee said, "The said slumber occurred on the night before the battle. It is truly amazing that they all slept in peace when they knew about the grave danger they were about to face (in the morning)." Describing that night, 'Alee ﷺ said, "On the day of Badr, we had only one horseman, Al-Miqdaad, who was riding on a spotted horse. Nonetheless (i.e., despite the fact that we had only one horse, and they had two-hundred, and despite the fact that they greatly outnumbered us), I saw that everyone among us was (peacefully) sleeping, with the exception of the Messenger of Allah ﷺ, who was under a tree, praying and crying until the morning." Through that peaceful slumber, two wonderful things were achieved: First, all of the Muslims were well-rested for the fighting that was going to take place on the following day. And second, Allah ﷻ removed terror and fear from their hearts, for as it is said: Safety induces sleep, while fear causes sleeplessness.[1]

As for the second of the two above-mentioned blessings, Allah ﷻ sent down rain upon the believers during a season when rain would not normally descend. Imam Ar-Raazee said, "Through the experiences of many, it is known that a believer feels disgusted by himself when he is in a major state of impurity, and he becomes afflicted with anxiety if he does not find the opportunity to take a shower.It is no wonder, therefore, that Allah ﷻ counted enabling them to purify themselves as one of His blessings."[2]

In regard to Allah's saying:

﴿وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ﴾

"And to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitaan (Satan),"

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[1] Refer to *Tafseer Al-Qurtubee* (7/337).

[2] Refer to *Tafseer Al-Fakhr Ar-Raazee* (15/133).

Ibn Jareer related that Ibn 'Abbaas ﷺ said, "The Prophet ﷺ stopped (to make camp), and between the Muslims and the water there was a great deal of gathered sand. And the Muslims became overwhelmed by a sense of weakness. The *Shaitaan* (the Devil) cast frustration into their hearts and whispered the following (in their midst): 'You claim that you are the close, obedient slaves of Allah and that His Messenger is in your midst, yet the polytheists have overcome you when it comes to water, and you have to pray in a state of major impurity.' Allah ﷻ then sent down a great deal of rain upon the Muslims, who drank (from it) and purified themselves. And that is how Allah ﷻ removed from them the *'Rijz* (whispering, evil-suggestions, etc.) of *Shaitaan* (Satan).' Furthermore, when rain fell on it, the sand (underneath the feet of the Muslims) became firm; both the Muslims and their animals then walked across that land (with ease) on their way to meeting the enemy."[1]

Even today, the land of Badr is characterized by sand that is so soft that it is almost like quicksand, which makes it difficult to walk over it; also, a great deal of dust shoots up in the air when many feet strike the ground. So when rain descended prior to the Battle of Badr, the sand on the ground held together, making it easy for people walk over it, and also preventing dust from being raised. And all of the above were from the blessings that Allah ﷻ bestowed upon His believing slaves.[2]

The Prophet's Strategy

During the Battle of Badr, the Prophet ﷺ came up with ways of fighting that were previously unknown to Arabs, the most important of those ways being to fight in rows. Allah ﷻ pointed to that strategy in the following Verse:

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ ۝٤﴾

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[1] Refer to *Tafseer At-Tabaree.*

[2] Refer to *Hadeeth Al-Qur'an 'An Ghazawaat-ur-Rasool* ﷺ (1/91).

"Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (Qur'an 61: 4)

This strategy involved lining up fighters in rows, just as they are lined up for prayer. The first row comprised of people who had spears, whose initial task was to discourage any attacks from horsemen; and the other rows consisted of archers. Lining up to fight in rows – which was unknown among Arabs – had a number of positive consequences for the Muslims. First, it instilled awe into the hearts of the enemies, who had never before seen such an organized army. Second, it instilled fear into the heart of the enemies, who sensed the danger that the new strategy posed to them. And third, it allowed the Prophet ﷺ to have at his disposal reserve fighters in the rear, who could be used at the strategically appropriate moment.

In what way was the strategy of fighting in rows new to Arabs? Well, prior to the Battle of Badr, Arabs fought battles using the strategy of 'attack and retreat.' An army would attack its enemy with all of the men and strength it had at its disposal. They, both horsemen and foot-soldiers, would continue to attack until the enemy repelled them or until they felt weakened by the enemy's counterattack, at which point they would retreat in order to reorganize. Once reorganized, they would continue to attack and retreat until they were handed either victory or defeat.

There is a clear difference between this form of fighting and lining up in rows. The first row of Muslims had spears to ward off an attack from the enemy's horsemen; meanwhile, the other rows shot arrows at the attacking enemy as they advanced. Then, when the enemy retreated after having first attacked, the Muslims rows would not rush upon them as they had done upon the Muslims; instead, they marched forward slowly, firing arrows as they advanced and always remaining under the control of their leader.

When the disbelievers would launch an attack, they would use up all of their forces to defeat their enemy with a single blow; but if things went bad for them, they had to retreat. Conversely, the Muslims, who attacked in rows, always had reserve forces in the

rear, forces that could be used for special occasions, such as defending one wing of the army that had become especially weakened as a result of a concentrated attack. Also, lined up in rows, the Muslims were like a long wall that was hard to break. In short, the Prophet's strategy was much sounder than the one employed by the Quraish.

Without having studied in any military academy, the Prophet ﷺ displayed exceptional military prowess throughout his lifetime. At times, the Prophet ﷺ came up with groundbreaking strategies himself, and at other times, he ﷺ benefited from the suggestions of his Companions ‎ - such as when Al-Hubaab ‎ suggested making camp closer to the enemy, and when, during the Battle of the Confederates, Salmaan ‎ suggested digging trenches so as to prevent the enemy from entering Al-Madeenah. On many an occasion, the Prophet ﷺ employed strategies and tactics that had never before been employed by Arabs on the battlefield; as a true and exemplary leader, the Prophet ﷺ was willing to implement new ideas, as long as he ﷺ was convinced that they were sound and that they could be used to give his army an advantage.

What better proof do we have of the soundness of the Prophet's strategy than the fact that the Muslims quickly defeated their enemy, even though they were outnumbered three to one?

The Story Of Sawwaad Ibn Ghaziyyah

Before the battle commenced in earnest, the Prophet ﷺ supervised his Companions as they straightened their rows, and he had in his hand an arrow that had no feather. As the Prophet ﷺ was walking through the rows, he ﷺ saw a man named Sawwaad ibn Ghaziyyah, who was not lined up properly in his row. The Prophet ﷺ poked him in his stomach and said, "Be straight (with the others), O Sawwaad," to which Sawwaad replied, "O Messenger of Allah, you have hurt me. Allah has indeed sent you with the truth and with justice, so let me exact retribution (by allowing me to strike you back)." The Messenger of Allah ﷺ laid bare his stomach and said, "Get even

(with me)." But instead of poking the Messenger of Allah ﷺ in the stomach, Sawwaad ؓ embraced him and kissed his stomach. The Prophet ﷺ asked, "What made you do this, O Sawwaad?" He ؓ replied, "O Messenger of Allah, you see what is about to happen. During my last meeting with you, I wanted my skin to touch your skin." The Messenger of Allah ﷺ then supplicated to Allah ﷻ for Sawwaad ؓ, thus indicating that he ﷺ was pleased with him.

From the story of Sawwaad ؓ, we can derive many lessons and morals, among which are the importance of being organized in Islam; the pure justice of Islam, for the Messenger of Allah ﷺ allowed Sawwaad ؓ to get even with him (What other leader would ever do that?); the high degree to which the Companions ؓ loved the Prophet ﷺ; the sincerity of the Companions ؓ, in terms of how they were preoccupied with thoughts of death and martyrdom; and the fact that the Prophet's body is blessed, which is why Sawwaad ؓ was so eager to touch it.

The Prophet ﷺ Exhorts His Companions ؓ To Fight

The Prophet ﷺ taught his Companions ؓ to be resolute and determined in their affairs; his example, words, and actions filled their hearts with a sincere desire to carry out brave feats on the battlefield, a desire that they then translated into action.

When the Prophet ﷺ exhorted his Companions ؓ to fight bravely for the sake of Allah ﷻ, he ﷺ relied primarily on two methods: First, to instill hope into the Companions' hearts by reminding them of the rewards reaped by those who struggle for the cause of Islam; and second, to instill fear into their hearts by warning them about how grave a sin it is to flee from the battlefield. In terms of how the Prophet ﷺ urged his Companions ؓ to fight, he ﷺ was obeying Allah's command that is mentioned in the following two Verses of the Qur'an:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِۚ إِن يَكُن مِّنكُمۡ عِشۡرُونَ
صَٰبِرُونَ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُم مِّاْئَةٞ يَغۡلِبُوٓاْ أَلۡفٗا مِّنَ ٱلَّذِينَ

كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

"O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand." (Qur'an 8: 65)

﴿فَقَٰتِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُواْ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

"Then fight (O Muhammad ﷺ) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing." (Qur'an 4: 84)

During the Battle of Badr, the Messenger of Allah ﷺ said in an inspirational speech to his Companions: "Stand up (to go up) to Paradise, whose width is (equal in size to) the heavens and the earth." Amazed at the Prophet's words, 'Umair ibn Al-Humaam Al-Ansaaree ﷺ exclaimed, "O Messenger of Allah, a Garden (i.e., Paradise) whose width is (equal in size to) the heavens and the earth!" The Prophet ﷺ said, "Yes." 'Umair ﷺ said, "*Bakhin, Bakhin*," an expression used to indicate one's utter amazement concerning a matter. The Messenger of Allah ﷺ asked, "What made you say, '*Bakhin, Bakhin*'?" 'Umair ﷺ said, "No, by Allah, O Messenger of Allah, I only said it, hoping to be one of its people (i.e., dwellers)." The Prophet ﷺ said, "Then you are indeed one of its people." 'Umair ﷺ then removed some dates from his quiver and began to eat them; he paused and then said, "If I stay alive until I finish eating these dates, then it is truly a long life." Having said that, he cast away the dates he had with him and rushed to face the enemy and continued to fight them until he achieved martyrdom.[1]

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[1] Refer to *Sifatus-Safwah* (1/488) and to *Zaad Al-Ma'aad* (3/182).

Whereas fighters from the Quraish were overwhelmed by fear and doubt, the Muslims enjoyed a high level of morale, which was surely boosted even higher when the Prophet ﷺ gave them glad tidings of the death of many of Quraish's noblemen. The Prophet ﷺ walked around the battlefield, pointed to the places where various noblemen would be killed; and of course, they died exactly where the Prophet ﷺ said they would die. Also, before the battle, the Prophet ﷺ gave his Companions ﷺ glad tidings of victory; for example, he ﷺ said, "Rejoice, Abu Bakr." And standing before his Companions ﷺ, the Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, as for any man that fights them today and is killed, having been patient, having desired reward (from Allah ﷻ), having advanced forward and not turned his back, Allah will admit him into Paradise."[1]

The Prophet's Supplication

Allah ﷻ said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾﴾

"(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (Qur'an 8: 9)

When he organized his Companions ﷺ into rows, the Prophet ﷺ issued certain commands to them and urged them to fight. He ﷺ then returned to the structure that had been built for him, and with him was Abu Bakr ﷺ, as well as Sa'd ibn Mu'aadh ﷺ, who stood at the door of the structure, standing guard with his sword unsheathed.

The Prophet ﷺ then turned with his heart to Allah ﷻ, supplicating to Him and invoking Him ﷻ to deliver the help

[1] Refer to *Seerah Ibn Hishaam* (1/239).

that He had promised. The Prophet ﷺ said in his supplication, "O Allah, carry out for me that which You have promised me. O Allah, bring forth that which You have promised me. O Allah, if you destroy this group from the people of Islam, you will not be worshipped on earth." The Prophet ﷺ continued to invoke his Lord, facing the *Qiblah*, and with his hands extended, until his robe fell down from his shoulders. Abu Bakr ﷺ went to him, took his robe, and placed it back on his shoulders; he then embraced the Prophet ﷺ from behind and said, "O Prophet of Allah, you have sufficiently invoked your Lord (regarding this matter), for He will indeed carry out for you that which He has promised you."[1] Allah ﷻ then revealed the Verse: "(Remember) when you sought help of your Lord and He answered you." According to the narration of Bukhaaree, the Prophet ﷺ was invoking Allah ﷻ for help, when Abu Bakr ﷺ took him by the hand and said, "That is sufficient for you." The Prophet ﷺ then went out, saying:

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾

"They multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

Ibn Ishaaq related that the Prophet ﷺ said, "O Allah, here is the Quraish, which has advanced with its arrogance, self-conceit, and pride; they show their enmity to You, and they disbelieve in Your Messenger. O Allah, so grant (me) the victory you have promised me. O Allah, destroy them in the morning."[2]

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

Having invoked his Lord ﷻ for help, the Prophet ﷺ left the

[1] *Saheeh Muslim*, the Book of *As-Siyar*, chapter "Help from the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (3/267).

structure that was built for him, took a handful of dirt, and threw it towards the polytheists, all the while saying, "May their faces turn ugly!" Allah ﷻ then made the dirt and pebbles reach the eyes of every single polytheist, so that each one of them, no matter what he was busy with, was distracted and harmed by what had been thrown at him, which is why Allah ﷻ said:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

What this means is that, although the Prophet ﷺ threw the dirt and pebbles, they would not have reached the polytheists simply through his having thrown them; instead, it was Allah ﷻ who made the dirt and pebbles reach the eyes of the polytheists.

3

The Battle Begins In Earnest

The Battle of Badr was preceded by three duels, which began when 'Utbah ibn Rabee'ah and his brother and son, Shaibah and Al-Waleed respectively, came forward from the ranks of the polytheist army and called out, demanding that three Muslims come out and face them in a duel. Three members of the *Ansaar* went out to meet them, but the Messenger of Allah ﷺ called them back, instead wanting his family members and relatives to go out to fight the duels. And so he ﷺ said, "Stand up, O 'Ubaidha ibn Al-Haarith. Stand up, O Hamzah. And stand up, O 'Alee." Hamzah's opponent was Shaibah, whom Hamzah ؓ defeated and killed with little difficulty. 'Alee ؓ was pitted against Al-Waleed; 'Alee ؓ too was quickly able to dispose of and kill his opponent. The last duel was fought between 'Ubaidah ibn Al-Haarith ؓ and 'Utbah. Each of the two fighters struck his opponent with a sharp blow, after which Hamzah ؓ and 'Alee ؓ pounced on 'Utbah and killed him. They then carried 'Ubaidah ؓ back to the Messenger of Allah ﷺ. But it was too late for 'Ubaidah ؓ: His wounds were too severe, and he died shortly thereafter, achieving martyrdom in the first major battle between the polytheists and the Muslims. Regarding the six men who fought the above-mentioned duels, Allah ﷻ said:

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ

﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟
فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ
وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ
صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾

"These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!" Truly, Allah will admit those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. And they are guided (in this world) unto goodly speech (i.e., La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are guided to the Path of Him (i.e., Allah's religion of Islamic Monotheism), Who is Worthy of all praises." (Qur'an 22: 19-24)

When the polytheists witnessed the death of their three compatriots, they bristled with anger, and like a single body, they launched an attack against their enemy. The Muslims remained steadfast, adhering to their strategy, standing firmly in their rows. They took on a defensive stance, firing arrows at the oncoming polytheists, and waiting for their approach. Their slogan that day was, "One, One," alluding to the oneness of Allah ﷻ.

The Prophet ﷺ soon ordered them to launch a counterattack, inspiring them with promises of Paradise for those among them who fought patiently, seeking their reward from Allah ﷻ. The

Muslims became more energetic and eager to fight when they heard the Prophet ﷺ recite:

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾

"Their multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

Imagine, then, the mindset of the Muslims when they saw the Messenger of Allah ﷺ put on his armour and race ahead of them, so that no Muslim was closer than he was to the polytheists. And all the while, he ﷺ recited:

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾

"Their multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

On the night before the battle took place, the Prophet ﷺ saw a dream; in it, he ﷺ saw that the polytheists were few in number. Upon waking up, he ﷺ related his dream to his Companions ﷵ, and they rejoiced, knowing that the dream had a very good meaning. Allah ﷻ said:

﴿إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٤٣﴾

"(And remember) when Allah showed them to you as few in your (i.e., Muhammad's ﷺ) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of what is in the breasts." (Qur'an 8: 43)

This Verse means: The Prophet ﷺ saw the polytheists as being few in number; he then related that to his Companions ﷵ, which had the effect of making them firm and steadfast on the battlefield. Commenting on this Verse, Mujaahid said, "Had the Prophet ﷺ seen them as being many in his dream, his

Companions ؓ would have failed, recoiling in dread and not wanting to fight. And they would have 'disputed in making a decision': Should they face their enemy or not? 'But Allah saved (them)' from failure and from internal disputes, showing the enemy to be few in number not only to the Prophet ﷺ in his dream, but also to the Companions ؓ on the battlefield. Allah ﷻ said:

﴿وَإِذۡ يُرِيكُمُوهُمۡ إِذِ ٱلۡتَقَيۡتُمۡ فِيٓ أَعۡيُنِكُمۡ قَلِيلٗا وَيُقَلِّلُكُمۡ فِيٓ أَعۡيُنِهِمۡ لِيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗاۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٤٤﴾

> *"And (remember) when you met (the army of disbelievers on the Day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision)."* (Qur'an 8: 44)

That the Companions ؓ saw the polytheists as being few in number confirmed the truthfulness of the Prophet's dream. Recounting the events that took place on the Day of Badr, 'Abdullah ibn Mas'ood ؓ said, "I asked a man who was beside me, 'Do you think that there are seventy of them?' The man responded, 'I think that there are one-hundred of them.' We later captured one of them and asked him, 'How many were you?' He said, 'One-thousand.'" But Allah ﷻ also made the Muslims appear to be few in number in the eyes of the polytheists: "And He made you appear as few in their eyes." Seeing the Muslims, a man from the polytheists said, "They are nothing more than slaughter-meat."

But the illusion of facing a small number of opponents had opposite effects on both the Muslims and the polytheists. Being the weaker party (in terms of numbers and equipment) and the one more likely to lose, the Muslims rejoiced inwardly when they saw - or when they thought they saw - so few polytheists; that helped instill into them energy and a positive attitude, and it certainly helped to remove fear from their hearts. It was certainly

a great blessing from Allah ﷻ that the Muslims saw the polytheists as being few in number. In regard to how the polytheists saw the Muslims as being few in number, it was not a blessing for them, but a trap: They raced forward to fight in a foolhardy manner, without taking the precautions that they should have taken. By the time they rushed into battle and realized that the Muslims were not few but many, it was too late for them; they became terrified and afraid, which accounted for one of the reasons why they fared so poorly in the battle.

Allah ﷻ Sends Angels To Help The Muslims

Based on both Verses of the Qur'an and authentic sayings of the Prophet ﷺ, it is an established fact that Allah ﷻ cast terror into the hearts of the polytheists on the Day of Badr. Allah ﷻ said:

﴿إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

"(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." (Qur'an 8: 12)

And He ﷻ also said:

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾﴾

"And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds

of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise." (Qur'an 3: 123-126)

Bukhaaree, Muslim, Ahmad ibn Hanbal (may Allah have mercy on them) and others related a number of authentic *Ahaadeeth* that point to the participation of the Angels during the Battle of Badr. For example, Ibn 'Abbaas ﷺ said, "On that day, while a man from the Muslims was racing after a man from the polytheists who was in front of him, he heard the sound of a whip above him, and the sound of a horsemen saying, 'Advance, Haizoom (Haizoom is the name of a horse that an Angel rides upon).' He looked at the polytheist in front of him, who suddenly (and with no apparent cause) fell down on his back. He looked at him and saw that his nose had been struck, and that his face had been torn, as if he had been struck with a whip. All of that (in terms of his head) turned green. The *Ansaaree* man came and told the Messenger of Allah ﷺ about what had happened. The Prophet ﷺ said, 'You have spoken the truth: That (which you saw) was help from the third heaven.'"[1]

And there is another narration from Ibn 'Abbaas ﷺ, in which he ﷺ said, "Verily, the Prophet ﷺ said on the day of Badr, 'Here is Jibreel, taking hold of his horse's head; and upon him is an instrument of war.'"[2] In another narration, 'Alee ibn Abee Taalib ﷺ said, "A short man from the *Ansaar* brought Al-'Abbaas

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[1] *Saheeh Muslim,* the Book of *Jihaad* and *Siyar,* chapter "Help from the Angels During the Battle of Badr"; *Hadeeth* number: 1763.

[2] *Saheeh Bukhaaree,* the Book of Battles, chapter "The Angels Witness Badr"; *Hadeeth* number: 3995.

ibn 'Abdul-Muttalib as a prisoner. Al-'Abbaas sad, 'O Messenger of Allah, verily, this person did not capture me; rather, a man with a receding hairline captured me; he had one of the handsomest faces (I have ever seen), and he was riding upon a spotted horse, yet I do not now see him among the people.' The *Ansaaree* man said, 'I was the one who captured him, O Messenger of Allah,' to which the Prophet ﷺ replied, 'Keep quiet, for Allah helped you with a noble angel.'"[1] And according to yet another *Hadeeth*, Abu Daawood Al-Maazinee said, "Verily, I was chasing a man from the polytheists in order to strike him, when suddenly his head fell down before my sword reached him. And I knew that it was someone other than me who had killed him."[2]

The angels did many things to help ensure the victory of the Muslims: They gave them glad tidings of victory; they helped make their hearts firm; they made their presence known so that the Muslims would know that they were sent to help them, and some of the angels actually participated in the fighting.

One might be tempted to ask, "What is the wisdom behind the angels lending some help, when a single one of them, such as Jibreel ﷺ, was able, with the help of Allah, to destroy the disbelievers with a single stroke. Professor 'Abdul-Kareem Zaidaan put forward an answer that I will now summarize.

Based on one of the universal laws by which Allah ﷻ governs this world, the people who follow the truth must fight - in every century and era - the people of falsehood. Victory is handed out also based on universal laws - the stronger win, those who have better strategy win, those who are more determined win, and so on. Nonetheless, if believers obey Allah ﷻ and do what is required of them on the battlefield, they achieve help from Allah ﷻ, help that comes in many forms. But the help they receive does not come in the form of the complete destruction of their enemy,

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 247; and Ahmad related the *Hadeeth* in the *Musnad* of 'Alee ibn Abee Taalib ﷺ.

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 247; and Ahmad related it in the *Musnad* of the *Ansaar*, from the *Hadeeth* of Abu Daawood Al-Maazinee ﷺ.

whereby they do not have to make any effort on their own part. To the contrary, the help that comes is useful only when believers do their part to overcome their enemy: They must fight, strive, struggle, and face countless dangers, all the while placing their complete trust upon Allah ﷻ. Once they take all of the practical steps that are needed to achieve victory over their enemy, Allah ﷻ gives them an extra edge over their enemy by sending some form of help - as occurred during Badr with the sending of the angels. But believers cannot be lazy, weak, unprepared and then expect Allah ﷻ to send Jibreel ؑ to strike the disbelievers with a single blow and destroy them.[1] Allah ﷻ said:

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an 9: 14, 15)

The participation of the angels during the Battle of Badr at once inspired hope into the hearts of the believers and filled the hearts of the polytheists with terror. On that Day, as opposed to other occasions, the believers were actually able to hear, if not see, the angels - such as when one Companion heard an angel say, 'Advance, O Haizoom' - and even if they did not see the angels, they did see heads falling to the ground without any apparent cause. And it is related that some of the polytheists actually felt the presence of the angels; the polytheists knew that they were there, but not how many they were or to what degree they were going to participate in the battle. That of course left the disbelievers in a state of suspense and terror. To be sure, such divine help - sometimes

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[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/131, 132).

help from angels and sometimes some other form of help - accompanied the Prophet ﷺ during all of his battles.

The Muslims Defeat The Polytheists, And The Messenger Of Allah ﷺ Talks To The People Of Al-Qaleeb (i.e., The Well)

The Battle of Badr ended in a clear victory for the Muslims; they killed seventy polytheists and took seventy of them as prisoners. What made the victory especially poignant was the fact that most of those who were killed or captured were from the leaders and noblemen of the Quraish. As for the Muslims, fourteen of them were martyred, six from the *Muhaajiroon* and eight from the *Ansaar*. Upon the completion of the battle, the Prophet ﷺ instructed 'Abdullah ibn Rawaahah ؓ and Zaid ibn Haarithah ؓ to return to Al-Madeenah, in order to convey to its inhabitants the good news, in terms of how Allah ﷻ granted a clear victory to the Muslims over the polytheists.

As for the Prophet ﷺ, he stayed at Badr for three days, a practice that was not specific to the Battle of Badr, for Anas ibn Maalik ؓ related that Abu Talhah ؓ said, "Verily, when the Prophet of Allah ﷺ would come out victorious over a people, he ﷺ would stay at the place (of battle) for three nights."[1]

There are many reasons why the Prophet ﷺ would remain at a battleground for three days after the conclusion of battle. First, the Prophet ﷺ probably wanted to make sure that the battle was truly over; this might have involved chasing fleeing enemy fighters, to make sure they were going home, and rounding up prisoners.

Second, the Prophet ﷺ and his Companions ؓ of course had to bury their dead, for Muslim martyrs would be buried on the battlefield; in that particular instance, none of the martyrs was buried outside of Badr.[2]

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[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Killing of Abu Jahl"; *Hadeeth* number: 3976.

[2] Refer to *Mausoo'ah Nadratan-Na'eem* (1/291).

Third, it often took time to gather and organize the spoils of war; someone had to be appointed to take charge of the spoils and to make sure that they were properly distributed to those who deserved them. The spoils of Badr were entrusted to 'Abdullah ibn Ka'ab Al-Ansaaree ﷺ, a member of the Banu Maazin clan.

Fourth, after having won a battle, the Prophet ﷺ wanted to give his Companions ﷺ a chance to enjoy some well-deserved rest; the wounded would be bandaged and treated, and the soldiers would rest and discuss among themselves the victory that Allah ﷻ blessed them with. The events of the battle, the strategies of each army, the brave actions and sacrifices of specific soldiers – these and similar topics would also be discussed. In short, before heading back to Al-Madeenah, the Prophet ﷺ granted his Companions ﷺ a few days rest, giving them the opportunity to contemplate the events of the battle that they had just finished fighting.

And finally, time was needed to gather the corpses of the enemy, to try and identify them, to dispose of them, and to deal with those among the enemy who were not dead, but simply wounded. After the conclusion of the Battle of Badr, the Prophet ﷺ instructed his Companions ﷺ to throw the filthy corpses of the polytheists into one of the wells of Badr. Once the corpses had been thrown in, the Prophet ﷺ stood over the edge of the well. It is related that he ﷺ first stood over the corpses and said, "You were indeed evil relatives of your Prophet: You disbelieved in me, while the people (i.e., those outside of the Quraish) believed in me; you forsook me, when the people helped me; you expelled me (from Makkah), when the people granted me refuge (in Al-Madeenah)."[1]

After the corpses were thrown into the well, the Prophet ﷺ stood over them and said, "O 'Utbah ibn Rabee'ah, O Shaibah ibn Rabee'ah, O Umayyah ibn Khalaf, O Abu Jahl ibn Hishaam, O so-and-so, O so-and-so, have you found that what your Lord promised you is true, for indeed, I have found that what my Lord

[1] *Zaad Al-Ma'aad* (3/182).

promised me is indeed true." 'Umar ibn Al-Khattaab ﷺ said, "O Messenger of Allah, why do you address a people who have already begun to decay?" The Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, you do not hear more clearly that which I say to them (than they do); the only difference is that they are not able to give me any answer."[1] Qataadah said, "Allah gave them life so that they could hear what the Prophet ﷺ said (to them), which had the effect of censuring, humiliating, and punishing them, all of which resulted in their being overwhelmed by sorrow, grief, and regret."[2]

That the Prophet ﷺ called out to the corpses of Quraish's leaders signaled an important reality: They were entering a new phase of life, the life of the *Barzakh*, which is the life one lives from the time one dies in this world until one is resurrected in the Hereafter. As such, they were able to hear the speech of the living, though they were neither able to speak nor respond. Belief in the life of the *Barzakh* is one of the tenets of Islam. Authentic *Ahaadeeth* confirm the truths that believers enjoy a blissful existence in their graves and that the disbelievers are punished in their graves. One day, the Prophet ﷺ passed by two graves and said, "Verily, they are both being punished, but they are not being punished regarding something great (according to one interpretation: they didn't consider what they were doing to be great or grave)." The Prophet ﷺ then said that one of them was being punished because he would slander people and sow dissension among them, and that the other was being punished because, when he would urinate, he wouldn't properly purify himself afterwards.[3] And in the Noble Qur'an, Allah ﷻ confirmed the

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[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Death of Abu Jahl"; *Hadeeth* number: 3976. Muslim related it as well, in the Book of Paradise: Its Description, Its Bliss, and Its Inhabitants; *Hadeeth* numbers: 2873 and 2874. Also refer to *Seerah Ibn Hishaam*.

[2] *Saheeh Bukhaaree* (3976); also, refer to *Al-Asaas Fis-Sunnah Wa-Fiqhiha, As-Seerah An-Nabawiyyah* by Sa'eed Hawaa (1/479).

[3] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* by Dr. Muhammad Fauzee Fadlullah (pg. 64).

reality of the punishment of the grave when He ﷻ mentioned the punishment that is meted out to the people of Fir'aun on a daily basis. Allah ﷻ said:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

"The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" (Qur'an 40: 46)

As for the martyrs, Allah ﷻ confirms in the following Verse that, after they are martyred, they are not really dead, but instead move on to a different phase of life:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." (Qur'an 3: 169)

4

Some Interesting Events That Took Place During The Battle Of Badr

The Death Of Many Of Makkah's Chieftains

1) The Death of Abu Jahl ibn Hishaam Al-Makhzoomee

'Abdur-Rahmaan ibn 'Auf ﷺ said, "While I was standing in (my) row on the Day of Badr, I looked to my right and to my left, and saw that I was with two youths from the *Ansaar*. One of them poked me and said, 'O uncle, do you know Abu Jahl?' I answered, 'Yes, and what, my nephew, do you want with him?' He said, 'I was told that he cursed the Messenger of Allah ﷺ. By the One Who has my soul in His Hand, if I see him, I will not part from him until the quicker to die between us (passes on to the next life).' I was amazed at what he (i.e., at what so young a man) said, but then the other youth poked me and spoke similar words. Only a short while passed by before I saw Abu Jahl riding about through the people. I said (to them), 'Lo! Indeed, here is your man that you asked me about.' They raced towards him with their swords, with each one of them trying to get to him first; then they both struck him and killed him (i.e., delivered lethal blows, for Abu Jahl died not immediately, but shortly thereafter). They then went to the Messenger of Allah ﷺ and informed him about what had happened, and he ﷺ asked, 'Which one of you killed him?' Each one of them said, 'I killed him.' The Prophet ﷺ asked, 'Did you

wipe your swords (yet)?' They both said, 'No,' at which point the Prophet ﷺ looked at their swords. He ﷺ then said, 'Both of you killed him, and his things (his armour, his sword, etc.) go to Mu'aadh ibn 'Amr ibn Al-Jamooh.' The two young men were Mu'aadh ibn 'Afraa ﷺ and Mu'aadh ibn 'Amr ibn Al-Jamooh ﷺ."[1] The Prophet ﷺ awarded Mu'aadh ibn 'Amr ibn Al-Jamooh ﷺ Abu Jahl's things because he is the one who delivered the lethal blow even though Mu'aadh ibn 'Afraa ﷺ got in a blow himself; the principle is, therefore, that even if many people deliver blows to a person from the enemy, it is the one who delivers the lethal blow that deserves that person's things - his armour, his weapons, any wealth he is carrying with him, and so on. The Prophet ﷺ said, "Both of you killed him," in order to appease and console Mu'aadh ibn 'Afraa ﷺ, who, after all, did take part in the killing of Abu Jahl. In the end, it made no difference that Mu'aadh ibn 'Afraa ﷺ was not awarded the said spoils, for he was soon martyred during the very same battle. As for Mu'aadh ibn 'Amr ibn Al-Jamooh ﷺ, he lived on until the caliphate of 'Uthmaan ﷺ.

According to another narration, Anas ﷺ related that the Messenger of Allah ﷺ said on the Day of Badr, "Who will go and see what happened to Abu Jahl?" Ibn Mas'ood ﷺ went out, and by the time he found Abu Jahl, the latter had already been attacked by the two children of 'Afraa. In fact, by the time 'Abdullah ibn Mas'ood ﷺ reached him, Abu Jahl was practically still and was on the verge of dying. Taking the tyrant by his beard, Ibn Mas'ood ﷺ said, "You are Abu Jahl?" Ibn Mas'ood ﷺ knew Abu Jahl very well, for it was Abu Jahl who persecuted and tortured him a great deal when the Muslims were still in Makkah; perhaps Ibn Mas'ood ﷺ asked this question because Abu Jahl's face was covered in blood, thus rendering him unrecognizable. With his characteristic haughtiness, Abu Jahl said, "And is anyone better than a man who is killed by his own people?"

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[1] *Saheeh Bukhaaree* (3988) and *Saheeh Muslim* (1752).

'Abdullah ibn Mas'ood ؓ recounted what happened when he ؓ found Abu Jahl on the battlefield. He ؓ related that, when he saw Abu Jahl lying down on the ground, he said to him, "O enemy of Allah, Allah has indeed humiliated you!" Abu Jahl replied, "And how has He humiliated me? Is there anyone that is better than the one who is killed by his own people?" Ibn Mas'ood ؓ had his sword with him and used it to strike Abu Jahl on his hand; Abu Jahl's sword, which was still in his hand, fell down. Ibn Mas'ood ؓ took Abu Jahl's sword - which was a sword of high quality - and removed Abu Jahl's helmet from his head. He ؓ then delivered a blow to his neck and returned to the Prophet ﷺ to inform him about what had happened. Upon hearing the news, the Prophet ﷺ exclaimed, "Allah, none has the right to be worshipped but Him," enunciating the phrase in the form of a question, as if to ask, "Did Abu Jahl really die?" Answering in the affirmative, 'Abdullah ibn Mas'ood ؓ said, "Allah, none has the right to be worshipped but Him." They went out together, and Ibn Mas'ood ؓ showed the Prophet ﷺ Abu Jahl's corpse. When he ﷺ stood over Abu Jahl, the Prophet ﷺ said, "This is the Fir'aun of this nation."[1]

From the first narration, we see just how much the people of the *Ansaar* loved the Prophet ﷺ. Two young men, who probably had no experience on the battlefield, raced out to meet a skilled veteran on the battlefield and a Makkan chieftain, primarily, as they explained, because they heard that that chieftain had cursed the Prophet ﷺ. They were willing to sacrifice their lives in order to take revenge from Abu Jahl for what he said about the Prophet ﷺ.

The second and third narrations, which describe Abu Jahl's last moments with 'Abdullah ibn Mas'ood ؓ, depict a wonderful and sweet irony. For Abu Jahl was the cruelest persecutor and torturer of weak Muslims in Makkah. A fitting death in his mind would involve being killed by a man of at least equal stature. But that did not happen: First, he was killed by two youths who probably had

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 242; Also, refer to *Seerah ibn Hishaam*, section: "The Killing of Abu Jahl."

no experience in battle, and then he was humiliated and trodden upon by one of the very same weak Muslims that he used to torture – 'Abdullah ibn Mas'ood ﷺ. When 'Abdullah ﷺ mounted Abu Jahl's chest in order to strike him in his neck, Abu Jahl, according to Ibn Ishaaq's narration, said, "Indeed, you have mounted something (that is too) high (considering your standing), O small shepherd of sheep," for 'Abdullah ﷺ used to work as a shepherd. Not even in the end, when he was suffering a bitter humiliation, did Abu Jahl cast off his arrogance and pride.

After the two *Ansaaree* youths delivered deadly blows to him, Abu Jahl was kept alive, so that he could see with his own eyes his own shame and humiliation and utter feebleness. One of the same men that Abu Jahl constantly tortured in Makkah mounted his chest, walked over him with his feet, pulled at his beard, took away his sword – and to boot, further enraged him by informing him about the defeat of his people. Abu Jahl, who was to this nation what Fir'aun was to the people of Moosa ﷺ, died a pitiful and shameful death, and Allah ﷻ blessed one of his past victims – 'Abdullah ibn Mas'ood ﷺ – to witness it and even to expedite it by striking him in the neck.

2) The Death of Umayyah ibn Khalaf

There are at least two narrations that speak of Umayyah ibn Khalaf's death. According to one narration, 'Abdur-Rahmaan ibn 'Auf ﷺ said: "Umayyah ibn Khalaf was a friend of mine in Makkah. When he would meet me in Makkah, he would say, "O 'Abd-'Amr ('Abdur-Rahmaan's name prior to Islam; 'Abd-'Amr means, 'the slave of 'Amr,' whereas 'Abdur-Rahmaan means, 'The slave of the Most-Merciful,' Allah ﷻ), have you turned away from the name that your father named you with?' I would say, 'Yes.' He would then say, 'Indeed, I do not know *Ar-Rahmaan* (the Most-Merciful; he rejected the name because he was a polytheist), so let us agree between us upon a name that I can call you by. As for you, you do not respond to me when I call you by your first name (i.e., 'Abd-'Amr). And as for me, I will not call you by that

which I do not know!' When he would call out to me, saying, 'O 'Abd-'Amr,' I would not answer him, and so I said to him, 'O Abu 'Alee (Umayyah's *Kunyah*, which means, 'father of 'Alee'), choose another name (by which you can call me) that you wish.' He said, 'You are 'Abdul-Ilah (i.e., Slave of the God, which 'Abdur-Rahmaan considered acceptable since he was the slave of the One true God, Allah ﷻ).' I said, 'Yes (that is okay, you can call me by that name).' Thereafter, whenever I would pass by him, he would say, 'O "Abdul-Ilah,' and I would answer him and speak to him, a cordiality that remained between us until the Day of Badr. That day I passed by him, while he was standing alongside his son, 'Alee – 'Alee ibn Umayyah – holding him by his hand. I had some armour with me, which I had taken as booty. I was carrying the armour, and when he saw me, Umayyah said, to me, 'O 'Abd-Amr,' to which I gave no response. He then said, 'O 'Abdul-Ilah,' to which I responded, 'Yes.' He said, 'Will you take me (as a prisoner).''' Umayyah felt safer as a prisoner with 'Abdur-Rahmaan than as a fighter on the battlefield, for there were those, such as Bilaal ؓ, whom he had brutally tortured in Makkah, and who would have loved to meet him in battle. Also, it must be remembered that Umayyah had been averse to leaving Makkah in the first place; he was terrified at the prospect of fighting the Prophet ﷺ and his Companions ؓ.

'Abdur-Rahmaan ؓ went on to say, "And so I cast off from my hands the armour, and I took Umayyah by his hand and his son by his hand. Meanwhile, Umayyah was saying, 'I have never seen a day like this one. Do you not need any milk?' I then left, walking with them." Ibn Hishaam said, "What Umayyah meant by his reference to milk is this: 'Whoever takes me as a prisoner (as opposed to killing me), I will ransom my freedom from him with camels that give forth a great quantity of milk."[1]

According to another narration, which is related in *Saheeh*

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[1] *Seerah Ibn Hishaam* (1/631), and its chain is authentic. Ibn Ishaaq explicitly said that he heard the narration (from the narrator that came before him in the chain).

Bukhaaree, 'Abdur-Rahmaan ibn 'Auf ﷺ said, "I wrote a letter to Umayyah ibn Khalaf, asking him to protect for me my wealth and family in Makkah, in return for me protecting his wealth and family in Al-Madeenah. When I mentioned *Ar-Rahmaan* (the Most Merciful, Allah ﷻ; he mentioned it because his name, after the advent of Islam, became 'Abdur-Rahmaan, the Slave of the Most Merciful), he said (i.e., he wrote back), 'I do not know *Ar-Rahmaan*, so write to me, mentioning the name you used to go by in the days of ignorance (i.e., so that I know that it is you writing me, and no one else).' I then wrote to him, mentioning the name, 'Abd-'Amr (i.e., my name from the days of ignorance, so that he would know that it was me who was writing him). Then, on the Day of Badr, I went to the mountain to protect him (as per our agreement), while the people were sleeping. Bilaal saw him and left until he stood over a group of people from the *Ansaar*." It is important to note that Umayyah was the one who would torture Bilaal ﷺ, taking him out to the hot sands of the desert, baking him in the sun and resorting to other brutal tactics in order to inflict severe pain upon him.

'Abdur-Rahmaan went on to say, "Bilaal ﷺ said (to the gathered members of the *Ansaar*), 'Umayyah ibn Khalaf! I will not be saved if Umayyah is saved!' Accompanied by a group of men from the *Ansaar*, Bilaal set out in order to pursue us. When I feared that they would catch up to us, I left for them Umayyah's son, who could at least keep them preoccupied (while we escaped). When they came upon him, they killed him, refusing to give up the chase. Finally, when they caught up to us, I said to Umayyah, 'Kneel down,' at which point he immediately knelt down. I jumped over him in order to protect him, but they stabbed him with swords from below me until they killed him, and one of them even struck me with his sword on my leg." 'Abdur-Rahmaan would later show people the scars that were left on his foot.[1]

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[1] *Saheeh Bukhaaree,* the Book of Representation, chapter "If a Muslim asks an Enemy to Represent Him in the Enemy Lands – or in the Lands of Islam – Then That is Permissible"; *Hadeeth* number: 2301.

We Should Take Note Of The following From The Above-Mentioned Narrations

1) Seeing Umayyah at Badr had a tremendous impact on Bilaal ؓ and surely rekindled many bad memories, so much so that Bilaal ؓ exclaimed, "I will not be saved if he is saved (from death today)!" His reaction should not surprise us, considering the brutal torture that Umayyah subjected him to in Makkah, a topic that we have covered in a previous chapter. In the Hereafter, one of the rewards that Allah ﷻ will bestow upon the believers is allowing them to laugh at those who mocked and ridiculed them for believing in this world. Bilaal ؓ was given that reward early on in this world, and he ؓ was able to reach closure in regard to his relationship with his previous owner. Allah ﷻ said:

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an 9: 14, 15)

2) Umayyah ibn Khalaf's death should serve as a lesson to tyrants of all eras and centuries. A tyrant, by his very nature, is deceived into thinking that he is untouchable and that he can oppress people with impunity. But nothing is further from the truth; this life is short, and the tyrant, who certainly will face accountability in the Hereafter, very often – as in the case of Umayyah ibn Khalaf – is handed an early punishment in this life. Allah ﷻ said:

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾﴾

"And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors." (Qur'an 28: 5)

3) 'Abdur-Rahmaan ibn 'Auf ﷺ later said, "May Allah have mercy on Bilaal; my armour is gone, and he made me suffer the loss of my two prisoners."[1] Even though 'Abdur-Rahmaan lost the spoils he had taken as well as the prisoners that would have given him many camels to ransom their freedom, and even though Bilaal ﷺ was the main reason for those losses, 'Abdur-Rahmaan ﷺ invoked Allah ﷻ to have mercy on Bilaal ﷺ, deeming the brotherly bonds that existed between them to be more important than worldly losses.

4) Some members of the *Ansaar* showed just how much they loved their *Muhaajiroon* brothers when they, without hesitation, accompanied Bilaal ﷺ and helped him kill his former owner and tormentor.

5) Some years after the Battle of Badr took place, Umayyah's wife, Umm Safwan ibn Umayyah, who by that time had embraced Islam, saw Al-Hubaab ibn Al-Mundhir ﷺ in Makkah. Someone pointed out Al-Hubaab ﷺ to her, informing her that he had cut the leg of her son, 'Alee, on the Day of Badr. Speaking about her own son, she ﷺ said, "Do not mention to us those who were killed upon disbelief! Allah indeed humiliated 'Alee ﷺ with a blow from Al-Hubaab ibn Al-Mundhir. And Allah honoured Al-Hubaab by allowing him to deliver a blow to 'Alee. 'Alee was upon Islam when he left from here (i.e., from Makkah), but he died upon something else (i.e., not upon Islam)."[2] Her attitude attests to the strength of her faith; she ﷺ understood that her loyalty was based purely on religion. She started to love Muslims, even those of them that were not from her tribe, and to hate disbelievers, even those of them that were from her children. In the above-mentioned narration, Umm Safwaan

[1] Refer to *Seerah ibn Hishaam* (2/244).

[2] *At-Taareekh Al-Islaamee* by Al-Humaidee (4/154).

said, "Alee was upon Islam when he left from here (i.e., from Makkah, but he died upon something else (i.e., not upon Islam)." What she ﷺ mean is that 'Alee ibn Umayyah was among those who were known for their Islam in Makkah. He, and other Muslims like him, were forced to leave with the polytheists on the Day of Badr. When the two armies faced each other, 'Alee and others like him were put to trial in their faith when they saw so few Muslims and imagined their imminent destruction. They said, "These people (the Muslims) have been deceived by their religion." And so Allah ﷻ revealed the following Verse about them:

﴿إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾﴾

"When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise." (Qur'an 8: 49)

3) The Death of 'Ubaidah ibn Sa'eed ibn Al-'Aas at the hands of Az-Zubair ﷺ

Az-Zubair ibn Al-'Awwaam ﷺ said, "On the Day of Badr, I met 'Ubaidah ibn Sa'eed ibn Al-'Aas (on the battlefield). He was covered completely in armour, so that only his eyes could be seen. His *Kunyaa* (a kind of name) was Abu Dhaat Al-Karish. He said, 'I am Abu Dhaat Al-Kharis,' after which I attacked him with an 'Anazah (a weapon that resembles a staff); I stabbed him in his eye, and he died." Hishaam said, "I was informed that Az-Zubair said (about Sa'eed ibn Al-'Aas), 'I placed my leg over him and stretched myself (in order to pry off his armour). With a great deal of difficulty and effort, I pulled it (i.e., his armour) off, and in the process its sides became bent.'"[1]

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[1] Refer to *Taareekh Al-Islaamee* by Al-Humaidee (4/154).

'Urwah later recounted, "The Messenger of Allah ﷺ asked Az-Zubair ؓ for it (for 'Ubaidah's armour), and so he gave it to him. Then, when the Messenger of Allah ﷺ died, Zubair ؓ took it (back). Then Abu Bakr ؓ requested to have it, and so Az-Zubair gave it to him. When Abu Bakr ؓ died, 'Umar ؓ asked Az-Zubair ؓ for it, and he gave it to him. Then when 'Umar ؓ died, Az-Zubair ؓ took it (again). After that, 'Uthmaan ؓ asked him for it, and he gave it to him. Then when 'Uthmaan ؓ was killed, it fell into the hands of 'Alee's family. 'Abdullah ibn Az-Zubair ؓ then requested to have it, and it remained with him until he was killed."[1]

The above-mentioned story indicates to us just how skilled Az-Zubair ؓ was on the battlefield. 'Ubaidah was wreaking havoc on the battlefield; no one was able to take him down, for, being completely covered in armour, he was vulnerable only in the small hole he allowed to remain uncovered so that he could see what was going on around him. Even if someone came near enough to deliver a number of blows, those blows would have little effect on 'Ubaidah, who meanwhile had ample time to attack his opponent. Seeing the danger that 'Ubaidah was posing to the Muslim army, Az-Zubair ؓ took up the challenge to face him all alone, even though, considering 'Ubaidah's armour, a concerted attack from two or more people would probably have been a fairer match-up. First through the blessings and guidance of Allah ﷻ, and then through his own skill, Az-Zubair ؓ delivered a precise thrust through 'Ubaidah's eye and back through his skull. Having put an end to such a dangerous threat, Az-Zubair ؓ was truly one of the heroes of Badr.

4) The Death of Al-Aswad Al-Makhzoomee

Ibn Ishaaq related the following incident in his *Seerah* compilation. A man named Al-Aswad Al-Makhzoomee, who

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[1] *Saheeh Bukhaaree*, the Book of Battles, chapter 'Abu Zaid Died Without Leaving Behind a Successor, and He was Among Those Who Participated in Badr"; *Hadeeth* number: 3998.

was known for his wickedness and vile character, said prior to the Battle of Badr, "I make a covenant with Allah that I will indeed drink from their basin, destroy it, or die in the effort." As he made a dash for the basin, Hamzah ibn 'Abdul-Muttalib ﷺ raced to stop him. When the two of them met, Hamzah ﷺ delivered a strong blow with his sword, and Al-Aswad's foot and leg fell off from halfway up his leg. Landing flat on his back, he still had not reached the basin. With blood spraying from his leg, he tried to crawl to the basin in an effort to dive into it, wanting desperately to live up to his covenant. Hamzah ﷺ, however, caught up to him and killed him.[1]

When he was in the custody of 'Abdur-Rahmaan ibn 'Auf ﷺ, Umayyah ibn Khalaf asked about the man who wore the feather of an ostrich on his chest. 'Abdur-Rahmaan ﷺ answered, "He is Hamzah ibn 'Abdul-Muttalib ﷺ." Umayyah said, "He has indeed inflicted a great deal of damage upon us."[2] This was testimony coming from one of Quraish's leaders, which indicates just how much Hamzah ﷺ stood out, in terms of his brave and valiant feats on the battlefield. Al-Aswad was the first polytheist to die on that day, and what a bitter lesson it must have been for his compatriots from the Quraish.

Some Of The Martyrs And Heroes Of Badr

1) Haarithah ibn Suraaqah ﷺ

Anas ﷺ said, "Only a young lad at the time, Haarithah ﷺ was killed on the Day of Badr. His mother afterwards went to the Prophet ﷺ and said, 'O Messenger of Allah, you indeed know how much Haarithah means to me; if he is in Paradise, I will be patient and await my reward (from Allah). But if it is the other outcome (i.e., if he is in the Hellfire), then you will now see what I will do!' The Prophet ﷺ said, 'Woe unto you! Have you lost your

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[1] Refer to *Seerah Ibn Hishaam* (2/237).

[2] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/151) and to *Seerah Ibn Hishaam* (to the section: The Killing of Umayyah ibn Khalaf).

senses! Is it only one Garden (in Paradise)? Rather, it is many Gardens (in Paradise). And indeed, he is in *Jannatul-Firdaus* (The best part of Paradise).'"[1]

2) 'Auf ibn Al-Haarith ﷺ

According to a narration that is related by Ibn Ishaaq, 'Auf ibn Al-Haarith ﷺ - who was also known as Ibn 'Afraa ﷺ - said on the Day of Badr, "O Messenger of Allah, what can a slave (of Allah) do to make the Lord (Allah ﷻ) laugh?" The Prophet ﷺ said, "For him to plunge his hand into the enemy (i.e., for him to attack the enemy), while he is not wearing armour." 'Auf ﷺ removed the armour he was wearing, cast it off, took his sword, and fought hard against the enemy, continuing to do so until he was killed.[2]
In the newly formed Muslim country of Al-Madeenah, Muslims no longer cared about the trifling concerns of this world; only a few years earlier, they desired that women should speak of their bravery, that the chief of their tribe should be pleased with them, and that poets should compose Verses to extol their qualities. But with the advent of Islam, they forgot about such matters, caring only about achieving the pleasure of Allah ﷻ and Paradise.

4) Sa'd ibn Khaithamah ﷺ and his Father ﷺ

Al-Haafiz Ibn Hajar (may Allah have mercy on him) gave an account of the following story in Al-Isaabah. When the Muslims were preparing to leave for Badr, Sa'd ibn Khaithamah ﷺ and his father were faced with a dilemma: Only one of them could leave with the Prophet ﷺ, since one of them had to stay behind to take care of their family. And so they drew lots; Sa'd's lot was drawn, and so he ﷺ was going to leave with the Prophet ﷺ, but his father said to him, "O my son, give me preference this day (and let me go out in your place)." Sa'd ﷺ said, "O my father, had it been for

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Superiority of Those Who Participated in Badr"; *Hadeeth* number: 3982.

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (Pg. 245); also, refer to Al-Isaabah by Ibn Hajar, in the biography of 'Auf ibn Al-Haarith; number: 6107.

something other than Paradise, I would have done so." Sa'd ﷺ went out to Badr and was martyred there, and not long thereafter, he was joined by his father, who was martyred on the Day of Uhud.[1] This story depicts the high level of faith that permeated the houses of the Prophet's Companions ﷺ, to the degree that they, including fathers and sons – competed with one another for the opportunity to fight in the way of Allah ﷻ. Although Sa'd ﷺ was extremely respectful and dutiful to his father, his desire for Paradise outweighed his father's wishes; nonetheless, he answered in the politest manner possible, considering the circumstances, saying, "O my father, had it been for something other than Paradise, I would have done so."

5) The Prophet's Supplication for Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ﷺ

While discussing the dead polytheists that were thrown into a well on the Day of Badr, 'Aishah ﷺ said, "When the Prophet ﷺ gave the command, they were dragged (towards the well). Displeasure could clearly be seen on Abu Hudhaifah ibn 'Utbah's face as his father ('Utbah) was being dragged towards the well. The Messenger of Allah ﷺ (seeing his expression) said, 'O Aba Hudhaifah, by Allah, it is as if it hurts you to see what is happening to your father?' Abu Hudhaifah ﷺ responded, 'O Messenger of Allah, I did not have doubts about Allah and His Messenger; rather, it is only that he was forbearing, intelligent, and perceptive, all of which made me hope that he wouldn't die until Allah – *'Azza Wa Jall* (the Possessor of might and majesty) – first guided him to Islam. Then when I saw that he missed out on that (on guidance), it had a profound effect on me, and it saddened me.' The Messenger of Allah ﷺ then supplicated for the well-being of Abu Hudhaifah ﷺ."[2]

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[1] *Al-Isaabah* (2/23, 24); *Hadeeth* number: 3118.

[2] Related by Al-Haakim (3/224), who said, "It is authentic and fulfills the conditions of Imam Muslim," and Adh-Dhahabee concurred with Al-Haakim's appraisal of the *Hadeeth*.

Perhaps more than anything else, this *Hadeeth* makes it clear to us that faith (*Eemaan*) does not destroy human emotions; rather, what faith (*Eemaan*) does is to refine and cultivate human emotions, transforming them from blind loyalty to faithfulness that it is in harmony with the teachings of Islam. When Abu Hudhaifah ﷺ saw his father among the fallen fighters of the Quraish, and when he ﷺ saw him being dragged and thrown into a well, he became sad in honour of his tender feelings for his father. Nonetheless, his faith remained strong, and his grief did not go beyond him feeling sad that his father did not die as a Muslim. And as a reward for Abu Hudhaifah's noble feelings, the Prophet ﷺ supplicated for him.

6) 'Umair ibn Abee Waqqaas ﷺ

As the Prophet ﷺ was heading towards Badr, the members of his army were presented to him. Sa'd ﷺ later recounted, "I saw that my brother, 'Umair ibn Abee Waqqaas ﷺ, was hiding just before the Messenger of Allah ﷺ inspected our ranks.' I said to him, 'My brother, what is the matter with you?' He ﷺ said, 'I fear that the Messenger of Allah ﷺ will see me and, considering me to be too young, will send me back. And I truly want to go out, for perhaps Allah will grant me martyrdom.'"[1] The Prophet ﷺ did in fact end up seeing 'Umair ﷺ, and just as the latter had feared, the Prophet ﷺ considered him to be too young and consequently ordered him to return to Al-Madeenah. 'Umair ﷺ began to cry, fearing the prospect of not being able to fight for the cause of Islam; seeing his condition, the Prophet ﷺ granted him permission to continue onwards with his army. Allah ﷻ fulfilled 'Umair's wishes, for 'Umair ﷺ fought bravely and was martyred during the Battle of Badr.

[1] *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 317); *Sifatus-Safwah* (1/294); *Al-Mustadrak* (3/188); and *Al-Isaabah* (3/35).

5

Disagreement Concerning The Spoils And The Prisoners

Disagreement Concerning The Spoils

'Ubaadah ibn As-Saamit ﷺ said, "We went out with the Prophet ﷺ, and I participated alongside him in (the Battle of) Badr. The two opposing forces met, and Allah ﷻ handed defeat to the enemy. Some of us pursued the fleeing enemy, defeating and killing (those they were able to catch up with). Others kept themselves busy in the encampment of the enemy, gathering and collecting (whatever the enemy left behind). And yet others stood guard over the Messenger of Allah ﷺ, so as to prevent the enemy from coming unexpectedly upon him. Each of the three groups remained busy in their respective tasks until the evening, when everyone gathered together. Those who collected the spoils said, 'We were the ones who gathered and collected it, so no one else can have a share of it.' Those who went out in pursuit of the enemy said, 'You are not more worthy of the spoils than we are. We forced the enemy to flee and to leave behind their things; we were the ones who defeated them.' And those who had stood guard over the Prophet ﷺ said, 'You are not more worthy of the spoils than we are: We stood guard over the Messenger of Allah ﷺ, fearing that the enemy would attack him unexpectedly. And so we were busy with him.' The following was then revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ①﴾

"They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ), if you are believers." (Qur'an 8: 1)

The Messenger of Allah ﷺ then quickly distributed the spoils among the Muslims."[1] According to another narration, when 'Ubaadah ibn As-Saamit ﷺ was asked about the Chapter *Al-Anfaal*, he ﷺ responded, "It was revealed about us, about the people of Badr. We disagreed about the spoils, showing bad manners in the process, and so Allah seized the spoils from our hands, instead giving them to the Messenger of Allah ﷺ, who divided the spoils among us equally."[2]

Allah ﷻ immortalized the events of the Battle of Badr in *Soorah Al-Anfaal*, a chapter of the Qur'an that speaks at length about the causes, events, and results of Badr. The chapter begins with a ruling about the spoils, following up that ruling with three important commands: The commands to fear Allah, to resolve disagreements among believers, and to obey Allah ﷻ and His Messenger ﷺ. These are all commands that are vital to *Jihaad*. *Jihaad* that is void of *Taqwaa* (the fear of Allah ﷻ) is no *Jihaad* at all; next, *Jihaad* requires members of the Muslim army to be united; and then, as a group, the army must follow a correct course of action, which involves obedience to Allah ﷻ and His Messenger ﷺ.

In the Verses that followed, Allah ﷻ gave a detailed description of true believers. He ﷻ said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ① إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ

[1] *Musnad Imam Ahmad* (5/324) and *Tafseer Ibn Katheer* (2/283).

[2] *Musnad Imam Ahmad* (4/322); *Hadeeth* number: 22747.

إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

"They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ), if you are believers. The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e., the Verses) increase their faith; and they put their trust in their Lord (Alone); who perform As-Salaat (Iqamat-as-Salaat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise)." (Qur'an 8: 1-4)

This description can be summarized in point form as follows. Believers are those who:

- Fear Allah ﷻ when they hear the mention of Allah ﷻ.
- Increase in faith when they hear the Qur'an being recited to them.
- Place their complete trust in Allah alone.
- Establish prayer, performing it on time as well as correctly performing ablution and all other aspects of prayer, such as the bowing position, prostration, recitation of the Qur'an, and so on.
- Spend their wealth on good and noble causes.

In regard to the first few Verses of *Soorah Al-Anfaal,* Muhammad Al-Ameen Al-Misree interestingly points out that they contain no mention of the deeds of the Muslims on the battlefield of Badr. Instead, the believers are indirectly reproached in the chapter, first being told about the qualities of true believers, and then

being informed about their attitude prior to, during, and after the Battle of Badr. The Verses contained no direct reproach, but simply the mention of what actually happened, which actually had a more stinging effect than a direct reproach. Allah ﷻ said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾

"They ask you (O Muhammad ﷺ) about the spoils of war,"

which is as if to say: They should not have asked that question. In Verse number five of *Soorah Al-Anfaal,* Allah ﷻ said:

﴿كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ۝٥﴾

"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it." (Qur'an 8:5)

And in Verse number seven, Allah ﷻ said, "You wished that the one not armed (the caravan) should be yours," words that clearly depict an internal weakness on the part of some believers. So even though the Muslims won the Battle of Badr, the aforementioned Verses drove all feelings of pride and arrogance from their souls. They were informed that, as far as at least some of them went, they still had some ways to go before they achieved the level of faith that was expected of them.

In discussing *Al-Anfaal*, it is interesting to note that Allah ﷻ opens the chapter with a mention of the spoils of Badr and then later on in the chapter recounts the events of the battle itself, as well as the events that preceded the battle. It is a reoccurring feature of the Qur'an that, when Allah ﷻ mentions stories and events, He ﷻ does not always discuss them in chronological order.

Coming back to the topic of the spoils, Allah ﷻ says in the first Verse of *Soorah Al-Anfaal*: "And obey Allah and His Messenger (Muhammad ﷺ)." The first command the Companions ﷺ were expected to obey had to do with the distribution of the spoils. No longer were the spoils in the control of individual fighters, as

those who had gathered the spoils supposed them to be; rather, full control over the spoils was with Allah ﷻ and His Messenger ﷺ. The believers simply had to submit to and be pleased with the distribution decreed by Allah ﷻ, and they were also required to make peace among themselves, which highlights an important truth: More important than defeating the enemy was making peace among the believers and uniting them upon the truth.

The Companions, feeling remorse for their display of ill manners and eagerness for worldly gain, obeyed Allah's command and waited humbly and submissively for His decree regarding the spoils. Allah ﷻ then revealed a Verse that described how the spoils were to be distributed. He ﷻ said:

﴿وَاعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾﴾

"And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the Battle of Badr) – And Allah is able to do all things." (Qur'an 8: 41)

This Verse makes it clear that four-fifths of the spoils were to be distributed among the Companions, and from the mercy of Allah ﷻ, even the last one-fifth, which was allotted for Allah ﷻ and His Messenger ﷺ, was to be distributed among them, to those among them that are mentioned in the above-mentioned Verse.

Through the revelation of Verses from *Soorah Al-Anfaal*, the Companions were purified from feelings of greed and avarice. Then, when they emptied their hearts of greed, avarice, and worldly desires, leaving room only for sincerity to Allah ﷻ, Allah ﷻ bestowed victory upon them and gave them more than they

had initially expected and desired. 'Abdullah ibn 'Amr said, "The Messenger of Allah ﷺ left on the Day of Badr in the company of three-hundred and fifteen men from his Companions . When he ﷺ reached Badr, the Prophet ﷺ said, 'O Allah, they are indeed hungry, so make them full. O Allah, indeed they are barefooted, so provide them with (mounts) to ride upon. O Allah, they are indeed naked, so attire them in clothing.' Allah ﷻ then granted him victory on the Day of Badr, so that when they returned, every single man among them was sated, was dressed, and was returning in the possession of one or two camels."[1]

The Prophet ﷺ justly gave a share of the spoils not just to those who directly participated in Badr, but also to those who remained behind only because the Prophet ﷺ appointed them with a specific task to fulfill. They were equated, in terms of their reward and their share of the spoils, with those who directly participated in the fighting on the Day of Badr. The Prophet ﷺ took into consideration the reasons that prevented them from fighting, since Allah ﷻ does not place upon a person's shoulder a burden that is greater than he can bear. Allah ﷻ said:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا
لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا
حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ
عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾﴾

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon

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[1] *Sunan Abu Daawood* (5/525); *Al-Albaanee* declared the *Hadeeth* to be *Hasan* (acceptable) in *Saheeh Abu Daawood; Hadeeth* number: 2747.

> *us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people..*" (Qur'an 2: 286)

In accordance with the implications of this Verse, the Prophet ﷺ exempted some of his Companions ؓ from having to participate in the Battle of Badr because their situations required them to remain behind in Al-Madeenah to take care of their families. For example, the Prophet ﷺ exempted 'Uthmaan ibn 'Affaan ؓ from going out to Badr because his wife, Ruqayyah ؓ, was sick and needed someone to take care of her. Bukhaaree related in his *Saheeh* compilation that 'Abdullah ibn 'Umar ؓ said, "As for 'Uthmaan's absence from Badr, he had under him (as a wife) the daughter of the Messenger of Allah ﷺ, and she was sick at the time. The Messenger of Allah ﷺ said to him, 'Verily, you have the reward of a man who participated in Badr and his share (in the spoils).'"[1]

Similarly, the Prophet ﷺ ordered Abu Umaamah ؓ to stay behind in Al-Madeenah and to take care of his mother, who was sick and who needed him to take care of her. Abu Umaamah ؓ recounted how, when the Messenger of Allah ﷺ informed his Companions ؓ about his imminent departure towards Al-Madeenah, he ؓ made a firm resolve to go out with him; however, his uncle (his mother's brother), Abu Burdah ibn Nayyaar ؓ said to him, "Stay and watch over your mother, O son of my sister." Abu Umaamah ؓ responded, "Rather, you stay and watch over your sister." They both mentioned their disagreement to the Prophet ﷺ, who ordered Abu Umaamah ؓ to stay behind and take care of his mother. As a result of the Prophet's decision in the matter, Abu Burdah ؓ left with the Muslim army. By the time the Battle of Badr was concluded and the Prophet ﷺ returned to Al-Madeenah, Abu Umaamah's mother ؓ had died. And so upon his arrival, the Prophet ﷺ

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[1] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, chapter, 'The Merits of 'Uthmaan ibn 'Affaan ؓ'; *Hadeeth* number: 3699.

performed her funeral prayer.[1] That the Prophet ﷺ, as a military leader, took into consideration the particular circumstances of each Companion ؓ helped foster a relationship of compassion between him ﷺ and his Companions ؓ.

Some of the Companions ؓ who were assigned specific duties and were therefore prevented from participating in the Battle of Badr, or who were injured on the way to Badr and were consequently sent back, are listed as follows:

1) Abu Lubaabah ؓ: The Prophet ﷺ appointed him to govern Al-Madeenah during his absence.

2) 'Aasim ibn 'Adee ؓ: The Prophet ﷺ sent him on a special mission on behalf of the people of Al-'Aaliyah in Al-Madeenah.

3) Al-Haarith ibn Haatib ؓ: The Prophet ﷺ sent him on a mission to the Banu 'Amr ibn 'Auf clan.

4) Al-Haarith ibn As-Simmah ؓ: He ؓ fell down on the way to Badr, broke a bone, and, being unfit to fight, was sent back to Al-Madeenah.

5) Khawwaat ibn Jubair ؓ: On the way to Badr, he ؓ was somehow struck by a stone. As a result of his injury, he ؓ too was sent back to Al-Madeenah.

The Prophet ﷺ also took martyrs into consideration when he ﷺ distributed the spoils. Those who gave their lives for the cause of Islam were honoured and certainly not overlooked. Their share of the spoils went to their families. Over fourteen centuries ago, most of the world was engulfed in darkness; men fought for their countries and, if they died on the battlefield, were soon forgotten. That, in fact, has been the case throughout most centuries; only in recent times has it become common for families of a fallen soldier to be given some form of compensation. Over fourteen centuries ago, the Prophet ﷺ did just that, taking care of families that lost a relative in battle.

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[1] Refer to At-Tabaraanee in *Al-Kabeer;* all of the narrators of this *Hadeeth* are trustworthy. Also, refer to *Mujma' Az-Zawaaid* (3/31).

The Prisoners

Ibn 'Abbaas ﷺ said, "When they captured the prisoners (during the Battle of Badr), the Messenger of Allah ﷺ said to Abu Bakr ﷺ and 'Umar ﷺ, 'What do you think should be done to these prisoners?' Abu Bakr ﷺ said, 'O Prophet of Allah, they are cousins and fellow clansmen; I therefore feel that you should take ransom money from them, and as a result (of the wealth we get) we will have strength over the disbelievers. And perhaps Allah will guide them to Islam.' The Messenger of Allah ﷺ then asked ('Umar ﷺ) do you think, O son of Al-Khattaab?' He ﷺ said, 'No, O Messenger of Allah, I disagree with Abu Bakr. Instead, I think that you should give us authority over them, so that we can strike them in their necks. Therefore, you should give authority to 'Alee over 'Aqeel ('Alee's brother) so that he can strike him in his neck. Similarly, give me authority over so-and-so (he mentioned one of his own relatives), so that I can strike him in his neck. For indeed, these are the leaders and chieftains of disbelief.''' 'Umar ﷺ later recounted, "The Messenger of Allah ﷺ inclined not towards what I said, but towards what Abu Bakr ﷺ said. On the following day, I came and saw the Messenger of Allah ﷺ and Abu Bakr ﷺ, both of whom were sitting down and crying. I said, 'O Messenger of Allah, tell me about what makes you and your companion cry? If I am able to cry, I will cry as well. And if I do not find tears (flowing from my eyes), I will feign to cry because I see the two of you crying (i.e., I will cry out of camaraderie and brotherhood).' The Messenger of Allah ﷺ said, 'I am crying because of what your companions suggested to me, in terms of them taking ransom (from the prisoners).' Allah *'Azza Wa Jall* (the Possessor of might and majesty) then revealed, 'It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land,' until His saying, 'So enjoy what you have gotten of booty in war, lawful and good.' And so Allah made the spoils of war lawful for them."[1]

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[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter, "Help From the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

In another narration, 'Abdullah ibn Mas'ood said, "On the Day of Badr, the Messenger of Allah said, 'What do you say about these prisoners?' Abu Bakr said, 'O Messenger of Allah, they are your people and your relatives. Give them time: Perhaps Allah will forgive (and guide) them.' 'Umar said, 'O Messenger of Allah, they expelled you and disbelieved in you, so strike their necks.' 'Abdullah ibn Rawaahah opined, 'O Messenger of Allah, look for a valley that contains much firewood; make them enter it; and then ignite a fire upon them.' (In response to what he said,) Al-'Abbaas (the Prophet's uncle and one of the prisoners) said, 'You have cut off ties of family relations.' The Messenger of Allah entered (his home, perhaps), without having said anything in return to them. The people began to (speculate and) say, 'He will take the opinion of Abu Bakr.' Others said, 'He will take the opinion of 'Umar,' and yet others said, 'He will take the opinion of 'Abdullah ibn Rawaahah.' The Messenger of Allah then came out to them and said, 'Verily, Allah softens the insides of some men's hearts until they become softer than milk. And indeed, Allah hardens the insides of some men's hearts until they become harder than stone. And verily, your example, O Abu Bakr, is that of Ibraaheem when he said:

﴿فَمَن تَبِعَنِي فَإِنَّهُۥ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾

'But whoso follows me, he verily is of me. And whoso disobeys me, – still You are indeed Oft-Forgiving, Most Merciful." (Qur'an 14: 36)

And your example, O Abu Bakr, is that of 'Eesa when he said:

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise." (Qur'an 5: 118)

And indeed, your example, O 'Umar, is like the example of Nooh when he said:

﴿رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾﴾

> *"My Lord! Leave not one of the disbelievers on the earth."* (Qur'an 71: 26)

And indeed, your example, O 'Umar, is the example of Moosa عليه السلام when he said:

﴿رَبَّنَا ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ وَٱشۡدُدۡ عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٨٨﴾﴾

> *"Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."* (Qur'an 10: 88)

The Prophet ﷺ then said, "Verily, you people are poor, so do not release a single one of them from captivity unless ransom is paid or (his) neck is struck (with a sword) (i.e., either make them pay ransom or kill them, but do not let them go for nothing)." 'Abdullah ibn Mas'ood رضي الله عنه said, "O Messenger of Allah, except for Suhail ibn Baidaa, for indeed, I heard him mention Islam (i.e., I heard him embrace Islam)." 'Abdullah ibn Mas'ood رضي الله عنه later recounted what happened next: "He remained silent, and on no other day was I more afraid of a stone falling down upon me from the sky than I was on that day (i.e., fearing that I spoke out of turn), until he ﷺ said (in confirmation of what I had said), 'Except for Suhail ibn Baidaa.'"[1] Allah ﷻ then revealed the Verses:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٦٧﴾ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ﴿٦٨﴾﴾

> *"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among*

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[1] *Musnad Imam Ahmad* (1/383); *Hadeeth* number: 3632. It is also related in *Tafseer Ibn Katheer* (2/325).

his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a sever torment would have touched you for what you took." (Qur'an 8: 67, 68)

This Verse establishes an important principle that must be followed by any fledgling country: It must not display softness or show signs of weakness; otherwise, its enemy will not fear it, and will soon desire to attack it.

When the Muslims began to capture and gather together their prisoners, Sa'd ibn Mu'aadh ﷺ disapproved of what he ﷺ saw. When the Messenger of Allah ﷺ saw the angry expression on Sa'd's face, he ﷺ said, "O Sa'd, by Allah, it is as if you dislike what the people are doing," to which Sa'd ﷺ replied, "By Allah, indeed, that is so, O Messenger of Allah! This is the first defeat that Allah ﷻ has handed down to the people of polytheism, so for us to slaughter (each man) would have been more beloved to me than for us to keep them alive (so that they can come back and attack us another day)."[1]

Considering the crimes perpetrated by Quraish's leaders - in terms of how they tortured, persecuted, and even killed Muslims in Makkah - the Prophet ﷺ was very lenient and merciful in his dealings with his prisoners. A number of them he freed when they paid ransom money; others he freed out of pure mercy, without taking anything from them in the process; and yet others he freed, stipulating that they first teach ten Muslims how to read and write.

The Messenger Of Allah ﷺ Honours The Memory Of Al-Mut'im Ibn 'Adee

Al-Mut'im ibn 'Adee was one of Quraish's leaders who died prior to the Battle of Badr. He lived his life as a polytheist, and he died as a polytheist. Nonetheless, through his noble disposition, he did two important things to help the cause of Islam. First, when the

[1] Refer to *At-Tarbiyyah Al-Jihaadiyyah* by Al-Ghadbaan (1/141).

Prophet ﷺ returned from At-Taaif, he entered Makkah under the protection of Al-Mut'ib, who, along with his sons, escorted the Prophet ﷺ to the Ka'bah, where he announced that, since the Prophet ﷺ was under his protection, no one had the right to harm him in the least. And second, Al-Mut'im played an active and important role in bringing about an end to the infamous three-year siege of the Muslims, a siege that caused great hardship for the Prophet ﷺ, his Companions ﷺ, and the members of the Banu Haashim clan.

Showing characteristic faithfulness, and reminding others that he ﷺ did not forget the aforementioned noble deeds of Mut'im, the Prophet ﷺ said about the prisoners of Badr, "Had Mut'im ibn 'Adee been alive, and had he spoken to me on behalf of these foul (creatures), I would have freed them for him."[1]

The Executions Of 'Uqbah Ibn Abee Mu'ait And An-Nadr Ibn Al-Haarith

If the Prophet ﷺ showed faithfulness to Al-Mut'im, if he ﷺ showed kindness to some prisoners by freeing them, and if he ﷺ allowed others to gain their freedom by paying ransom money or by teaching Muslims how to read and write, the Prophet ﷺ had to be severe with a few polytheists in particular – those who had shown great enmity to Islam and who were going to pose a great danger to Islam if they were going to be set free. I am here referring to 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith, two of the greatest enemies of Islam. Left alive, they were going to continue, as they had done in the past, to wage war against Islam with all of the resources they had at their disposal. Considering their potential danger, and the vulnerability of the newly-formed Muslim country, it was not wise to set them free, which is why the Prophet ﷺ ordered for their executions when he ﷺ reached As-

[1] *Abu Daawood*, the Book of *Jihaad*, chapter "Showing Kindness to a Prisoner"; *Hadeeth* number: 2689. The chain of the *Hadeeth* is authentic; and Bukhaaree related it as well (4024).

Safraa on his way back to Al-Madeenah. When he heard about his impending execution, 'Uqbah ibn Abee Mu'ait said, "Woe upon me! O people of Quraish, why am I chosen to be killed out of all prisoners who are here?" The Messenger of Allah ﷺ responded, "Because of your enmity towards Allah and His Messenger." He said, "O Muhammad, for you to show kindness to me is better. Treat me like any other man from my people. If you kill them (i.e., the rest of the prisoners), then kill me. If you show kindness to them (by freeing them), then show kindness to me (by freeing me). And if you take ransom money from them, I will be like one of them (in that I will pay ransom money to purchase my freedom). O Muhammad, who will look after my children?" The Prophet ﷺ said, "The Fire (i.e., concern yourself with the Hellfire, which has been prepared for you; as for your children, Allah will take care of them). Bring him forward, O 'Aasim, and strike his neck."[1] 'Aasim رضي الله عنه moved him forward and struck his neck.

As for An-Nadr ibn Al-Haarith, he was certainly one of most vile and devilish members of the Quraish. He originally came from Al-Heerah, where he learned of stories that were told in the courts of kings. When the Messenger of Allah ﷺ would sit in a gathering, speak about Allah, and warn his audience about the punishment that was meted out to the peoples of previous nations, he ﷺ would no sooner leave the gathering than An-Nadr would sit in his place and say, "By Allah, O people of the Quraish, I have better things to say than he does. Gather around me, and I will tell you that which is better than what he said." He would then tell them stories about the kings of Persia, Rustum and Isnifdiyaar, after which he would say, "Then what makes Muhammad's speech better than mine?"[2]

This tyrant from the Quraish claimed that what he said was better than what Allah ﷻ was revealing to the Prophet ﷺ. Because of this and other heinous crimes – which involved the persecution of

[1] Refer to *Mujma' Az-Zawaaid* (6/89), the author of which said, "At-Tabaraanee related it in *Al-Kabeer*, and its narrators are trustworthy."

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/439, 440).

Muslims - An-Nadr needed to be dealt with in a manner that was appropriate to his situation, which is why he was not treated like the other prisoners. Instead, the Prophet ﷺ ordered for him to be executed, and as per the Prophet's command, 'Alee ibn Abee Taalib ﷺ carried out the execution.

With the deaths of the two aforementioned tyrants, the Muslims learned that, in the case of certain oppressors and wrongdoers, sternness and not leniency is called for. No peace can be made with certain tyrants, for no sooner does one lower one's guard than those tyrants attack him with ruthless and treacherous malice. And it was for this reason that 'Uqbah and An-Nadr were executed.

More Than Humane Treatment Of The Prisoners

Today, the nations of the world struggle to agree on rules that should govern the humane treatment of war prisoners. From the worst dictatorship on earth all the way up to the most so-called civilized of countries, prisoners of war are physically abused, mentally tortured, and at the very least humiliated. But how did the Prophet ﷺ treat the men he ﷺ and his Companions ﷺ captured? He treated them - and keep in mind, this was over fourteen centuries ago - with an unprecedented and unparalleled level of kindness and compassion.

Upon returning to Al-Madeenah, the Prophet ﷺ distributed the prisoners among his Companions ﷺ, saying to them, "Treat them well."[1] All it took was this simple command for the Companions ﷺ to act according to the implications of this Verse:

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨﴾

"And they give food, in spite of their love for it (or for the love of Him), to the Miskin (poor), the orphan, and the captive." (Qur'an 76: 8)

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/307).

Mus'ab ibn 'Umair's brother, Abu 'Azeez ibn 'Umair, was one of the prisoners of Badr. He ﷺ later said, "I was one of the prisoners on the Day of Badr, and the Prophet ﷺ said (about us), 'Treat the prisoners well.' I was in the custody of a group of men from the *Ansaar*. When they would bring forward their lunch or dinner, they would eat dates and would feed me wheat (i.e., they would give me food that was of a higher quality than what they would eat), based on the exhortation of the Messenger of Allah ﷺ."[1]

Abul-'Aas ibn Ar-Rabee ﷺ, another former prisoner of Badr, recounted: "I was under the custody of a group of men from the *Ansaar*, and may Allah reward them well. When we would have dinner or lunch, they would give me preference by giving me bread, while they ate dates - even though they had very little bread with them, and dates were their every-day sustenance. They preferred me to their own selves to the degree that, if a piece of bread fell into the hands of one of them, he would give it over to me." Al-Waleed ibn Al-Waleed ibn Al-Mugheerah said similar words, except that he added: "And they would have us ride (on their mounts), while they walked."[2]

Such treatment prompted many of Quraish's nobles either to embrace Islam or to at least begin to appreciate the merciful teachings of Islam, feelings that would later mature into a complete acceptance of Islam. Abu 'Azeez ﷺ, for example, embraced Islam shortly after he arrived as a prisoner in Al-Madeenah. As-Saaib ibn 'Abeed ﷺ first purchased his freedom, following up that act by entering into the fold of Islam.

Even though many of the prisoners did not embrace Islam, they at least began to appreciate its teachings. Upon returning to their families in Makkah, they began to extol the wonderful manners and character of the Prophet ﷺ, and they expressed an unreserved appreciation of Islam's merciful teachings.

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[1] *Mujma' Az-Zawaaid* (6/86), the author of which said, "*At-Tabaraanee* related it in *As-Sagheer* and *Al-Kabeer*, and its chain is *Hasan* (i.e., acceptable)."

[2] Refer to *Al-Maghaazee* by *Al-Waaqidee* (1/119).

Buying the Freedom of Al-'Abbaas ﷺ, Uncle of the Prophet ﷺ

The Quraish sent money to the Prophet ﷺ in order to buy the freedom of their fellow tribesmen; each clan paid the ransom money that was required to ensure the release of its members. Al-'Abbaas ﷺ, the Prophet's uncle and one of the prisoners, said, "O Messenger of Allah, I was indeed a Muslim (i.e., I came out with the army of the Quraish not as a polytheist but as a Muslim, though I told no one about my Islam)," to which the Messenger of Allah ﷺ replied, "Allah is more knowledgeable about your Islam. If it is as you say, then Allah will reward you. As for what you outwardly showed, you were against us (on the battlefield), so now purchase your own release; the release of the two sons of your two brothers (i.e., your two nephews): Naufal ibn Al-Haarith ibn 'Abdul-Muttalib and 'Aqeel ibn Abee Taalib ibn 'Abdul-Muttalib; and the release of your ally, 'Utbah ibn 'Amr, brother of Banu-Al-Haarith ibn Faihr." Al-'Abbaas said, "I do not have enough (wealth) to do that, O Messenger of Allah." The Prophet ﷺ said, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Here, the Prophet ﷺ informed him about something that he learned of through revelation, and his words had their desired effect. Amazed at what he had just heard, Al-'Abbaas said, "By Allah, O Messenger of Allah, verily, I know that you are indeed the Messenger of Allah. No one other than me and Umm Fadl knew about that matter, so count towards my payment, O Messenger of Allah, the twenty *Ooqiyyahs* (a measurement of wealth) that was with me and that you seized (during the Battle of Badr)." The Messenger of Allah ﷺ said, "That is something that Allah ﷻ took from you and gave to us." Al-'Abbaas did as he was told: He purchased the freedom of himself, of his two nephews, and of his ally. And Allah ﷻ then revealed the following Verses about him:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١﴾

"O Prophet! Say to the captives that are in your hands : "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful." But if they intend to betray you (O Muhammad ﷺ), they have already betrayed Allah before. So he gave (you) power over them. And Allah is All-Knower, All-Wise." (Qur'an 8: 70, 71)

Al-'Abbaas ﷛ later said, "In place of the twenty *Ooqiyyahs* (of wealth), Allah gave me, after I embraced Islam, twenty slaves; and each one of them had in his hands wealth that could be used to do business; and in addition to all of that, I hope for the forgiveness of Allah (*'Azza Wa Jall*, the Possessor of might and majesty)." The general implications of the Verses' wording, and not the reason that prompted their revelation, is what counts; or in other words, even though the aforementioned Verses were revealed about Al-'Abbaas ﷛, they applied to all prisoners.[1]

The members of the *Ansaar* were faced with a small dilemma. Because Al-'Abbaas ﷛ was the Prophet's uncle, they didn't want him to remain in captivity, but at the same time, they didn't want it appear as if they were doing the Prophet ﷺ a favour by suggesting to release Al-'Abbaas ﷛. Since some of them were related to the Prophet's clan, they said to the Prophet ﷺ, "Give us permission and let us forego taking ransom money from the son of our sister, Al-'Abbaas," making it clear that, by freeing Al-'Abbaas ﷛, the Prophet ﷺ was doing them a favour and not the other way around. They showed the exact level of delicacy, discretion and politeness that was required considering the situation. But the Prophet ﷺ refused, saying, "By Allah, you will not decrease the amount he has

[1] *Saheeh Bukhaaree*, the Book of Battles; *Hadeeth* number: 4018.

to pay by even a single dirham (a unit of currency)."[1] Even though the people of the *Ansaar* made it clear that, by releasing Al-'Abbaas ﷺ without taking ransom money from him, the Prophet ﷺ was doing them a favour, the Prophet ﷺ refused, not wanting there to be any form of nepotism or favouritism in Islam. To show that Islam did not sanction nepotism, the Prophet ﷺ demanded that Al-'Abbaas ﷺ pay more ransom money than other prisoners paid to purchase their freedom.[2]

Having paid the ransom money that was demanded of him, Al-'Abbaas ﷺ returned to Makkah but continued to keep secret the fact that he had embraced Islam. With amazing skill and discretion, Al-'Abbaas ﷺ then continued for the next number of years to gather sensitive intelligence about the Quraish and convey it to the Prophet ﷺ in Al-Madeenah. His role as an intelligence agent for the Muslims ended with the conquest of Makkah; in fact, it was only a few hours before the actual conquest that he openly proclaimed himself to be a Muslim.

Abul-'Aas ibn Ar-Rabee', Husband of the Prophet's Daughter, Zainab ﷺ

Al-'Aas's case was a complete contrast to that of Al-'Abbaas. On the one hand, Al-'Abbaas ﷺ was truly a Muslim, but he did not want his people to know about his Islam; and on the other hand, Abul-'Aas was a polytheist, so it was hoped that, if he received kind treatment, he might embrace Islam. And his embracing Islam was vital to the welfare of the Prophet's daughter, Zainab ﷺ, who of course was a Muslim but was stuck in Makkah, being as of then unable to make the pilgrimage to Al-Madeenah.

But there were other reasons as well that warranted the kind treatment of Abul-'Aas. During the thirteen years of Prophethood that the Messenger of Allah ﷺ spent in Makkah, Al-'Aas was

[1] Refer to the Commentary of Al-'Asqalaanee on *Saheeh Bukhaaree* (7/321), a commentary that is taken from *Al-Mustafaad Min Qisas Al-Qur'an* (2/135).

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (2/176).

never known to have shown even the slightest degree of opposition to Islam. He never spoke ill of the Prophet ﷺ or of his Companions ؓ. He instead kept himself preoccupied in his business affairs. And during Badr, Abul-'Aas was simply a common soldier who had no say in the affairs of Quraish's army and who was not seen to have made any effort to fight fiercely on the battlefield. When the Quraish began to send money to buy the release of their relatives, Zainab ؓ sent money to purchase the release of her husband, and along with money she sent a necklace that her mother, Khadeejah ؓ, had given to her as a gift when she got married. 'Aishah ؓ later related that, "When the people of Makkah sent money to buy the freedom of their (relatives), Zainab ؓ, the daughter of the Messenger of Allah ﷺ, sent money to buy the freedom of Abul-'Aas ibn Ar-Rabee', and along with the money she sent a necklace that belonged to her – the very same necklace that Khadeejah gave to her just before Abul-'Aas consummated his marriage to her. So when the Messenger of Allah ﷺ saw the necklace (after the Battle of Badr), he was moved greatly for her sake, and he said (to his Companions ؓ), 'If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then do so.' They replied, 'Yes.' They then freed him and returned to her that which belonged to her (i.e., the money and necklace that she had sent to them)."[1] The Prophet ﷺ, however, first took a firm pledge from Abul-'Aas that he would allow Zainab ؓ to come to Al-Madeenah. Having taken this pledge from Abul-'Aas, the Messenger of Allah ﷺ sent Zaid ibn Haarithah ؓ and a man from the *Ansaar* ؓ not to Makkah itself, because that would have been too dangerous, but to the outskirts of Makkah, saying to them, "Be at Batan Ya'jaj (a place that is situated eight miles outside of Makkah), until Zainab passes by you. Then accompany her until you bring her here."[2]

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 261).

[2] *Abu Daawood*, the Book of *Jihaad*, chapter "Paying Ransom Money to Free Prisoners"; *Hadeeth* number: 2692. Ash-Shaikh Al-Albaanee declared the *Hadeeth* to be *Hasan* (acceptable) in *Saheeh Sunan Abu Daawood*.

When the Prophet ﷺ saw the necklace, many memories were certainly rekindled in his mind – memories of his daughter and of his wife. Nonetheless, he ﷺ didn't order his Companions ﷺ to free Abul-'Aas without taking the ransom money, but instead asked them to do so if they wanted to, for he ﷺ did not want to take away from them their right to the ransom money. If they wanted to, they could have kept the necklace and the money. But feeling compassion and mercy himself, the Prophet ﷺ asked in a way that inspired compassion and mercy into the hearts of his Companions. He ﷺ said, "If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then to so." All of this certainly had a profound influence on Abul-'Aas ﷺ and on his decision to embrace Islam.

Abu 'Uzzah 'Amr Ibn 'Abdullah Al-Jumhee

Abu 'Uzzah was a poor man who had many daughters. When he was taken captive, he pleaded his case with the Prophet ﷺ, explaining that he was poor and was therefore unable to purchase his freedom and that his daughters had no one to take care of them in Makkah. He said, "O Messenger of Allah, you indeed know that I have no wealth; I am poor and I have relatives who depend on me, so bestow upon me a favour (by freeing me without taking any ransom money from me)!" The Messenger of Allah ﷺ did as Abu 'Uzzah asked, but he ﷺ stipulated as a condition that Abu 'Uzzah never return again to fight against the Prophet ﷺ and his Companions ﷺ. Abu 'Uzzah pledged to never again fight the Prophet ﷺ and his Companions ﷺ, and he even composed verses of poetry in which he praised the Prophet ﷺ for his mercy and kindness.

Ibn Katheer related that the same Abu 'Uzzah later broke his pledge. He was deceived by the sweet words and promises of Quraish's leaders, and he returned with them to fight the Muslims again on the Day of Uhud. But again he was taken captive, and again he asked the Prophet ﷺ to bestow a favour upon him and free him. The Prophet ﷺ answered his request with the following words: "I will not let you touch (the ground of) Makkah with your

cheeks and say, 'I have deceived Muhammad twice.''' The Prophet ﷺ gave the command, and Abu 'Uzzah was executed through a blow that was delivered to his neck with a sword.

The first time around, the Prophet ﷺ was merciful and forgave Abu 'Uzzah, taking into consideration Abu 'Uzzah's poverty and difficult circumstances. In payment of the kindness that was shown to him, Abu 'Uzzah broke his pledge and played an active role in attacking the Muslims during the Battle of Uhud. The second time around severity, and not mercy, was the appropriate course of action – for Abu 'Uzzah would probably have returned a third time around had the Prophet ﷺ freed him again – and so the Prophet ﷺ ordered for his execution.

Suhail Ibn 'Amr

Mikraz ibn Hafs ibn Al-Akhyaf made the journey from Makkah to Al-Madeenah in order to negotiate the release of Suhail ibn 'Amr. The Muslims and Mikraz negotiated and then agreed on a price, but Mikraz did not have the money on him. So when the Muslims said to him, "Give us what you owe us," he responded, "Put my leg in the place of his leg (i.e., in chains), and let him go. (Then keep me with you) until he sends you his ransom money." Agreeing to what he said, they imprisoned him and released Suhail.

According to a *Mursal* narration, 'Umar ibn Al-Khattaab ﷺ said to the Messenger of Allah ﷺ, "Let me pull out the front tooth of Suhail ibn 'Amr.That should deter him from speaking out against you in the future." The Messenger of Allah ﷺ said, "I will not mutilate him, for then Allah would allow me to become mutilated, even if I am a Prophet."[1] The Messenger of Allah ﷺ then said to 'Umar ﷺ, "Perhaps he will stand up to do something that will make you refrain from disparaging him."[2] Explaining the praiseworthy deed that Suhail ﷺ performed later on in his life, Ibn Katheer said, "This refers to what Suhail ﷺ did when the Messenger of Allah ﷺ

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/311). Ibn Katheer said, "It is a *Mursal* (narration); nay, it is *Mo'dal*."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (3/311).

died, and when the Arabs apostatized. Suhail ﷺ stood up in Makkah and delivered a sermon to the people, during which he instilled into them firmness upon the Religion of Pure Monotheism (i.e., Islam). During that sermon, he said, 'O people of the Quraish, do not be the last of people to embrace Islam (which in fact you are) and, at the same time, the first of them to apostatize. Whoever has doubts (and apostatizes), we will strike his neck.'"[1] After the Battle of Badr ended, the Prophet ﷺ established how Muslims should treat their prisoners, refusing to give 'Umar ﷺ permission to pull out Suhail's front tooth, considering that to be a form of disfigurement.

Another Form of Ransom Payment eachi g Muslims How to Read and Write

Ibn 'Abbaas ﷺ said, "On the Day of Badr, there were some prisoners who had no wealth with which they could purchase their freedom, and so the Messenger of Allah ﷺ established another form of payment for them: to teach the *Ansaar* how to write."[2] Those prisoners then began to teach the children of the *Ansaar* how to read and write, and a prisoner gained his freedom when he taught ten members of the *Ansaar* how to read and write.

It was a time when Muslims desperately needed wealth; nonetheless, the Prophet ﷺ accepted teaching as a form of payment, which attests to the high regard that Islam has for knowledge. This was not something strange or new to Islam; after all, these were the first Verses of the Qur'an to be revealed:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤﴾

"*Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen.*" (Qur'an 96: 1-4)

[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/181).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 261).

In fact, there are countless texts from the Qur'an and *Sunnah* that encourage Muslims to learn, that highlight the importance of knowledge, and that explain the lofty status of scholars. Today, it is a well-known fact that it is the poorer, lesser developed countries that are most plagued by illiteracy; all over the world, campaigns are launched to eradicate illiteracy and to raise the citizens of a country to a higher standard of living. Over fourteen centuries ago, the Prophet ﷺ was the first to understand the link between literacy and the well-being of a country's citizens, which is why, from the very beginning, he ﷺ strove hard to eradicate illiteracy.

The Ruling On Prisoners

How prisoners should be dealt with is a matter that is entrusted to the Muslim Imam (leader) of a given era. He can do one of four things with them, and he must make his decision based on what is in the best interests of the Muslims he governs. He may do one of the following:

1) Kill the prisoners: The Prophet ﷺ ordered for the executions of 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith.

2) Release the prisoners without taking anything in return from them, which is what the Prophet ﷺ did for Abu 'Uzzah Al-Jumhee.

3) Make the prisoners purchase their freedom through the payment of ransom money. This is what occurred with Al-'Abbaas, Naufal ibn Al-Haarith, 'Aqeel ibn Abee Taalib, and other prisoners from the Quraish.

4) Turn them into slaves, which is what Sa'd ibn Mu'aadh ؓ ruled in the case of the Jewish tribe of Banu Quraizah. He ordered for their fighters to be killed, for their wealth to be distributed, and for their women and children to be taken as slaves.

6

The Aftermath Of The Battle Of Badr, And An Attempt Made On The Life Of The Prophet ﷺ

The Aftermath Of The Battle Of Badr

After the conclusion of the Battle of Badr, the Muslims became stronger, especially in the eyes of their enemies. If people – whether it was the Quraish or the people of a neighbouring tribe – wanted to attack Al-Madeenah or even to harm certain Muslims, they would, given the outcome of Badr, have to think about the matter one thousand times before attempting to do so.

Al-Madeenah, in particular, underwent a tremendous change. Prior to the Battle of Badr, certain native dwellers of Al-Madeenah dared to openly declare their disbelief and their enmity towards Islam. But Badr changed all of that: People who still harboured disbelief in their hearts began to openly declare their Islam in the presence of the Prophet ﷺ and his Companions ﷺ, but they inwardly harboured just as much disbelief and enmity towards Islam as they did prior to Badr. So inwardly, they remained disbelievers, while outwardly they gave the appearance of being Muslims. Such people became known as the hypocrites, about whom Allah ﷻ said:

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾﴾

"(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth – Islam)." (Qur'an 4: 143)

Because of the danger hypocrites posed to Muslims from within Al-Madeenah, and because of the vileness of their duplicity, Allah ﷻ discussed them at length in His Noble Book, often warning them of the severe torment that awaits them in the Hereafter. For example, Allah ﷻ said:

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (Qur'an 4: 145)

One of the outcomes of Badr was that the Muslims, who already believed, became stronger in their faith; the events of Badr even prompted many disbelievers among the Quraish to recognize the truth and to embrace Islam. That certain Makkan chieftains realized their previous folly and embraced Islam after Badr raised the morale of weak Muslims in Makkah who still were not able to migrate to Al-Madeenah. After all of their suffering, they finally saw a ray of hope, both in terms of the victory that the Muslims achieved at Badr and in terms of the Makkan nobles that embraced Islam in Makkah.

The Battle of Badr also resulted in a complete recovery of Al-Madeenah's economy. For approximately nineteen months, the Muslims of Al-Madeenah were suffering economically; the spoils they gained at Badr had the twofold effect of enriching them immediately and providing the momentum they needed for the future development of their economy and marketplace.

As for the Quraish, the losses they suffered on the Day of Badr – in terms of deaths, loss of power, loss of prestige in Arabia, loss of confidence, etc. – were incalculable. For one thing, they lost many of their venerable chieftains on the battlefield, the likes of Abu Jahl ibn Hishaam, Umayyah ibn Khalaf, 'Utbah ibn Rabee'ah, and others, who were not only chieftains, but were also brave and

valiant fighters. Also, prior to the Battle of Badr, the Muslims of Al-Madeenah posed a threat exclusively to Quraish's trade route; after Badr was concluded, they began to pose a threat to the power, authority, and leadership of the Quraish within the entire Arabian Peninsula.

News of Quraish's defeat descended upon Makkah's inhabitants like lighting. At first, they were in a state of shock, refusing to believe that they could have fared so poorly against the Prophet ﷺ and his Companions ﷺ. Ibn Ishaaq (may Allah have mercy on him) wrote, "The first person to return to Makkah with news of Quraish's calamity was Al-Haisumaan ibn 'Abdullah Al-Khuzaa'ee. The people of Makkah said to him, 'What news do you bring?' He said, 'Utbah ibn Rabee'ah; Shaibah ibn Rabee'ah; Abul-Hakam ibn Hishaam; Umayyah ibn Khalaf; Zam'ah ibn Al-Aswad; Nubaih and Munabbah, the two sons of Al-Hajjaaj; and Abul-Bukhtaree ibn Hishaam - all of these have been killed. When he began to enumerate those of Quraish's noblemen (that were killed), Safwaan ibn Umayyah said (considering Al-Haisumaan to be insane), 'By Allah, if he is in his right mind, then ask him about me (i.e., maybe, because of his insanity, he will say that I too am dead).' The people said, 'What happened to Safwaan ibn Umayyah.' Al-Haisumaan said, 'He is right there, sitting down in *Al-Hijr* (the side of the Ka'bah). By Allah, I indeed saw his father and his brother when both of them were killed.'"[1]

Abu Raafai' ﷺ, the freed slave of the Messenger of Allah ﷺ, was in Makkah at the time. He later related the effect that Quraish's crushing loss had on Abu Lahab (may Allah curse him). Abu Raafai' ﷺ said, "I was a slave of Al-'Abbaas ibn 'Abdul-Muttalib, and Islam had entered upon the members of our household. Both Umm Fadl ﷺ (Al-'Abbaas's wife) and I embraced Islam; Al-'Abbaas, however, stood in awe of his people. He disliked the idea of opposing them, and so he kept his Islam a secret) from them). He was a rich man, and his wealth was distributed among

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 257); also, refer to *Seerah Ibn Hishaam* (chapter: News of Quraish's Calamity Reaches Makkah).

his people. As for Abu Lahab (the enemy of Allah), he remained behind from Badr, sending in his place Al-'Aas ibn Hishaam ibn Al-Mugheerah. When news came of the calamity suffered by Quraish's members who participated in Badr, Allah placed humiliated and shame over Abu Lahab, while we felt a sense of strength and honour within us." Abu Raafai' ﷺ went on to say, "I was a weak man, and I worked in the *Zamzam* room, carving out drinking cups. By Allah, I was sitting inside the *Zamzam* room, carving out cups, and Umm Al-Fadl was sitting down with me - we were much pleased with the news that reached us (about Badr) - when the evildoer Abu Lahab approached, dragging his legs in an evil manner. He sat down to the side of the room, and his back was facing my back. While he was sitting down, the people said, 'Here is Abu Sufyaan ibn Al-Haarith ibn 'Abdul-Muttalib, arriving (from his journey).' Abu Lahab said (to Abu Sufyaan), 'Come to me, for by my life, you have with you the news (of what happened at Badr).' Abu Sufyaan sat down beside him, and the people stood over him (eager to hear what he had to say). Abu Lahab said, 'O son of my brother, tell me what happened to our people.' He said, 'By Allah, all that happened is that we met them (on the battlefield) and bestowed upon them our shoulders, so that they killed us as they pleased, and captured us as they pleased. And by Allah, even in spite of what happened, I do not lay any blame on our people. We me with white men on spotted horses, who rode between the heavens and the earth. By Allah, they did not leave anything (from us without destroying it), and nothing could withstand them.' I lifted the side of the room (which was probably made of cloth) with my hand, and I said, 'Those, by Allah, were the angels.' Abu Lahab then raised his hand and delivered a severe blow with it to my face. I in turn jumped on him, and he responded by lifting me up and striking me on the ground. He then kneeled on me and struck me - for I was a weak man. Umm Fadl ﷺ stood up to one of the pillars of the room; she took hold of the pillar and used it to deliver a sharp blow (to Abu Lahab), one that caused a fracture in his head. She then said, 'You consider him to be weak because his master (i.e.,

Al-'Abbaas) is absent?' (Since he could do nothing to retaliate) Abu Lahab stood up, turned his back to everyone, and walked away in humiliation. Seven nights later he died of an ulcer (that resulted from the blow that Umm Al-Fadl had delivered to him)."[1]

The Battle of Badr left indelible psychological wounds on the members of the Quraish. Many of them were killed; others were imprisoned; Abu Lahab died shortly afterwards; Abu Sufyaan lost one son, and another of his sons was a prisoner of war; in fact, every single household in Makkah had reason to mourn, either due to a relative who was killed, or a relative who was taken prisoner. It is not surprising, therefore, that they made a firm resolve to get their revenge. Some of them even vowed not to take a shower until they exacted retribution from those who humiliated them and killed their leaders and noblemen. They waited for the right moment to launch an attack on the Muslims of Al-Madeenah, and that moment came on the Day of Uhud.

As for the Jews, the outcome of Badr was a worst-case scenario for them: It meant that Muslims had gained honour in Al-Madeenah, which in turn meant that the Jews were, with the passing of every day, becoming less influential in the political realm of Al-Madeenah society. They therefore resolved to do whatever was in their power to undermine the leadership of the Prophet ﷺ and to sow discord among the inhabitants of Al-Madeeenah. Their intended course of action was known to the Prophet ﷺ, which is why he ﷺ was always vigilant and alert when it came to dealing with them. Had the Jews remained faithful to the agreement they had made with the Prophet ﷺ when he first arrived in Al-Madeenah, they would have enjoyed a peaceful and prosperous existence under the banner of the newly-formed Islamic country. But they chose to act treacherously, and as we will study in forthcoming chapters - *In Sha Allah* - they chose to take a path that led to their own demise and destruction.

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/258).

An Attempt Made On The Prophet's Life, And 'Umair Ibn Wahb ﷺ Embraces Islam

Shortly after the conclusion of the Battle of Badr, 'Umair ibn Wahb Al-Jumahee and Safwaan ibn Umayyah sat down together to one side of the Ka'bah. 'Umair was known as one of the most devilish members of the Quraish; a few years earlier, when the Prophet ﷺ was still in Makkah, 'Umair was known to have inflicted a great deal of harm upon the Prophet ﷺ and his Companions ﷺ. 'Umair's son, Wuhaib ibn 'Umair, was one of the prisoners of Badr, and his freedom had not as of then been secured through the payment of ransom money.

While they were seated together, 'Umair and Safwaan lamented the losses of fellow compatriots who had been thrown into the well of Badr. And they both agreed that there was little to live for after having lost so many relatives. Then 'Umair said, "By Allah, had it not been for the facts that I am in debt, that I cannot pay off my debt, and that I have dependents whom I feel will waste away after I die, I would have traveled to Muhammad and not stopped until I killed him. For indeed, I have reason to show them enmity: My son is a prisoner in their hands."

Safwaan, who was a wealthy man, took advantage of 'Umair's emotions and said, "Upon me is your debt: I will pay it for you. And as for your family, I will keep them with my family, and I will take care of them as long as they live." 'Umair, understanding the implications of Safwaan's offer – that Safwaan would do all of that if he killed the Prophet ﷺ – said, "Then keep my affair and yours a secret," to which Safwaan replied, "I will do so."

Safwaan then ordered for his sword to be prepared for him, and as per his instructions, it was sharpened, and poison was spread over its blade. He then embarked upon his journey to Al-Madeenah.

Days later, 'Umar ﷺ was seated among a group of Muslims, who together were discussing the Day of Badr and the honour that Allah ﷻ bestowed upon them on that day, when 'Umar ﷺ saw 'Umair ibn Wahb approaching. 'Umair, who had his sword

fastened to his clothes, made his riding animal kneel down at the door of the *Masjid*. 'Umar ﷺ said, "Here is the dog, the enemy of Allah, 'Umair ibn Wahb. By Allah, he has not come except for an evil purpose"

'Umar ﷺ then entered upon the Messenger of Allah ﷺ and said, "O Messenger of Allah, here is the enemy of Allah, 'Umair ibn Wahb, who has come, wearing his sword."

"Admit him into my presence," the Prophet ﷺ said. 'Umar ﷺ approached 'Umair, held him around his neck by the belt of his sword, grabbed him near his neck by his garment, and dragged him (towards the door); at the same time, 'Umar ﷺ said to some *Ansaaree* men who were with him, "Enter upon the Messenger of Allah ﷺ and sit down beside him; and guard over him, lest this vile creature should attempt to do him some harm. Indeed, he is not trustworthy."

Upon seeing Umar ﷺ grab 'Umair ﷺ and drag him inside, the Messenger of Allah ﷺ said, "Release him, O 'Umar. O 'Umair, come closer." 'Umair approached and said, "May it be a blessed morning (for you)," which was the common greeting of the polytheists. The Messenger of Allah ﷺ replied, "Allah has honoured us with a greeting that is better than your greeting, O 'Umair. It is *As-Salaam* (peace), the greeting of Paradise's dwellers."[1]

"By Allah, O Muhammad, it is something new to me," said 'Umair.

"What made you come here, O 'Umair?" the Prophet ﷺ asked.

"I came for this prisoner (i.e., his son) who is in your hands," said 'Umair, "So act kindly towards him."

"Then why do you have a sword hanging from your neck?" the Prophet ﷺ asked.

"May Allah make ugly all the swords (of the world)! Have they helped us (the people of Makkah during the Battle of Badr) in the least?"

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 259).

"Be truthful with me," said the Prophet ﷺ. "What made you come here?"

"I have come only for that purpose (to plead for the release of my son)," said 'Umair.

"No, instead you and Safwaan ibn Umayyah sat down in *Al-Hijr* (one of the sides of the Ka'bah). Together, you remembered the people of the well from the Quraish. You then said, 'Had it not been for a debt I owe and for my family that is with me, I would have went out and not stopped until I killed Muhammad.' Safwaan ibn Umayyah then promised to bear the responsibilities of your debt and your family, stipulating that, in return for that, you kill me for him. But Allah is a barrier between you and that end (which you hope to achieve)."

No sooner did the Prophet ﷺ finish speaking, than 'Umair said, "I bear witness that you are indeed the Messenger of Allah. O Messenger of Allah, we used to disbelieve in you and in what you came to us with in terms of information from the heavens and revelation that descended upon you. This affair (of which you now speak) is one that no one attended save Safwaan and I. Then by Allah, I indeed know that none save Allah brought news of that to you. So all praise is for Allah, Who has guided me to Islam, and Who has steered me towards it in this manner." 'Umair ﷺ then took the testimony of Truth: I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah.

"Teach your brother about his religion," the Prophet ﷺ instructed his Companions ﷺ, "and teach him how to recite the Qur'an, and release his prisoner for him." The Companions ﷺ executed the Prophet's commands to the letter. 'Umair ﷺ then said, "O Messenger of Allah, I used to strive hard to extinguish the light of Allah, and I used to inflict a great deal of harm upon the adherents of Allah's religion. I would therefore love now for you to give me permission to go to Makkah, so that I can invite its dwellers unto Allah, His Messenger, and Islam; perhaps Allah will guide them; otherwise, I will harm them in their religion, just

as I used to harm your Companions in their religion." The Prophet ﷺ gave 'Umair ؓ permission to fulfill his wish, and 'Umair ؓ then made the journey back to Makkah.

Around the time when 'Umair ؓ left Al-Madeenah, Safwaan ibn Umayyah exclaimed to those who were with him, "Rejoice over a blow (to the enemy) that you will learn about in a few days and that will make you forget about the (great) blow that was delivered to us on the Day of Badr. In the days that ensued, whenever a traveler entered Makkah, Safwaan would ask him if he heard news about 'Umair ؓ, until finally, one traveller informed Safwaan that 'Umair ؓ had embraced Islam. Furious at what he just heard, Safwaan vowed never to speak to 'Umair ؓ again and to never again benefit him in any way whatsoever.

Some of the Lessons and Morals We should take away from this Story

1) In general, the enemies of Islam don't stop at disbelieving in Islam or preventing people from embracing Islam; to the contrary, they frequently resort to brutal violence. And very often, their goal is to assassinate important Islamic figures, and when that is the case, they are willing to whatever is necessary – no matter how low it is that they have to stoop – in order to achieve their ends. Consider the case of Safwaan ibn Umayyah; he used 'Umair's poverty and harsh circumstances to recruit him as an assassin, promising him comfort and wealth for his family in return for his life. This tactic was not exclusive to the time of the Prophet ﷺ; rather, it is always the case that the rich manipulate the poor and ignorant, promising them riches and rewards if they do their dirty work for them. The poor are often left with little choice but to become recruits in the army, even though they will have to risk their lives in the process; otherwise, they are left with little or no prospects in life. It was that choice that Safwaan presented to 'Umair: Either die poor and remain in debt or make your family and your tribe proud, in return for which your debt will be paid and your family will be provided for.

2) As tensions heightened between the Quraish and the Muslims, the Companions ﷺ become more conscious of the importance of security. True, many members of the Quraish were coming to Al-Madeenah to purchase the freedom of their relatives, but when 'Umair in particular arrived, 'Umar ﷺ sensed a heightened degree of danger. 'Umair, after all, was known for his wickedness and for his cruelty in years past to the Muslims of Makkah. And he, like Abu Jahl, was very much pro-war, and so he had a big hand in leading Quraish's army to Badr. It was only after he saw the Muslims on the battlefield and consequently became terrified that he had second thoughts about fighting them. For all of the above-mentioned reasons, 'Umar ﷺ, like a good security officer, heard alarm bells ringing in his head, and he consequently took all necessary precautions to protect the Prophet ﷺ. For one thing, he took hold of the belt that held 'Umair's sword and that hung from his neck, thus effectively preventing 'Umair from having access to his sword. Furthermore, he ﷺ ordered a number of the Prophet's Companions ﷺ to enter with 'Umair and to watch over him in order to make sure that he didn't do anything to harm the Prophet ﷺ.

3) In dealing with non-Muslims, a Muslim should take pride in the teachings of his religion. Especially when non-Muslims are strong, Muslims might - as we do today - feel an inferiority complex, which could prompt them to imitate their non-Muslim counterparts - in the way they dress, talk, act, etc. The Prophet ﷺ set a wonderful example in this regard, showing Muslims that they should feel honour in following Islam's teachings, because they are teachings sent down from Allah ﷻ. When 'Umair gave greetings in a way that was characteristic of the people of the Quraish, the Prophet ﷺ not only told him about the greetings that Muslims gave to one another, but also told him why Muslims should feel honour in that greeting: It is the greeting that the people of Paradise will extend to one another. Similarly, Muslims should feel honour in applying all

of the teachings of Islam, knowing that what counts is pleasing not human beings but Allah ﷻ.

4) The Prophet ﷺ was noble indeed in his character and in his manners; 'Umair went to him in order to kill him, but then the Prophet ﷺ not only forgave him after he embraced Islam, but also freed his son without taking any ransom money in return. Making 'Umair ﷜ feel important, at ease, and a true brother of all other Muslims, the Prophet ﷺ instructed his Companions ﷡ to welcome 'Umair ﷜, saying, "Teach your brother about his religion, teach him how to recite the Qur'an, and release his prisoner for him."

5) One thing we should truly appreciate from 'Umair's story is how Islam completely transformed his character, and how faith (*Eemaan*) made him willing to face and overcome all obstacles. 'Umair ﷜ could have stayed in Al-Madeenah and led a peaceful existence, but he felt that he had done much to harm Islam and that he had to atone for his past mistakes. He ﷜ therefore resolved to take the Quraish head on, to invite them to Islam, and to face the consequences of opposing their religion. The Prophet ﷺ granted him permission to fulfill his wish. 'Umair ﷜ then went to Makkah, and by the time he later returned to Al-Madeenah, many people had embraced Islam at his hands. So complete was 'Umair's transformation, and so respected was he among the Prophet's Companions ﷡, that 'Umar ﷜ later mentioned him as being one of four people who was equal – on the battlefield and in terms of his bravery and character – to one-thousand men. May Allah be pleased with him, with 'Umar, and with all of the Prophet's Companions.

7

Some Of The Lessons And Morals We Learn From The Battle Of Badr

Victory Comes Only From Allah ﷻ

No matter what they achieve, Muslims must never become deceived into thinking that their hard word, their dedication, and their actions result in victory; rather, they must always be aware of the fact that, even though they are required to struggle and work hard, victory comes only from Allah ﷻ. Allah ﷻ said:

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝١٢٦﴾

"Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise." (Qur'an 3: 126)

And Allah ﷻ also said:

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝١٠﴾

"Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Allah is All-Mighty, All-Wise." (Qur'an 8: 10)

From these two Verses, Muslims are instructed to always depend on Allah ﷻ alone and to place their complete trust in Him alone. Victory does not come from angels or from numbers or from weapons; the road to the downfall of many nations and armies throughout history has been paved with self-deceit and the false impression of power and invulnerability.

As for the above-mentioned Verse from *Soorah Aal-'Imran*, Allah ﷻ made it clear that victory comes from Him alone, and then in the very next Verse, Allah ﷻ mentioned some of the rulings that pertain to the victory He grants:

﴿لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

"That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O Muhammad ﷺ, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients, and wrongdoers, etc.)." (Qur'an 3: 127, 128)

And as for the above-mentioned Verse from *Soorah Al-Anfaal*, Allah ﷻ makes it clear seven Verses later that the Muslims were able to defeat the polytheists on the day of Badr first and foremost because Allah ﷻ helped and guided them:

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾﴾

"You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower." (Qur'an 8: 17)

And then nine Verses later, Allah ﷻ ordered Muslims to always remember how weak they had been deemed and the great favour that He ﷻ then bestowed upon them on the Day of Badr:

﴿وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things, so that you might be grateful." (Qur'an 8: 26)

"The Day Of Criterion"

The Day of Badr was given the name, "The Day of *Al-Furqaan*," which is roughly translated as meaning, "The Day of Criterion." More specifically, *Al-Furqaan* refers to proof or to that which separates and distinguishes between two things – usually the things that are being separated and distinguished from one another are truth and falsehood. Allah ﷻ said:

﴿وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾﴾

"And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ), on the Day of (Al-Furqaan) criterion (between right and wrong), the Day when the two forces met (the battle of Badr) – And Allah is Able to do all things." (Qur'an 8: 41)

Sayyid Qutub said, "As the scholars of *Tafseer* have said in general, the Battle of Badr established a clear distinction between

truth and falsehood, but the word *Furqaan* conveys a meaning that is at once more comprehensive and more profound and subtle." He then went on to explain the meanings and subtleties conveyed by the word *Al-Furqaan* in the above-mentioned Verse. In what follow, I will paraphrase – with some summarizing – his commentary, which is found in *Fee Dhilaal Al-Qur'an*.

To be sure, the Battle of Badr did establish a clear distinction between the people who followed the truth and between the people of falsehood. But it also made a distinction between the everlasting truth, which is the Oneness of Allah, His Godhood, His control over the entire universe, His planning, and between falsehood that contrary to being everlasting is ever so fleeting and weak. Yes, falsehood abounded on the earth during that era; it permeated all lands and all peoples, and it seemingly covered and buried the truth. False idols were worshipped by most people, and tyrants ruled over the people, doing with them as they pleased. That was the greater *Al-Furqaan* (Criterion, Distinguishing) that took place on the Day of Badr: The greater truth (of the Oneness of Allah, of His complete power over all things, etc.) was distinguished from falsehood, so that no one could confuse between the two.

The word *Furqaan* has another meaning as well, for the Battle of Badr established a clear distinction between two eras: the era of Islam during which Muslims had to be patient and had to gather their strength and wait for victory, and the era of strength and victory. In the eyes of all Arabs, Muslims were no longer a weak group of people to be overlooked; they were now major players in the Arabian Peninsula, and, having crushed and routed the Quraish, they truly deserved to be feared and treated with respect.

In regard to the Battle of Badr, the word *Furqaan* conveyed yet another meaning as well. Allah ﷻ said:

﴿وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ
ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ
ٱلْكَٰفِرِينَ ﴿٧﴾ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾﴾

"And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it." (Qur'an 8: 7, 8)

A distinction was made between the theoretical acceptance of Islam and the practical application of its teachings. How so? Well, the Muslims who left for Badr did so initially only because they were hoping to overtake Abu Sufyaan's caravan and seize its wealth. But Allah ﷻ wanted something else for them; He ﷻ wanted the caravan to escape from them, so that they could instead face in battle the army of Abu Jahl. It was not, therefore, going to simply be an outing or an excursion that would end in the easy seizure of the caravan's wealth. Allah ﷻ said that He ﷻ decreed that for them in order to 'cause the truth to triumph and (to) bring falsehood to nothing,' a wording that signals a meaning of monumental importance. In the world of men, the truth does not cause itself to triumph, and falsehood does not turn to nothing by itself; rather, steps must be taken in order to 'cause the truth to triumph,' and in order to 'bring falsehood to nothing.' Therefore, it is not sufficient for one to make a theoretical distinction between truth and falsehood; the two are only distinguished - with the result of the truth being made triumphant and falsehood being turned to nothing - when the army of the truth confronts and struggles against and defeats the army of falsehood. Islam is a dynamic religion of movement and action, and not just a set of facts that are memorized and debated.

It is very important for today's Muslims to understand all of the above-mentioned distinctions, for we live in an era of confusion, an era during which the truth is not distinguished from falsehood in the minds of many people who call themselves Muslims. Allah

ﷻ ended the above-mentioned Verse from *Soorah Al-Anfaal* by saying: "And Allah is able to do all things." The events of the Day of Badr exemplified Allah's complete power over all things; no one can argue that point: the only possible interpretation of the events that took place prior to, during, and after the Battle of Badr revolves around Allah's omnipotence - His ability to do all things, an ability that manifested itself in the defeat of the polytheists, who seemingly had a great advantage over the Muslim army.[1]

Loyalty For The Sake Of Allah ﷻ

The events of the Battle of Badr established a clear distinction not only between truth and falsehood, but also between the people of the truth and the people of falsehood. The separation of Muslims from polytheists reached its culmination on the Day of Badr, a day during which the Companions ﷺ had to choose between opposing loyalties - loyalty to relatives and loyalty to religion. It was a day during which relatives were pitted against one another - brother against brother, father against son, etc. Loyalties were no longer based on the distinction between relatives and non-relatives, but instead on the distinction between fellow Muslims and non-Muslims.

So, for example, Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ﷺ fought on the Muslim side, while 'Utbah, Al-Waleed, and Shaibah - his father, brother, and uncle respectively - fought on the side of the polytheists and were all killed during the duels that preceded the battle. Also, Abu Bakr As-Siddeeq ﷺ was of course with the Muslims, whereas his son, 'Abdur-Rahmaan, aligned himself with the polytheists. And Mus'ab ibn 'Umair ﷺ was the flag-bearer of the Muslim army, while his brother, Abu 'Azeez ibn 'Umair, fought in the army of the polytheists. It is interesting to note that, when Abu 'Azeez was taken captive by one of the members of the *Ansaar*, Mus'ab ﷺ said to that *Ansaaree*, "Hold on

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[1] Refer to *Fee Dhilaal Al-Qur'an* (3/1523, 1524)

to him tightly with your hand, for indeed, his mother owns a great deal of wealth," to which Abu 'Azeez responded, "My brother, this is the advice you give regarding me!" Mus'ab ﷺ said, "He, and not you, is my true brother." Such was the reality of the distinction between the people of the truth and the people of falsehood. "He, and not you, is my true brother": These were not empty words; to the contrary, they represented values that became firmly ingrained in the personalities of the Prophet's Companions ﷺ. For them it was faith, and not blood ties, that established a link between one person and another.

The slogan of the Muslims on the Day of Badr was "One, One," referring to the Oneness of Allah ﷻ, and announcing that their fighting was not motivated by tribalism, patriotism, nationalism, or by the desire to get revenge; instead, the only factor that prompted them to fight was faith in Allah alone.

Loyalty based on faith was a concept that governed the conduct of Muslims before, during, and after the Battle of Badr. Roughly two years before the Battle of Badr took place, when the Prophet ﷺ migrated from Makkah to Al-Madeenah, all Muslims who were able to migrate as well did so, except for those who were weak or who were oppressed and prevented from leaving Makkah. On the Day of Badr, some people of the latter group came out with the army of the Quraish – people such as 'Abdullah ibn Suhail ibn 'Amr, Al-Haarith ibn Zum'ah ibn Al-Aswad, Abu Qais ibn Al-Faakaih, Abu Qais ibn Al-Waleed ibn Al-Mugheerah, 'Alee ibn Umayyah ibn Khalaf, and Al-'Aas ibn Munabbah.

As for 'Abdullah ibn Suhail ibn 'Amr ﷺ, he fled Quraish's army and joined the Prophet's army prior to the commencement of the battle. He then participated in the battle, fighting on the side of the Muslims, thus proving his true loyalty to Allah ﷻ, His Messenger ﷺ, and the believers. As for the others, they did not do the same; instead, they fought alongside the polytheists. Each one of them died during the course of the battle, which means that each one of them died under the banner of disbelief. Allah ﷻ said about them in the Noble Qur'an:

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what condition were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!" (Qur'an 4: 97)

Ibn 'Abbaas ﷺ said, "A group of Muslims stayed in Makkah; they kept their Islam a secret. Then, on the Day of Badr, the polytheists took them out with them (to fight). After some of them died, the Muslims said (to one another), 'These companions of ours were Muslims, and they were coerced into leaving. This (Verse) was then revealed: "Verily! As for those whom the angels take (in death)''' They were not excused since they had the ability and the opportunity to change sides and join the camp of the Muslim army, which is exactly what 'Abdullah ibn Suhail ﷺ did. When the two armies were preparing for battle, they were not separated by a great distance, so the Muslims who were with the Quraish could have, if they wanted to, raced across the field that separated them and joined their brothers in faith.

Eemaan (faith) necessitates actions that attest to the truthfulness and sincerity of one's faith. One of the actions it necessitates is placing its values above all else, which is why the Muslims who fought alongside the Quraish were not excused for their actions. The faith that they claimed to have was not accompanied by actions that corroborated the validity of their claim.

In contrast to them, the Prophet's Companions ﷺ established the truthfulness of their faith through actions and sacrifices. On the Day of Badr, they showed, not with words, but with actions, that

Allah's Pleasure was more beloved to them than their children, their parents, and their fellow clansmen. One should not, therefore, be surprised at Allah's praise for them in this Verse from *Soorah Al-Mujaadalah*:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ
وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ
أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾

"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with Rooh (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful." (Qur'an 58: 22)

The Miracles That Occurred Around The Time Of And During The Battle Of Badr

That the Prophet ﷺ informed his Companions رضي الله عنهم about matters that pertained to Badr and that had to do with knowledge of the unseen world – for the most part, about the future – accounts for some of the miracles that occurred at the hands of the Prophet ﷺ. Knowledge of the unseen world is specific to Allah ﷻ, a fact that He ﷻ made clear in more than one Verse of the Qur'an. For example, He ﷻ said:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٦٥﴾﴾

> *"Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."* (Qur'an 27: 65)

He ﷻ also said:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

> *"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And he knows whatever there is in (or on) the earth and in the sea; not a leaf falls; but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record."* (Qur'an 6: 59)

One should furthermore understand that the Prophet ﷺ did not have direct knowledge of the unseen world – the future, the past, the heavens, other beings (such as jinns and angels) that are hidden to mankind, etc. Allah ﷻ said:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾﴾

> *"Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"* (Qur'an 6: 50)

Just as Allah ﷻ informed us that He ﷻ kept knowledge of the unseen exclusive to Himself, He ﷻ informed us that He ﷻ made an exception in the cases of Messengers عليهم السلام and Prophets ﷺ, to whom He ﷻ revealed certain matters of the unseen world, thus making that knowledge a miracle that occurs by His permission and at their hands. Such miracles attest to the truthfulness of

Prophets ﷺ and Messengers ﷺ. Allah ﷻ said:

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾﴾

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is great reward." (Qur'an 3: 179)

And Allah ﷻ also said:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

"(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him." (Qur'an 72: 26, 27)

Allah ﷻ revealed to the Prophet ﷺ much in terms of news about the unseen world, in order to establish for people the truthfulness of his Prophethood. In regards to the Battle of Badr, the following are some examples of information from the unseen world that was revealed to the Prophet ﷺ and that therefore should be enumerated as instances of miracles that occurred for him by the permission of Allah ﷻ.

1) The death of Umayyah ibn Khalaf

'Abdullah ibn Mas'ood ﷺ said, "(Before the Battle Badr took place,) Sa'd ibn Mu'aadh ﷺ went out to perform *'Umrah*. (When he arrived in Makkah,) he stayed as a guest of Umayyah ibn

Khalaf, father of Safwaan. Similarly, whenever Umayyah travelled to Ash-Sham (Syria and surrounding regions), he would pass through Al-Madeenah and stay there as a guest of Sa'd ﵁. Umayyah said to Sa'd, 'Will you not wait until midday, when people are inattentive (of what is happening around them because they are busy napping), and go then to perform circuits around the Ka'bah?' Later, while Sa'd ﵁ was making circuits around the Ka'bah, Abu Jahl appeared and said, 'Who is this person that is going around the Ka'bah?' Sa'd ﵁ said, 'I am Sa'd.' Abu Jahl said, 'You are going around the Ka'bah in safety, despite the fact that you have granted refuge to Muhammad and his companions?' Sa'd ﵁ said, 'Yes,' at which point a heated argument broke out between them. Umayyah said to Sa'd, 'Do not raise your voice when you speak to Abul-Hakam (i.e., Abu Jahl), for indeed, he is the chief of the inhabitants of this valley.' Sa'd ﵁ said, 'By Allah, if you prevent me from making circuits around the House (i.e., the Ka'bah), I will cut off your trade (route) to Ash-Sham.' Umayyah began to hold Sa'd ﵁ and say to him, 'Do not raise your voice.' Sa'd ﵁ said, 'Release me from your company, for I have indeed heard Muhammad ﷺ claim that he will surely kill you.' Umayyah said, 'Me?' Sa'd ﵁ said, 'Yes.' Umayyah said, 'By Allah, Muhammad does not lie when he speaks.' And having said that, Umayyah returned to his wife and said, 'Do you not know what my brother from Yathrib (i.e., Sa'd ﵁) said to me?' She asked, 'And what did he say?' He said, 'He claims to have heard Muhammad say that he will kill me.' She said, 'By Allah, Muhammad does not lie.' Then when they (the polytheists) left for Badr and the cry to go out (for Battle) was made, Umayyah's wife said (to Umayyah), 'Do you not remember what your brother from Yathrib said to you?' Umayyah resolved not to go out with Quraish's army, but Abu Jahl came to him and said, 'Verily, you are from the chiefs of this valley, so come out with us for a day or two. Umayyah went out with them for two days, and then Allah killed him (during the Battle of Badr)."[1]

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[1] *Saheeh Bukhaaree* (3632).

2) The Ground upon which the Polytheists were Killed

Anas ibn Maalik ؓ said, "We were with 'Umar ؓ somewhere between Makkah and Al-Madeenah, and we tried to look for the crescent. I was a man who was blessed with very sharp eyesight, and so I saw it. And no one other than me claimed to have seen it. I began to say to 'Umar, 'Don't you see it,' to which he continued to respond that he didn't see it. He then said, 'I will see it when I am lying down on my bed. He then began to speak to us about the people of Badr, and he said, 'Verily, the day before (Badr), the Messenger of Allah ﷺ showed us the exact places where the people of Badr were going to die; so (for example) he would say: This is the spot where so-and-so will be killed tomorrow, *In Sha Allah* (Allah Willing).' 'Umar ؓ then said, 'And by the One Who sent him with the truth, they did not stray from the boundaries (the spots, the places) that the Messenger of Allah ﷺ specified (for them) (i.e., they died exactly where the Prophet ﷺ said they would die)."[1]

3) Al-'Abbaas's secret stash of Wealth, and 'Umair's secret Plan to kill the Prophet ﷺ

When the Prophet ﷺ asked Al-'Abbaas to come up with enough money to purchase his freedom, the latter excused himself by saying that he simply did not have the money. The Prophet ﷺ then said to him, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Al-'Abbaas ؓ responded, "By Allah, O Messenger of Allah, I indeed know that you are certainly the Messenger of Allah, for no one save me and Umm Al-Fadl ؓ knows about this matter (that you have now spoken of)." Similarly, when 'Umair went to Al-Madeenah claiming that he made the journey in order to secure the release of his son, the Prophet ﷺ corrected him,

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[1] *Saheeh Muslim* (2873).

reminding him of the secret meeting he had with Safwaan ibn Umayyah, a meeting during which the two men plotted to kill the Prophet ﷺ. When the Prophet ﷺ informed 'Umair about that secret meeting, the latter was amazed, knowing that the Prophet ﷺ could only have learned of what had taken place during that meeting through revelation. Realizing that he had just witnessed a miracle, 'Umair ﷺ immediately embraced Islam.

A Miracle Of Another Kind

In *Zaad Al-Ma'aad,* Ibn Al-Qayyim gave an account of one of the miracles that occurred during the Battle Badr. 'Ukkaashah ibn Maihsin ﷺ was fighting when his sword broke; the Prophet ﷺ then gave him (a piece of) wood. When 'Ukkaashah ﷺ took hold of the wood and began to swing it, it turned, right there in his hand, into a long, powerful white sword. The sword remained with him for years; he continued to fight with it until the caliphate of Abu Bakr ﷺ, when he ﷺ was martyred during the Apostate Wars.[1] Relating yet another miracle, Rifaa'ah ibn Raafai' ﷺ said, "I was struck by an arrow on the Day of Badr, and it tore out my eye. The Messenger of Allah ﷺ spit in it and supplicated for me, and as a result, the arrow did not harm me in the least (i.e., I was cured immediately, my eye was returned to its place and became completely healed)."[2]

In *As-Seerah An-Nabawiyyah,* Dr. Abu Shohbah made an important point in regard to the Prophet's miracles: Some Muslims are gravely mistaken when they say that there is no need to affirm physical miracles since the miracle of the Qur'an is sufficient proof of the truthfulness of the Prophet ﷺ. To be sure, the Noble Qur'an is a miracle from Allah ﷻ, but that does not mean that we should deny the other miracles that occurred

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[1] Refer to *Zaad Al-Ma'aad* (3/186); the commentator of this work wrote that Ibn Ishaaq was the one who related this narration and that he mentioned no chain for it.

[2] Refer to *Zaad Al-Ma'aad* (3/186). Scholars disagree about this narration: some of them rule that it is authentic, while others rule that it is weak.

during the lifetime of the Prophet ﷺ. In fact, we must believe in and affirm those miracles that are established in authentic *Ahadeeth* from the Prophet ﷺ, for they are miracles that, at the very least, should have the effect of increasing our faith and making us stronger believers.[1]

The uling Of Taking Help From Polytheists

As the Prophet ﷺ was heading towards Badr, a polytheist saw him and his army, approached him, and asked him permission to join the army and participate in the mission it was setting out to accomplish. In return for his services, the man asked that he receive a share of the spoils. The Prophet ﷺ responded to his request by saying, "Return, for I will not take help from a polytheist."[2] This *Hadeeth* should be understood in its proper context. First, the *Hadeeth* is important because it confirms an important principle: in many cases, it is not permissible for a Muslim to take help from a disbeliever. But there are exceptions to this principle; a Muslim may take help from a polytheist so long as certain conditions are fulfilled. What are those conditions? One of them is that it should be certain, or at least probable, that Muslims will benefit from his help. Another condition is that his help should not come at the expense of Islam's teachings and values. Yet another condition is that, if Muslims are going to get help from a disbeliever, they should be certain that they can trust him; also, he should be a under the authority of a Muslim leader, which means that he should not be able to dictate terms to Muslims. Also, he should not be a cause of suspicion for Muslim individuals. And finally, there should be a real need for his help. If all of these conditions are fulfilled, it becomes permissible for a Muslim - by way of an exception - to receive help from a disbeliever; otherwise, he may not take help from him. Based on the above-mentioned principle, the Messenger of Allah ﷺ refused

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/178).

[2] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter "It Being Disliked to Take the Help of a Disbeliever in a Battle"; *Hadeeth* number: 1817.

to take help from the polytheist who wanted to join the Muslim army as they were pursuing the trading caravan of the Quraish. The Muslims simply did not need him, mainly because the Muslims greatly outnumbered the men who were travelling in the trading caravan. Conversely, the Prophet ﷺ did take help, for example, from 'Abdullah ibn Uraiqit, a disbeliever who served as a guide for the Prophet ﷺ and Abu Bakr ﷺ during their migration to Al-Madeenah. Similarly, since the above-mentioned conditions were fulfilled, the Prophet ﷺ accepted protection from Abu Taalib throughout the latter's lifetime, and from Al-Mut'im ibn 'Adee when he returned to Makkah from At-Taaif. To understand and correctly apply the above-mentioned principle, as well as its exceptions, requires strong faith and a profound understanding of the religion.

Hudhaifah Ibn Al-Yamaan ﷺ And Usaid Ibn Al-Hudair ﷺ

1) Hudhaifah ibn Al-Yamaan ﷺ and his father ﷺ

Both Hudhaifah ibn Al-Yamaan ﷺ and his father ﷺ sincerely wanted to participate in the Battle of Badr but were prevented from doing so because of a vow they were forced to make. Hudhaifah ﷺ said, "The only reason why we did not participate in Badr has to do with what happened to us when we traveled (from Makkah to Al-Madeenah) with the intention of going to the Messenger of Allah ﷺ. On the way, we were captured by the Quraish. They said to us, 'Indeed, you only want to go to Muhammad.' We said, 'We do not want to go to him; rather, we only want to go to Al-Madeenah.' They made us take a covenant and a pledge to Allah that we would go to Al-Madeenah but abstain from fighting alongside Muhammad ﷺ. After we left them and reached the Messenger of Allah ﷺ, we mentioned to him what the people of the Quraish said and what we said to them. And we asked, 'What do you think (we should do)?' He ﷺ said, 'We will seek Allah's help against them and we will fulfill

the pledge (you made) with them.' We then made our way to Al-Madeenah (instead of remaining with the Muslim army). And that is what prevented us from participating in Badr.

2) Usaid ibn Al-Hudair ﷺ

When the Prophet ﷺ was returning to Al-Madeenah from Badr, he was met at Ar-Rauhaa by chieftains who congratulated him for the victory that Allah ﷻ bestowed upon him. Usaid ibn Al-Hudair ﷺ said, "O Messenger of Allah, all praise is for Allah, Who made you victorious and made you well-pleased (with what just took place). By Allah, O Messenger of Allah, when I stayed behind from Badr, I didn't think that you would meet the enemy; rather, I thought that you were going to overtake a caravan. And had I thought that you would face the enemy (in battle), I would not have remained behind," to which the Messenger of Allah ﷺ replied, "You have spoken the truth."[1]

The Media War

With no 24-hour news channels – no television to begin with; with no Internet; and with no radio or newspapers, the Arabs of fourteen centuries ago used what they had available to disseminate news, to spread propaganda, to memorialize the feats of brave men, and to do the myriad of other things that are achieved through the media; what they had available were poets. The power of poetry was undeniable in the Arabian Peninsula. Illiterate and with very little to distract them – in terms of today's distractions: television and the Internet – Arabs relied heavily on their memories; and as such, many of them developed very strong memories. Some of them were able to memorize a fairly long poem simply by hearing it once.

Therefore, if the chief of a given tribe wanted to insult the chief of another tribe, for instance, he would hire a poet to satirize that chief in a poem. If the poem was good, people would memorize it

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/305).

and convey it to others; travellers would meet in the pathways of the desert and share the poems they learned. And eventually, if the poem gained widespread popularity, it would become known all over Arabia; hence the power of poetry during that era. Generally, if a war took place, the winning army would have many poems written about it, to glorify its victory and the feats of its individual fighters. The losing side would also compose many poems, but most their poetry would be composed in order to eulogize and glorify the feats of their fallen soldiers.

Recognizing the good that could be achieved through poetry, the Prophet ﷺ would encourage Muslim poets to do their part to defend Muslims and to instill fear into the hearts of the enemy through their poetry. The media war of poetry began after the Prophet ﷺ migrated to Al-Madeenah; it continued before Badr and throughout the period during which the Prophet ﷺ sent out military units on specific missions; but then it erupted with fury after the Battle of Badr. Poems would travel back and forth from Makkah to Al-Madeenah with amazing speed; as soon as one group sent out a poem, the other would immediately send a reply; meanwhile, the tribes of Arabia listened to and closely followed the war of poetry that was being waged. The Muslims had on their side some highly skilled poets, such as Ka'ab ibn Maalik ؓ, 'Abdullah ibn Rawaahah ؓ, and Hassaan ؓ.

8

The Most Important Events That Took Place Between The Battles Of Badr And Uhud

As I mentioned in the previous chapter, one of the main consequences of Badr was that the status of Muslims in Arabia changed drastically. Weak polytheistic tribes felt afraid and threatened; strong polytheistic tribes feared an end to their dominance in the Arabian Peninsula. Individuals acted in disparate ways; one pattern that emerged was that more and more people, seeing the strength of Islam and the miraculous survival and victory of the Prophet ﷺ, began to enter into the fold of Islam. Where Islam was strong - Al-Madeenah - some people outwardly became Muslims because they wanted to harm Islam from within.

To be sure, a new power in a given region becomes feared by others; but it also becomes a target; others want to bring it down before it becomes too strong. Such was the situation of the fledgling Islamic nation. It become strong with the conquest of Badr, but not so strong that others did not have ambitions of bringing it down, either through warfare, or through the forming of alliances, or through the creation of internal problems - the latter being an effort that was carried out by the hypocrites. But with Allah's help first and foremost, and then with the efforts of the Prophet ﷺ and his Companions ﷺ, the plans of the polytheists to destroy Islam all ended in failure.

The Expeditions That The Prophet ﷺ Led And That Occurred After Badr And Before Uhud

1) The Water of Al-Kudr (in Najd) and the Banu Saleem Tribe

Seven nights after he ﷺ returned to Al-Madeenah after the Battle of Badr, the Prophet ﷺ led an attack on the Banu Saleem clan. He ﷺ reached the Water of Al-Kudr in a region that was inhabited by the Banu Saleem clan. Although he ﷺ planned to attack the Banu Saleem clan, no fighting actually took place. The Prophet ﷺ stayed at the Water of Al-Kudr for three nights, after which he ﷺ returned to Al-Madeenah. The reason for the attack was that a group of men from the Banu Saleem clan were gathering together and were planning to launch a surprise attack on the Muslims of Al-Madeenah, thinking that they came back from Badr victorious but greatly weakened. But in the end, it was the Prophet ﷺ who attacked them in a manner that was completely unexpected. The people of Banu Saleem raced to escape before the Muslims reached them, and they took refuge on the peaks of mountains.

Although the fighters of Banu Saleem that gathered to attack the Muslims managed to escape, they left their camels behind with a shepherd whose name was Yasaar. The Muslims seized the camels and took Yasaar back with them as a prisoner. When they reached a place called Siraar, which is situated three miles outside of Al-Madeenah, the Prophet ﷺ distributed the camels among the men who were with him. In all, there were five-hundred camels, so that each man received two camels. The Prophet ﷺ, as per the legislation that was revealed in *Soorah Al-Anfaal*, took one-fifth of the camels. The Prophet ﷺ later freed Yasaar, who had been part of the Prophet's share of the spoils.

2) The Battle of As-Saweeq

Taking a route through An-Najd, Abu Sufyaan led a party of two-hundred horsemen towards Al-Madeenah. Once they reached

there during the night, they made camp in an area that was inhabited by the Banu An-Nadeer tribe, one of the three Jewish tribes of Al-Madeenah. Banu An-Nadeer's leader, Sallaam ibn Mishkam, welcomed them, fed them, gave them drink – and more significantly, provided them with tactical information that they could use to attack the Muslims.

Abu Sufyaan's aim was not to launch an all-out attack on Al-Madeenah; he did not have enough men to achieve that end. He simply wanted to launch a surprise attack on Al-Madeenah and inflict some harm on its inhabitants. And so he attacked Al-'Uraid, one of the valleys of Al-Madeenah. He burned down some date-palm trees, after which he fled back towards Makkah. Having found out about Abu Sufyaan's vile deed, the Messenger of Allah ﷺ, along with two-hundred men from the *Muhaajiroon* and the *Ansaar*, gave chase, but they could not overtake him. Abu Sufyaan and his men rode as fast as they could, but sensing the closeness of their pursuers, they began to lighten their loads by throwing down the fine flour they carried with them for their meals. The Muslims would pass by the bags of flour and pick them up; they ended up returning with a large quantity of flour. The kind of flour they found was called As-Saweeq; hence the naming of the battle as 'The Battle of *As-Saweeq*.' After five days of pursuing the enemy and probably of patrolling the area to make sure everything was alright, the Messenger of Allah ﷺ returned to Al-Madeenah without having engaged in any fighting.

3) The Battle of Dhee-Amr

Through news that came to him from Muslim informants, the Prophet ﷺ learned of a secret plot that was being devised by the members of the Tha'labah and Muhaarib tribes. Led by Do'thoor ibn Al-Haarith of the Muhaarib tribe, the men of both tribes planned to launch a surprise attack on Al-Madeenah. As on many other occasions, the Prophet ﷺ decided to attack the enemy before they could attack him ﷺ and his Companions ﷺ. So

leaving 'Uthmaan ibn 'Affaan ﷺ behind to govern Al-Madeenah during his absence, the Prophet ﷺ set out with an army of four-hundred and fifty men, some of whom were walking, while others were riding.

When the Muslim army reached Dhil-Qassah, they captured a man named Hubaar, who was from the Tha'labah tribe. Hubaar ﷺ embraced Islam and provided the Prophet ﷺ with sensitive information about his people. And having embraced Islam, Hubaar ﷺ adhered to the company of Bilaal ﷺ in order to learn from him the teachings of Islam.

As for the polytheists from the Tha'labah and Muhaarib tribes, no sooner did they learn of the impending approach of the Muslim army, than they fled to nearby mountaintops. The Prophet ﷺ remained in the area of Najd for approximately one month. Without any fighting having taken place, the Prophet ﷺ then returned to Al-Madeenah.

One interesting event that took place during this expedition is that the aforementioned leader of the Muhaarib tribe, Do'thoor ibn Al-Haarith ﷺ, witnessed a miracle occur at the hands of the Prophet ﷺ and, as a result, embraced Islam. The story of Do'thoor's Islam began when, one day, it rained profusely. Because of the rain and because his garments became soaked in water, the Messenger of Allah ﷺ sought refuge underneath a tree. There he spread out his garment to dry. Seeing that the Messenger of Allah ﷺ was alone and unguarded, Do'thoor came upon him with his sword and said, "O Muhammad, who will protect you from me today?" The Prophet ﷺ responded, "Allah," at which point Jibreel ﷺ pushed Do'thoor's chest, causing his sword to fall to the ground; the Messenger of Allah ﷺ picked it up and said, "Who will protect you from me?" Do'thoor replied, "No one, and I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against you." The Messenger of Allah ﷺ then gave him back his sword. When Do'thoor ﷺ returned to his people, they sensed a

change in him, and they said to him, "Woe upon you! What is the matter with you?" He ؓ said, "I saw a tall man who pushed my chest. I fell to the ground, knowing fully well that he was an angel. And so I bore witness that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against him." Do'thoor ؓ then began to invite his people to Islam, and in regard to his story and the story of his people who planned to attack the Prophet ﷺ and his Companions ؓ the following Verse was revealed:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن يَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١﴾

"O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust." (Qur'an 5: 11)

4) The Battle of Bahraan

This battle took place in the month of Jumaadah Al-Oolah, in the year 3 H. The Prophet ﷺ set out from Al-Madeenah with 300 Muslims, and they continued travelling until they reached Bahraan, which is situated between Makkah and Al-Madeenah. The purpose of the expedition was to attack the Banu Saleem tribe, the same tribe that the Prophet ﷺ attacked just after the Battle of Badr. But again, the people of Banu Saleem fled before the Muslims reached them. The Prophet ﷺ then returned home, having spent 10 nights outside of Al-Madeenah.

It does not matter that the Muslims did not fight on this occasion or on other similar occasions; what mattered was instilling fear into the enemy and, at the very least, deterring them from attacking the Muslims in Al-Madeenah. In this regard, the Muslim leadership and individual Muslim citizens worked very

well together in terms of how the latter passed on accurate information about the enemy and how the former then acted on that information. Before neighbouring tribes could gather momentum in an effort to attack Al-Madeenah, the Prophet ﷺ and his Companions ﷺ went after them, always keeping them guessing, and ultimately preventing them from posing a threat to the Muslims in Al-Madeenah.

5) Zaid ibn Haarithah's Unit that was sent to Al-Qardah

After their shameful defeat at Badr, the polytheists of Makkah looked for other pathways to take on their way to doing business in Ash-Sham (Syria and surrounding regions). No longer was it feasible for them to travel through lands that bordered Al-Madeenah. Some of them suggested taking the Najd pathway of Iraq, and in fact, that is what they ended up doing. A number of their businessmen - among whom were Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, Huwaitab ibn 'Abdul-'Uzzah - set out with silver and a large quantity of merchandise, which was valued at about one-hundred thousand dirhams.

A man named Sulait ibn An-No'maan ﷺ sent news to the Messenger of Allah ﷺ about Quraish's trading caravan. Although the caravan was taking a different route, one that was far away from Al-Madeenah, the Muslims still had a chance of overtaking it if they hurried, which is why the Prophet ﷺ sent Zaid ibn Haarithah ﷺ to lead a party of one-hundred horsemen to execute that mission. Zaid ﷺ and his men ﷺ managed to overtake the caravan at a water source called Al-Qardah, which is situated in Najd. The men of the caravan, panic-stricken and terrified, fled to save their lives, taking nothing back with them. And so the Muslims seized the caravan and all of its merchandise; they also captured the caravan's guide, Furaat ibn Hayyaan ﷺ, who then embraced Islam at the hands of the Prophet ﷺ. Zaid's unit returned to Al-Madeenah, and the Prophet ﷺ then undertook the task of distributing the spoils.

The Battle Of Banu Qainuqaa'

Most authors and compilers of *Seerah* books agree that the Battle of Banu Qainuqaa' took place after the Battle of Badr. Az-Zuhree said that it took place in the year 2 H. And Al-Waaqidee and Ibn Sa'd mentioned that it took place on a Saturday, in the middle of Shawwaal, in the year 2 H.

The reason for the battle was clear: The members of the Jewish Banu Qainuqaa' tribe did not live up to the terms of the agreement that they signed with the Prophet ﷺ when he ﷺ first arrived in Al-Madeenah. In fact, they did not even come close to fulfilling its terms; they instead strove hard day and night to destroy the Prophet ﷺ and his Companions رضي الله عنهم. According to their agreement, the Jews of Banu Qainuqaa (as well as the Jews of the other two Jewish tribes of Al-Madeenah) could live in peace in Al-Madeenah, having complete freedom of religion, and enjoying the protection of their Muslim neighbours in the case of a foreign attack, so long as they lived under the banner of the Muslim nation, and so long as they defended the Muslims from external attacks. The terms were clear and easy to follow, but the Jews of Banu Qainuqaa' could not hold back their hatred and jealousy, jealousy that reached a peak when the Muslims defeated the polytheists in the Battle of Badr.

Rather than live in harmony with their Muslim neighbours and enjoy the safety and prosperity they ensured by signing an agreement with them, the Jews showed open enmity to the Muslims. When the situation began to get out of control, the Prophet ﷺ gathered the Jews of Banu Qainuqaa' in their marketplace, invited them to Islam, and warned them to not have happen to them what happened to the Quraish at Badr. They answered him with angry and bitter words, saying, "O Muhammad, do not become self-deceived simply because you killed a group of people from the Quraish who do not know how to fight. Indeed, if you were to fight us, you would know that we are the people (to contend with). You have never met anyone that is like us (on the battlefield)." These were words that the Prophet

ﷺ was hearing from so-called allies, people who had promised to show solidarity with the Muslims in times of war. Obviously, then, the situation became exacerbated. And Allah ﷻ then revealed about them the following Verses:

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾
قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ
كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ
فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾﴾

"Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e., the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand." (Qur'an 3: 12, 13)

1) The Direct causes of the Battle

After the Battle of Badr ended, the Jews of Banu Qainuqaa' made it clear that they had every intention of reneging on the pledges they made to the Muslims. They were waiting for any opportunity to instigate problems with the Muslims, and that opportunity came to them in the vilest of ways.

Wanting to earn some money, a woman took some merchandise with her to Banu Qainuqaa's marketplace. She sat down to sell her goods beside a Jewish goldsmith; the Jews that were there tried to cajole her into removing her face-cover, but she refused. The goldsmith stealthily took the edge of her garment and tied it to her back. So when she stood up, her private areas became exposed. They laughed, she screamed, and a Muslim man approached to

help her. He attacked the goldsmith and killed him, which resulted in the Jews ganging up on the Muslim and killing him. The relatives of the Muslim were present and a fight broke out between them and the people of Banu Qainuqaa'.

When the Messenger of Allah ﷺ heard about what had happened, he set out with an army that consisted of men from both the *Muhaajiroon* and the *Ansaar*. This took place on a Saturday, in the middle of Shawaal, in the year 2 H. The person who carried the banner of the Muslim army on that day was Hamzah ibn 'Abdul-Muttalib ﷺ. As was his usual practice when he ﷺ left Al-Madeenah, the Prophet ﷺ appointed a governor in his absence; on this particular occasion, he ﷺ appointed Abu Lubaabah ibn 'Abdul-Mundhir ﷺ (whose name was Basheer ﷺ) as the temporary governor of Al-Madeenah. When the Prophet ﷺ reached the Banu Qainuqaa' tribe, he ﷺ did as Allah ﷻ commanded him to do, declaring his treaty with the Jewish tribe to be null and void:

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾﴾

"If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous." (Qur'an 8: 58)

2) The Siege that Ended the Conflict

As soon as the Jews of Banu Qainooqaa' found out that the Prophet ﷺ was marching towards them, they shut themselves up in their fortresses. The Prophet ﷺ and his Companions ﷺ then surrounded them and imposed upon them a siege that lasted for fifteen nights.[1] The siege ended when Allah ﷻ cast terror into the hearts of Banu Qainuqaa's tribesmen, which resulted in their coming to the conclusion that they had no choice but to unconditionally surrender to the Prophet ﷺ.

[1] Refer to *Seerah Ibn Hishaam* (3/55).

The situation became quite desperate for them; they had no way of sending for reinforcements, and they could not leave their homes, so that it was as if they were all prisoners in a jail. In the end, they lost all hope of putting up a fight, which was quite ironical considering the arrogance they showed earlier, when they threatened the Prophet ﷺ, saying that he had fought a people who did not know how to fight and that if he were to fight them, they would teach him a lesson. After they surrendered, the Prophet ﷺ ordered Al-Mundhir ibn Qudaamah As-Sulamee Al-Ausee ﷺ to supervise the process of having the hands of the Banu Qainuqaa tribesemen tied behind their backs.

3) Determining the fate of Banu Qainuqaa'

By the time the siege occurred, 'Abdullah ibn Ubai ibn Salool outwardly announced his entry into the fold of Islam, though he inwardly remained a disbeliever. There were others who did the same, but since he was the most vocal and active of the lot, he became known as the 'Chief of the Hypocrites,' a title by which he is identified until this day. 'Abdullah ibn Ubai was allied to the Jews of Banu Qainuqaa, which is why he made a concerted effort to help them.

When 'Abdullah ibn Ubai passed by them and saw how their hands were tied up behind their backs, he said, "Untie them," perhaps being under the delusion that, as in the pre-Islamic days of ignorance (when he was a venerated chief), his commands held weight. But Al-Mundhir ﷺ, who was in charge of the prisoners, was not intimidated in the least by 'Abdullah ibn Ubai; to the contrary, he answered with a threat, saying, "Do you want to untie a people who were tied up by the Messenger of Allah ﷺ? By Allah, if any man unties them, I will strike his neck (with my sword)."[1] 'Abdullah ibn Ubai was forced, then, to take back his command and to instead try to influence the Prophet ﷺ himself.

He went to the Messenger of Allah ﷺ and said, "O Muhammad,

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (5/32, 33).

be charitable to my allies (Ibn Ubai used to be chief of the Khazraj tribe, and the Khazraj tribe was allied to Banu Qainuqaa')." The Messenger of Allah ﷺ was slow in giving him an answer, and so Ibn Ubai again said, "O Muhammad, be charitable to my allies." The Prophet ﷺ turned his back to him, but Ibn Ubai inserted his hand inside the pocket and armour of the Prophet ﷺ, so as to restrain him from leaving.

The Messenger of Allah ﷺ became angry until anger could clearly be discerned in his countenance, and he ﷺ said to Ibn Ubai, "Release me." The Prophet ﷺ then said, "Woe unto you! Release me." Ibn Ubai said, "No, by Allah, I will not release you until you act charitably towards my allies. Four hundred of them wear no armour, while three hundred of them are attired in armour; they have in the past defended me from both *Al-Ahmar* and *Al-Aswad* (literally meaning, from both red and black people, i.e., they defended me against all of my enemies). And after all of that (longstanding relationship we have), you wish to harvest them in a single morning? Verily, I am indeed a man who fears catastrophes (if I do not stand alongside my allies)." In the hope of uniting Al-Madeenah's inhabitants and appeasing the hypocrites in order to guide them to Islam, the Messenger of Allah ﷺ said, "They are for you (i.e., we will not have them killed, and I am doing this for you)."[1]

The Prophet ﷺ released them and then ordered them to be expelled from Al-Madeenah; also, the Messenger of Allah ﷺ and his Companions ﷺ took as spoils the wealth they had with them. Muhammad ibn Moosallamah ﷺ was placed in charge of the task of gathering their wealth and counting it.

Again, Ibn Ubai tried to talk the Prophet ﷺ out of expelling the Jews of Banu Qainuqaa', but when he reached the Prophet's house, he found 'Uwaim ibn Saa'idah Al-Ansaaree Al-Ausee ﷺ at his door. 'Uwaim ﷺ refused him entry, telling him that he could enter only after the Prophet ﷺ gave him permission to enter.

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[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/281).

Furious at this perceived affront, Ibn Ubai pushed 'Uwaim ﷺ. 'Uwaim ﷺ fought back, and during the course of the fight, Ibn Ubai's face got scratched by a wall and blood flowed freely from his face.

From the above-mentioned narrations, we should appreciate the wisdom with which the Prophet ﷺ dealt with Ibn Salool. At first, Ibn Salool was an open opponent of the Prophet ﷺ; after all, he had been chosen to become king of Al-Madeenah. And he would have been crowned for that position had not Al-Madeenah's inhabitants become Muslims and agreed upon the Prophet ﷺ as their leader. In short, Ibn Ubai was a bitter, jealous man, whose sole aim in life became to bring about the destruction of the Prophet ﷺ. But then after Badr, he, and others like him, adopted a new strategy: they claimed to be Muslims, so that they could attack Islam from within. In the above-mentioned narration, we see how the Prophet ﷺ responded positively to Ibn Ubai's request, saying to him, "They are for you," in the hope of purifying his heart, of removing all traces of enmity from his heart, and of guiding him to Islam. The Prophet ﷺ knew that, if Ibn Ubai embraced Islam, his followers would follow in his footsteps and Al-Madeenah would become a completely united country. The effort was of course noble, but guidance is in the Hands of Allah ﷻ, and Ibn Ubai remained as embittered as ever before.

In trying to appease Ibn Ubai, the Prophet ﷺ had another goal in mind as well. Many members of the *Ansaar* were new to Islam and could still possibly be influenced by Ibn Ubai, who had been, after all, a venerated leader during the pre-Islamic days of ignorance. For this reason, as well as the reasons mentioned above, the Prophet ﷺ was patient in his dealings with Ibn Ubai, for the most part taking a conciliatory stance with him. By taking a conciliatory stance with Ibn Ubai, the Prophet ﷺ at once avoided conflict with him and allowed him to himself reveal his true nature through his sayings, actions, and deeds. In the end, people did come to know Ibn Ubai for what he was; they began to

avoid him, and they felt an aversion towards him. Even the closest people to him – including his son 'Abdullah ﷺ – realized his true and evil nature. Then, when Ibn Ubai would speak, they would ask him to remain silent; some people even wanted to kill him, as we will see later on this book, *In Sha Allah*. The only people that remained on friendly terms with Ibn Ubai were his fellow hypocrites, the Jews of Al-Madeenah, and the polytheists of Makkah and elsewhere.

4) 'Ubaadah ibn As-Saamit ﷺ cuts of all ties from Banu Qainuqaa'

When Banu Qainuqaa' broke the covenant they had made with the Prophet ﷺ, 'Ubaadah ibn As-Saamit ﷺ went to the Prophet ﷺ. 'Ubaadah ﷺ was a member of the Banu 'Auf clan, and the Banu 'Auf clan was allied to Banu Qainuqaa' just as 'Abdullah ibn Ubai was allied to them. 'Ubaadah ﷺ said, "O Messenger of Allah, I declare my complete loyalty to Allah, His Messenger ﷺ, and the believers. And I absolve myself from any alliance or loyalty to these disbelievers." When it was decided that Banu Qainuqaa' had to be expelled from Al-Madeenah, the Messenger of Allah ﷺ ordered 'Ubaadah ibn As-Saamit ﷺ to supervise the process of forcing them to leave. The people of Banu Qainuqaa' began to say to 'Ubaadah ﷺ, "O Abul-Waleed (i.e., 'Ubaadah ﷺ) we are your allies?" 'Ubaadah ﷺ said to them, "When you initiated war (against the Muslims), I went to the Messenger of Allah ﷺ and said, 'O Messenger of Allah, before you right now, I do indeed absolve myself from them and from their alliance." Ibn Ubai and 'Ubaadah ibn As-Saamit ﷺ had the exact same alliance with Banu Qainuqaa', and so 'Abdullah ibn Ubai said to 'Ubaadah ﷺ, 'You absolve yourself from being allied to your allies! That is not in your hands." Ubai then went on to remind 'Ubaadah ﷺ of the many occasions on which the people of Banu Qainuqaa' supported them. 'Ubaadah ﷺ said, "O Abul-Hubaab (i.e., Ubai), hearts have changed (since then), and Islam has erased those covenants. Lo! By Allah, you are holding on to a thing (i.e., a

covenant with Banu Qainuqaa'), the results of which we will indeed see tomorrow."

'Ubaadah ﷺ then began the process of forcing Banu Qainuqaa' to quit Al-Madeenah. They asked him for extra time to make preparations for their departure, and 'Ubaadah ﷺ responded to their request by saying, "Not even an hour (extra will I give you). You have three (days), and I will not add to that, for that is the command of the Messenger of Allah ﷺ."

And so the people of Banu Qainuqaa' left Al-Madeenah in humiliation; they had to leave behind their weapons and wealth, which the Muslims claimed as spoils of war. Such was the humiliating defeat of the people of Banu Qainuqaa', despite the fact that they were stronger, braver, better-equipped, and more numerous than the members of the other two Jewish tribes of Al-Madeenah - Banu An-Nadeer and Banu Quraizah. Seeing how poorly their stronger coreligionists had fared, the members of the latter two tribes - deterred from showing enmity to say the least - remained quiet for a period of time. Terror enveloped their hearts, and they had no choice but to be patient and not rash - as had been their brothers from Banu Qainuqaa' - in showing enmity to the Prophet ﷺ and his Companions ﷺ.

5) Verses that were Revealed about the Opposite Stances taken by Ibn Ubai and 'Ubaadah ibn As-Saamit ﷺ

Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن
يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ (٥١) فَتَرَى ٱلَّذِينَ فِي
قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞۚ فَعَسَى ٱللَّهُ أَن يَأۡتِيَ
بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ فَيُصۡبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ نَٰدِمِينَ (٥٢)
وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ حَبِطَتۡ
أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ (٥٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ

فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾

"O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you take them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat) and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious." (Qur'an 5: 51-56)

When Banu Qainuqaa' showed open enmity towards the Prophet ﷺ and his Companions ﷺ, thus breaking their treaty with them, the Messenger of Allah ﷺ intended to kill them. 'Abdullah ibn Ubai ibn Salool stood up to defend them, since he was allied to them. 'Ubaadah ﷺ too was allied to them, but he ended his alliance with them, declaring to the Prophet ﷺ, "O Messenger of Allah, I absolve myselffrom my alliance and loyalty to the Jews. I am loyal only to Allah and His Messenger." 'Abdullah ibn Ubai then said, "As for me, I do not absolve myself from loyalty to the Jews. I need them, and I am a man who fears catastrophes (i.e., what if I break my alliance with them and they then become strong; they will, in that case, exact revenge upon me)."[1] The difference between Ibn Ubai and 'Ubaadah ﷺ couldn't have been greater; the former was deeply immersed in his hypocrisy, while the latter had strong faith and was sincere. Blessed with these qualities, 'Ubaadah ﷺ gave precedence to the welfare of Islam over his own self-interests, thus becoming an example for all Muslims of later generations.

Going After Incendiary Elements

Those who incited others to fight Muslims were at least just as dangerous as those who actually did the fighting. The Messenger of Allah ﷺ went after such people and, after Badr, ordered for some of them to be killed. Some such agitators are as follows:

1) 'Asmaan bint Marwaan

'Asmaan would slander the Prophet ﷺ and incite others to fight him. Since she was a highly-regarded leader among her tribe, some people who became Muslims kept their Islam a secret. A Muslim man named 'Umair ibn 'Adee Al-Khatmeen ﷺ killed her, and fearing that he did something wrong or that he had to pay blood money, he ﷺ asked the Prophet ﷺ what he had to do in order to atone for the killing. The Prophet ﷺ comforted him and

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/302).

reassured him that what he had done was good, saying to him, "You have helped Allah and His Messenger, O 'Umair!"[1] As a result of Asmaan's death, many people from the Banu Khatamah tribe embraced Islam, and those that were already Muslims openly and publicly declared their Islam, no longer fearing being denigrated or harmed because of their faith.

2) Abu 'Ifk Al-Yahoodee

Abu 'Ifk was an old and venerated chieftain of the Banu 'Amr ibn 'Auf tribe. He too incited people to fight the Prophet ﷺ, and much of his incitement activities were centered on satirical and hate-filled poems that he composed about the Prophet ﷺ and Islam. The Messenger of Allah ﷺ asked his Companions ؓ, "Who will take care of this vile man for me?" Saalim ibn 'Umair ؓ volunteered, went to Abu 'Ifk, and killed him.[2]

3) Ka'ab ibn Al-Ashraf

Between the battles of Badr and Uhud, the killing of Ka'ab ibn Al-Ashraf was more important than the killing of any other agitator. Ka'ab ibn Al-Ashraf was originally descended from the Banu Nabhaan clan, which is a part of the Tayyi tribe. His father killed a man during the pre-Islamic days of ignorance and, having to leave his homeland, went to and settled in Al-Madeenah and allied himself to the Jewish tribe of Banu An-Nadeer. He married a woman named 'Aqeelah bint Abul-Haqeeq, who later gave birth to Ka'ab.

Ka'ab was a poet, and with the advent of Islam, he dedicated his poetry to the fight against Islam and the Prophet ﷺ. He got especially irate when the Muslims defeated the Quraish in the Battle of Badr. Resolving to do something about the situation, Ka'ab travelled to Makkah, where he composed many poems in which he vilified and satirized the Prophet ﷺ, and in which he

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[1] *Sunan Abu Daawood* (4/528, 529).

[2] Refer to *Nadratun-Na'eem Fee Makaarimil-Akhlaaq-ar-Rasool Al-Kareem* (1/295).

exhorted the Quraish to exact revenge for their fighters who died on the Day of Badr. Injecting a great deal of venomous emotion into his poetry, his poems had their desired effect of moving the people of the Quraish into tears. The one consistent theme of his poems was this: The Quraish had to exact revenge for their dead, and they owed it to themselves and to their fallen fighters to completely destroy the Prophet ﷺ and his Companions ﷺ.

One day, Abu Sufyaan said to Ka'ab, "I ask you by Allah, which is more beloved to Allah: our religion or the religion of Muhammad and his Companions?" Ka'ab replied, "You are on a more guided path than they are." Then, having succeeded in uniting the Quraish upon the plan of fighting the Muslims and exacting revenge on them, Ka'ab returned to Al-Madeenah, where he continued to incite people against the Prophet ﷺ. He even stooped so low as to slander pious Muslim women.

Weapons that are used on a battlefield are not always the same weapons that are used in other places and in different circumstances. And so the Prophet ﷺ used the best weapon that was available to hit back at Ka'ab, and that weapon was Hassaan ﷺ, the most famous of Muslim poets.

Through revelation, the Prophet ﷺ knew exactly in whose house Ka'ab ibn Al-Ashraf was staying as a guest in Makkah; he ﷺ then passed on that information to Hassaan ﷺ. So, for example, when Ka'ab stayed as a guest with Al-Muttalib ibn Abee Wadaa'ah ibn Dabeerah As-Sahmee and his wife, 'Aatikah bint Usaid ibn Abil-'Ais, the Prophet ﷺ passed on that information to Hassaan ibn Thaabit ﷺ. Hassaan ﷺ then composed verses which censured Al-Muttalib and 'Aatikah for hosting such a vile and despicable guest in their home. As I discussed earlier on in this work, a good, incisive poem travelled with lightning speed across Arabia through word of mouth. So when Hassaan's poem reached Makkah, 'Aatikah bint Usaid threw out Ka'ab ibn Al-Ashraf's things and said to her husband, "What do we have to do with this Jew? Do you not see what Hassaan is doing to us?" To put the situation in perspective for the people of this century, it was as if a

one-hour television special was aired in which 'Aatikah and her husband were being censured and blamed for evil activities. In short, 'Aatikah felt that shame had descended upon her household.

Having thus been evicted, Ka'ab went to stay as a guest in someone else's home. Meanwhile, back in Al-Madeenah, the Messenger of Allah ﷺ informed Hassaan ﷺ about where Ka'ab was now staying. And again, Hassaan ﷺ wrote scathing verses that denounced and censured those who were providing shelter to Ka'ab. When Hassaan's poem reached the inhabitants of that household, they too kicked Ka'ab out. Thereafter, whenever Ka'ab went to a new host, the same thing happened, until he had been kicked out of many houses. It was then, when the situation became unbearable for him in Makkah, that Ka'ab was forced to return to Al-Madeenah, where it would only be a matter of time before he received his just punishment. To be sure, therefore, Hassan's poems had their desired effect, in terms of bringing Ka'ab back to Al-Madeenah and within the reach of Muslims.

Ka'ab ibn Al-Ashraf perpetrated many crimes. He slandered the Prophet ﷺ, Muslims, and even innocent Muslim women in the worst of ways. Each one of these crimes, on its own, was a clear violation of the treaty that the Jews of Al-Madeenah - and Ka'ab was one of them - had signed with the Prophet ﷺ. What makes matters worse is that Ka'ab, as an individual, committed all of those crimes. He openly declared himself to be an enemy of Islam and he incited others to wage war against Islam, thus making him an enemy of war and a valid military target.

Imam Bukhaaree (may Allah have mercy on him) related a narration that details the events that led up to Ka'ab's death. Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Who will take care of Ka'ab ibn Al-Ashraf, the man who has wronged Allah and His Messenger?" Muhammad ibn Maslamah ﷺ stood up and said, "O Messenger of Allah, would you love for me to kill him?" The Messenger of Allah ﷺ said, "Yes." Muhammad ibn Maslamah ﷺ said, "Then give me

permission to say something," to which the Prophet ﷺ responded, "Speak." Muhammad ibn Maslamah ؓ was asking permission to say certain words to Ka'ab that he needed to say in order to execute his plan of killing him. And since the rules of war allow for deception, the Prophet ﷺ granted Muhammad ibn Maslamah ؓ to carry out his plan as he desired.

Having obtained the said permission from the Prophet ﷺ, Muhammad ibn Maslamah ؓ went to Ka'ab and said, "Indeed, this man (i.e., the Prophet ﷺ) has asked us for charity (i.e., while we go hungry), and has brought upon us a great deal of fatigue (as well as hardship and poverty)." Of course, Muhammad ibn Maslamah ؓ did not truly mean what he was saying; he ؓ was simply trying to gain the trust of Ka'ab and give him the impression that he too was against the Prophet ﷺ. He ؓ then said "And so I have come to you in order to ask you for a loan (so that we can feed ourselves)."

Ka'ab said, "And also, by Allah, you will indeed become bored by him."

"Verily, we have followed him," said Ka'ab, "And we do not wish to forsake him until we see where his matter leads him to. We wanted you to lend us a *Wasq* (of dates) or two *Wasqs* (a *Wasq* here is a measurement that is equal to approximately 240 handfuls of dates)."

Ka'ab answered, "Yes, but you have to give me some collateral."

"What do you want?" Muhammad ﷺ and the men who were with him asked.

"Give me your women as collateral," said Ka'ab.

"How can we give you our women as collateral, when you are the most handsome of all Arabs?" Muhammad ibn Maslamah ؓ said.

"Then give me your sons as collateral," said Ka'ab.

"How can we give you our sons as collateral," Muhammad ibn Maslamah ؓ said. "Each one of them will be cursed (and denigrated). It will be said about each one of them, 'He was

pledged as security for one or two *Wasqs* (i.e., he is worthy very little if that is the case)!' That would bring shame upon us. Instead, we will give you weapons as collateral." They then made an appointment to make the transaction, which, for Muhammad ﷺ, was the entire purpose of this first meeting. He needed to plan for the right moment to attack Ka'ab.

And so Muhammad ibn Maslamah ﷺ returned during the night, a time that would certainly arouse suspicion in Ka'ab's household; in order to make his visit seem innocent, he brought along with him Abu Naailah ﷺ, who was Ka'ab's brother from breastfeeding (i.e., the same women breastfed both of them). When Ka'ab was leaving his fortress in order to go down and meet his guests, his wife said to him, "Where are you going at this hour?" She knew all to well that, through his active role as an agitator, Ka'ab had become an enemy of the Prophet ﷺ and the Muslims. Therefore, she did not think it wise that he should leave his fortress in the middle of the night.

"It is only Muhammad ibn Maslamah and by brother, Abu Naailah," said Ka'ab.

Not convinced and sensing danger, she said, "I hear a voice, and it is as if blood is dripping from it."

Ka'ab tried to reassure her by saying, "It is only my brother, Muhammad ibn Maslamah, and my brother from breastfeeding, Abu Naailah"

Down below, meanwhile, Muhammad had with him two men.[1] He said (to them), "When he comes, I will take hold of his hair in order to (ostensibly) smell him (i.e., the perfume he is wearing). Then when you see that I have a firm grip on his head, come and strike him (with your swords)."

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[1] In the books of *Seerah* it is related that five men killed Ka'ab: Muhammad ibn Maslamah; Silkaan ibn Salaamah ibn Waqsh, who is the Abu Naalilah that is referred to in Bukhaaree's narration; 'Abbaad ibn Bishr ibn Waqsh, and Abu 'Abs ibn Jabr. Abu Naaliah was in front of the others; his job was to speak to Ka'ab and to not arouse his suspicions.

Ka'ab came down to them, carrying a weapon; and a sweet smell of fragrance was emanating from him. Muhammad ibn Maslamah ﷻ said to him, "I have never smelled fragrance that is sweeter than the one I smell today. Do you give me permission to smell your head?" Ka'ab said yes. Then, when Muhammad ﷺ had a firm grip on Ka'ab's head, he said to his companions ﷻ, "Come now!" They killed him and then went to the Prophet ﷺ and informed him about what had happened.[1]

It is related in Ibn Hishaam's *As-Seerah An-Nabawiyyah* that, once he promised to kill Ka'ab, Muhammad ibn Maslamah ﷻ spent three days without eating and drinking, consuming only enough to keep him alive. This was mentioned to the Prophet ﷺ, who summoned for Muhammad ibn Maslamah ﷻ and then said to him, "Why have you forsaken food and drink?" He ﷻ answered, "O Messenger of Allah, I said something to you (i.e., I promised you something), and I do not know whether I can fulfill it for you or not?" The Prophet ﷺ said, "It is only upon you to make an effort (i.e., and then the result is with Allah ﷻ)."

Then, alluding to how he would have to say evil words about Islam in order to gain the trust of Ka'ab, Muhammad ibn Maslamah ﷻ said, "I have will have to say (evil things)." Realizing that deception was necessary to Ka'ab's mission, the Prophet ﷺ said, "Say whatever you think is necessary (to the success of your mission)."[2]

And it is related from the *As-Seerah An-Nabawiyyah* of Ibn Ishaaq, from Ibn 'Abbaas ﷻ, with a *Hasan* (acceptable) chain, that the Prophet ﷺ walked along with them (Muhammad ibn Maslamah ﷻ) and his companions ﷻ) until Baqee' Al-Gharqad. Then he sent them onward, saying, "Go upon the name of Allah. O Allah, help them."[3]

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[1] This narration, which is paraphrased above, is related in *Saheeh Bukhaaree,* the Book of Battles, chapter "The Death of Ka'ab ibn Al-Ashraf"; *Hadeeth* number: 4037.

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/61).

[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/62).

Lessons and Morals

To be sure, the story of Ka'ab ibn Al-Ashraf's death contains in it many important lessons for Muslims. First, if a non-Muslim blatantly violates a treaty that his people signed with Muslims, his punishment is death. Ka'ab's people signed a peace treaty with Muslims; in fact, it was more than a peace treaty; they pledged to show loyalty to the Prophet ﷺ, in return for gaining many benefits for themselves. Ka'ab violated that treaty in a myriad of ways: he mocked the Prophet ﷺ, he slandered innocent Muslim women, and he traveled to foreign lands in order to incite others to send an army to attack the Prophet ﷺ, to name just a few. Another important lesson from Ka'ab's story is that certain missions must be executed in secrecy in order to avoid instigating unrest and turmoil.

Also, Ka'ab's story must be understood according to its context. What I mean is that Muslims can take action similar to the action taken against Ka'ab only if they are strong, if they have their own country, and if they do not fear negative consequences for themselves or for other Muslims. Today, when Muslims are obviously weak, many Muslims in the Islamic world make the mistake of being too hasty and of rushing into armed conflicts. They use Ka'ab's story and other similar incidents to argue their point, but they are wrong. Muslims were in control of Al-Madeenah; they were strong, and they had their own country. Therefore, there was no significant risk in going after Ka'ab. Only good could have come out of killing Ka'ab; the Prophet ﷺ did not fear that killing Ka'ab would have any evil repercussions on his Companions ﷺ. But what happened when the Prophet ﷺ and his Companions ﷺ did not have a country, when they were weak and oppressed in Makkah. Did the Prophet ﷺ call upon his Companions ﷺ to go after individual leaders of the Quraish and kill them? The Prophet ﷺ certainly could have done that: With a single order to Hamzah ﷺ or 'Umar ﷺ or any other Companion ﷺ, the Prophet ﷺ could have orchestrated the assassination of Abu Jahl, Umayyah ibn Khalaf, 'Utbah, or any

other leader of the Quraish. Such action, however, would have resulted in Muslims being killed and persecuted more so than ever before, which is why the Prophet ﷺ did not order for the assassination of any Makkan chieftain. We learn from this that, in every era, Muslims must seek counsel from their learned scholars, those who can weigh the pros and cons of various strategies, and then choose the best one.

From Muhammad ibn Maslamah we should appreciate the importance the Prophet's Companions attached to fulfilling their promises. They took their promises seriously and strove hard to fulfill them. Having promised the Prophet ﷺ to kill Ka'ab ibn Al-Ashraf, Muhammad ibn Maslamah had to delay fulfilling that promise; he was having a hard time coming up with the right plan to overcome the obstacles that stood in the way of him accomplishing his mission. But Muhammad ibn Maslamah did not lose hope; instead, he focused all of his energies on the task at hand. He became so sad for having delayed fulfilling his promise that he stopped eating and drinking for three days. Now let us consider how we are today; many among us make promises on a regular basis, promises that we don't take seriously and that don't bother us in the least if we don't fulfill them. In this regard we need to remember that a sincere Muslim – such as Muhammad ibn Maslamah – would rather lose sleep and forsake rest and food than break his promise. This is yet another difference between the Prophet's Companions and the Muslims of latter-day generations.

The Prophet ﷺ said to Muhammad ibn Maslamah , "It is only upon you to make an effort." The Prophet ﷺ exhorted Muhammad ibn Maslamah to be patient, to try his best, and to then leave the results of his endeavours to Allah ﷻ. Allah ﷻ said:

﴿تِلْكَ مِنْ أَنبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا فَٱصْبِرْ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾

"This is of the news of the unseen which We reveal unto you (O Muhammad ﷺ), neither you nor your people knew them before

this. So be patient. Surely, the (good) end is for the Muttaqoon (pious)." (Qur'an 11: 49)

Enlightening as well is the Prophet's saying, "Say what you need to say in order to successfully complete your mission." Under normal circumstances, what Muhammad ibn Maslamah ﷺ wanted to say to Ka'ab ﷺ involved uttering words of disbelief. But because Muhammad ibn Maslamah ﷺ did not mean those words and because he planned to utter them in order to facilitate the completion of a military mission, the Prophet ﷺ gave him permission to speak against Islam, thus explaining another hadeeth, in which the Prophet ﷺ referred to war as being deception and stratagem.

Nonetheless, the Prophet's saying, "Say what you need to say," raises an important question. If a military mission requires deeds that are otherwise forbidden in Islam, how far can the people who are carrying out that mission go? Or in other words, what kinds of forbidden deeds may they perpetrate, and to what extent do the ends justify the means?

First, it is necessary to understand that no sin is greater than disbelief, and yet the Prophet ﷺ gave his Companions ﷺ permission to utter words of disbelief. Therefore, all lesser sins take the same ruling. But still, such actions during war are exceptions. What this means is that a Muslim may resort to them as an exception and only to a degree that is necessary; furthermore, he must not use his own reasoning, for there are certain sins, such as fornication, that are forbidden under all circumstances. This being the case, Muslims must rely on the religious rulings of scholars who are experts in Islamic jurisprudence and on the particular circumstances that necessitate the violation of one of Islam's teachings. The scholar must look into the matter and ask himself the questions: Is this mission important? Will Muslims benefit by it? Will Muslims be harmed by it? In order to carry out this mission, do Muslims really have to do something unlawful, or is there another, better way? And so on, until he arrives at a conclusion. For one can certainly

fall into grave error if one indiscriminately breaks the laws of Islam, giving the excuse that doing so is integral to a valid Islamic military mission he his carrying out. First off, the military mission itself might not be valid, since he did not go to an Islamic scholar to establish its validity; and second, even if it is a valid Islamic mission, then it might not be so important as to warrant the perpetration of certain sins. In the end, it is, as in all matters, and especially in matters that are of dubious nature, necessary to turn to the Muslim leadership and to Muslim scholars to confirm the legitimacy of one's actions.

When the Prophet ﷺ sent Muhammad ibn Maslamah ؓ and his companions ؓ onwards to their mission, he ﷺ said, "Go upon the name of Allah. O Allah, help them." Yet again in the Prophet's *Seerah* we see a clear example of the balance between trusting in Allah ﷻ and taking practical steps to achieve important goals. In that Muhammad ibn Maslamah ؓ followed the Prophet's command and mentioned Allah's Name before proceeding, he ؓ showed that he placed his complete trust in Allah ﷻ. He ؓ and his companions ؓ felt divinely protected; they knew that Allah ﷻ would help them achieve their goal. But at the same time, they prepared for their mission with meticulous planning, and they did everything that was necessary to execute their plan. Here are some of the important practical steps they took to ensure the success of their mission:

- They took Abu Naailah ؓ, Ka'ab's brother from breastfeeding, along with them so as to avoid arousing suspicion in Ka'ab's mind. And according to some narrations, Abu Naailah ؓ took the additional step of starting off their meeting by requesting Ka'ab to recite some poetry to him.
- Abu Naailah ؓ did not enter Ka'ab's fortress; instead, he lured him outside and spoke to him for an entire hour, giving him the impression that theirs was going to be a cordial meeting.
- In his meeting with Ka'ab, Muhammad ibn Maslamah ؓ pretended that he was not satisfied with the Prophet's leadership. This certainly had the effect of ingratiating himself into the heart of Ka'ab.

- The idea of offering him weapons as collateral for the dates they wanted to borrow was pure genius. This way, when they went late at night to conduct the transaction, Ka'ab did not become suspicious when he saw that they were carrying weapons.
- They took the trouble of meeting Ka'ab twice. Had they went to him once only, in the middle of the night, he would surely have become suspicious. The first meeting was vital to their mission; by saying that they would meet him again to give him the collateral, they could have went to him at any time, and he would have been expecting them, which is exactly what took place. So successful were they in convincing Ka'ab about their good intentions that, despite Ka'ab's precarious situation in Al-Madeenah, he left his fortress late in the night, at a time when even a person who had no enemies would have hesitated to go out.
- They ﷺ lured Ka'ab outside of his fortress, so that he would have no one to protect him from them.
- Even when they had him alone, they did not attack him immediately; had he been alarmed to a threat, he might have been able to scream and call for help. Instead, they spoke to him for a while, complimented him for the perfume he used, and asked permission to come closer and smell his perfume. All of this was to enable them to get a hold of his head, so that they could then attack him unawares. So it was only when one of them held him firmly by the head that Ka'ab realized that he was being ambushed, and by then, it was way too late for him.
- Throughout the entire planning process of the mission, those clued in on the mission managed to keep the details of the mission a secret, which was extremely important considering the presence of many Jews and hypocrites in Al-Madeenah. That the Companions ﷺ were able to keep the mission a secret, even though many of them knew about it, attests to their sincerity, discipline, and strong faith.

The Effects of Ka'ab ibn Al-Ashraf's Death on the Jews of Al-Madeenah

News of Ka'ab's death spread rapidly throughout Al-Madeenah. Jewish rabbis immediately went as a delegation to the Messenger of Allah ﷺ, in order to lodge a former complaint about what the Prophet's Companions ﷺ did to Ka'ab. The Prophet ﷺ was not in the least perturbed by their arrival; in fact, he confirmed to them that, yes, Ka'ab's death had been ordered, ordered as a just punishment for Ka'ab's crimes and for his role as an agitator and slanderer of the Prophet ﷺ and Muslims.

More so than anything else, Ka'ab's death sent a stark reminder to the Jews of Al-Madeenah: their days of domination and manipulation in Al-Madeenah were over. For a while after Ka'ab's death, their leaders were so afraid that they didn't leave their fortresses; and as a result of the fear they felt, they were forced into renewing, or rather officially reaffirming, their treaty with the Muslims.

That they were terrified does not mean that they became docile and cooperative; to the contrary, hatred for the Prophet ﷺ continued to fester in their souls; they were just waiting for the right moment to bring about the demise of the Prophet ﷺ and his Companions ﷺ. What they did not want to do was act as hastily as did Ka'ab and the members of Banu Qainuqaa' clan before him.

Ka'ab was a member of the Banu An-Nadeer Jewish tribe. We must keep in mind and appreciate here that the Messenger of Allah ﷺ did not hold all of Banu An-Nadeer's members culpable for Ka'ab's crimes; rather, he ﷺ punished Ka'ab only, while he ﷺ magnanimously reconfirmed his treaty with the rest of Banu An-Nadeer.

Some Social Occasions Of Interest

1) The Prophet's Marriage to 'Umar's Daughter, Hafsah ﷺ

'Umar ﷺ said, "When Hafsah bint 'Umar ﷺ became bereaved of her husband, 'Umar ibn Khuinais ibn Hudhaafah As-Sahmee ﷺ –

who was one of the Messenger of Allah's Companions ﷺ and who died in Al-Madeenah – I went to 'Uthmaan ibn 'Affaan ﷺ and offered him Hafsah bint 'Umar ﷺ. He replied, 'I will look into my situation (and then give you an answer).' I spent a number of nights waiting (for 'Uthmaan's reply), after which he met me and said, 'It appears to me that I should not marry on this day (i.e., at this time).' I then met Abu Bakr ﷺ and said to him, 'If you want, I will marry you off to Hafsah bint 'Umar ﷺ. Abu Bakr ﷺ remained silent, giving me no answer at all. I was angrier at him than I was at 'Uthmaan (perhaps because he was closer to Abu Bakr ﷺ and was more hopeful of a positive reply).' I spent a number of nights (waiting), and then the Messenger of Allah ﷺ proposed to her. I married her off to him, after which Abu Bakr ﷺ met me and said, 'Perhaps you became angry at me when you offered me Hafsah and I did not give you any response.' I said, 'Yes (that is true).' Abu Bakr ﷺ said, 'The only thing that prevented me from answering your offer to me was that I knew that the Messenger of Allah ﷺ mentioned her (i.e., expressing his intention to marry her), and I did not want to divulge the (i.e., this) secret of the Messenger of Allah ﷺ. And had the Messenger of Allah ﷺ left her (i.e., not married her), I would have accepted her (as my bride).'"[1]

2) 'Alee's Marriage to Faatimah ﷺ

'Alee's female servant found out that Faatimah ﷺ was ready to get married and that one or more proposals had been made for her. She said to 'Alee ﷺ, "Did you know that someone went to the Messenger of Allah ﷺ and made a proposal to marry Faatimah ﷺ?" 'Alee ﷺ said, "No." She said, "Indeed, a proposal has been made for her. Then what prevents you from going to the Messenger of Allah ﷺ, so that he can marry you (to her)." 'Alee ﷺ, who didn't have any money with him at the time,

[1] *Saheeh Bukhaaree,* the Book of Marriage, chapter "For a Man to Offer His Daughter or Sister's Hand in Marriage to Pious, Upright Men"; *Hadeeth* number: 5122.

exclaimed, "And do I have anything I can use to get married (i.e., and do I have any dowry money to give)?" 'Alee's servant, who was as confident as she was persistent, said, "Indeed, if you go to the Messenger of Allah ﷺ, he will give her to you in marriage." She continued to inject hope into 'Alee ﷺ until he finally succumbed to her entreaties and went to visit the Messenger of Allah ﷺ. But when 'Alee ﷺ sat down beside the Prophet ﷺ, he became shy and speechless: he could not utter a word about the matter out of being in awe of the Prophet ﷺ.

Seeing 'Alee's predicament, the Messenger of Allah ﷺ broke the ice and said, "What has brought you here? Is there anything that you need?" But 'Alee ﷺ did not respond, still too much overcome by nervousness. The Prophet ﷺ said, "Perhaps you have come to propose to marry Faatimah?" He ﷺ answered, "Yes." The Prophet ﷺ asked, "And do you have anything with which you can make her lawful for you (i.e., do you have any wealth to give as dowry)?" 'Alee ﷺ said, "No, by Allah, O Messenger of Allah." The Prophet ﷺ asked him whether he still had some armour he had received earlier, for that armour could be sold for about four dirhams. 'Alee ﷺ confirmed that he still had the armour, after which the Prophet ﷺ said, "Then I have indeed married you to her. Send it (i.e., the armour, which can then be sold) to her, so that you can lawfully have her." That simple inexpensive item was the dowry given to the daughter of the chief of mankind, the Messenger of Allah ﷺ; surely, there is a lesson in this for those of today's Muslims who pay exorbitant amounts as dowry, a practice that directly leads to many of society's ills. Then consider the items the Prophet ﷺ gave to his daughter for her marriage: some velvet, a canteen, and a leather pillow that was stuffed with *Idhkir* (a kind of brush that had a sweet smell to it). As such, we should appreciate how the Prophet's life was characterized by humbleness, not ostentation; simplicity, not extravagance; and struggle, not comfort.

The Prophet ﷺ not only made sacrifices himself; he ﷺ expected the same from his closest relatives. For the most part, leaders are

known to show special favours to family members - but not so regarding the Prophet ﷺ. The best example we have in this regard is that of Faatimah ؓ, the daughter of the Messenger of Allah ﷺ.

After they got married, Faatimah ؓ and 'Alee ؓ led a life of hard work, to the degree that one day, as Imam Ahmad related in his *Musnad*, 'Alee ؓ said to Faatimah ؓ, "By Allah, I have constantly carried water to the degree that I now feel pain in my chest. Since slaves (that were prisoners of war) have been brought to your father, go and ask him for a servant (i.e., ask him to give you one of them to be your servant).' She ؓ said, 'As for me, by Allah, I have constantly worked at grinding (wheat, etc.) until my hands have become weak and the skin on them has become coarse.'"

Faatimah ؓ later recounted what happened next: "I went to the Prophet ﷺ, who said, 'My daughter, what has brought you here?' I said, 'I came to extend greetings of peace to you.'" When she went to the Prophet ﷺ, Faatimah ؓ was too shy to make her request. Then, when she ؓ went back to 'Alee ؓ, he ؓ asked, "What did you do?" She ؓ answered, "I was too shy to ask him." They then went together, and 'Alee ؓ said to the Prophet ﷺ, "O Messenger of Allah, by Allah, I have carried water so much that my chest now hurts me." And Faatimah ؓ said, "And I have grinded so much that my hands have become weak and the skin on them has become coarse. And indeed, Allah has brought to you slaves and wealth, so provide us with a servant."

The Messenger of Allah ﷺ replied, "By Allah, I will not give you both (what you ask for) while I leave the stomachs of the people of *Suffah* (poor Muslims who lived in the *Masjid)* to remain empty, without me being able to find any money to spend on them. Instead, what I will do is sell those slaves, and spend the proceeds of their sale on the people of *Suffah*."

Having gotten their answer, Faatimah ؓ and 'Alee ؓ returned to their home; shortly thereafter, the Prophet ﷺ went to them, by which time both of them had taken cover with the velvet they had. When it covered their heads, it left their feet bare; and if it covered their feet, it left their heads bare. And so they jumped up

when the Prophet ﷺ entered. He ﷺ said to them, "Stay where you are," after which he ﷺ said, "Shall I not inform you about that which is better than what you asked me for?" They ﷺ said, "Yes." He ﷺ said, "Words that Jibreel ﷺ taught me: Glorify Allah ﷻ (i.e., say, *'Subhaanallah,'* how perfect Allah is) at the end of each prayer ten times, praise Him (by saying, *'Alhamdulillah,'* All praise is for Allah) ten times, and magnify Him (by saying, *'Allahuakbar,'* Allah is the Greatest) ten times. Then, when you go to rest on your bed, glorify (Him) thirty-three times, praise (Him) thirty-three times, and magnify Him (thirty-four) times."[1]

A just leader, the Prophet ﷺ chose, rather than give a slave to his daughter and son-in-law, to sell all of the slaves and use the proceeds of those sales on poor Companions ﷺ who lived in the *Masjid*. For feeding hungry people was certainly more important than providing servants to hard-working, tired yet financially independent people.

Here, 'Alee ﷺ was being trained as a young man to make sacrifices for others, to lead a simple and humble life, and to avoid leading an extravagant lifestyle. And without a doubt, that training had a profound impact on 'Alee's character. Years went by and 'Alee ﷺ became the *Khaleefah* of the Muslim *Ummah* (nation). As *Khaleefah*, he had almost unlimited quantities of wealth at his disposal, and he could have spent it as he pleased. But he ﷺ was a good student of the Prophet ﷺ, and he ﷺ rose above the diseases of greed and materialism. Faith and desire for Paradise, not greed and desire for gold, filled his heart.

As for the advice the Prophet ﷺ gave him – in terms of how to remember Allah ﷻ after each prayer and before going to sleep – 'Alee ﷺ applied it on a consistent basis throughout his life. In fact, he once said during the latter part of his life, "Ever since he taught them (the words to say after prayer and before going to sleep), I never abandoned them." One of his companions asked, "Not

[1] *Fathul-Rabbaanee* (90), and the original source of this *Hadeeth* is *Saheeh Bukhaaree*, the Book of the Five Obligatory Duties; *Hadeeth* number: 3113.

even on the night of Siffeen," Siffeen being a major battle that 'Alee ﷺ fought in. 'Alee ﷺ answered, "Not even on the night of Siffeen."[1] While seated in the gathering of Mu'aawiyah ﷺ, Diraar ibn Damrah gave the following description of 'Alee ﷺ: "He felt an aversion for the world and its temptations, and he felt comfortable with the night and its darkness (when he would remember Allah ﷻ, perform prayer, and recite the Qur'an). And by Allah, he would shed many tears (out of his fear of Allah). He was prone to practice introspection and reflection. He liked garments that were short (i.e., not garments that were long and that would get dragged on the ground when one walked in them; thus he liked simple and not ostentatious clothing) and food that was coarse."[2]

[1] Refer to *Al-Isaabah Fee Tamyeez As-Sahaabah* (8/159).

[2] Refer to *Safwatus-Safwah* by Ibn Al-Jawzee (1/84).

The Battl Of U ud

1

The Events That Took Place Prior To The Actual Battle

The Main Reasons Why The Battle Occurred

There were many reasons why the Battle of Uhud took place, but for the most part, those reasons can be traced back to religious, societal, economic, and political elements or concerns.

1) The religious Element

In His Noble Book, Allah ﷻ informed us that the polytheists would spend their wealth "to hinder (men) from the Path of Allah," which involved various activities - preventing people from embracing Islam, oppressing Muslims, and waging war against Islam. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾﴾

"Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcomed. And those who disbelieve will be gathered unto Hell." (Qur'an 8: 36)

In his explanation of this Verse, Ash-Shaukaanee said, "What this means is that the goal of the disbelievers was to spend their wealth to prevent (men) from the Path of Allah, and in order to achieve that end they gathered armies and waged war against the Messenger of Allah ﷺ."[1] It becomes clear, therefore, that the main reason why Uhud was fought had to do with religious motives – the Quraish wanted to "prevent (men) from the Path of Allah," to wage war against the Prophet ﷺ, and to destroy both Islam and Muslims.

2) Societal concerns

As a tribe, the Quraish felt that shame and ignominy was to be their lot in life unless and until they avenged the deaths of their fellow tribesmen who were killed at Badr. During the months that followed Badr, they single-mindedly worked to bring an end to the humiliation and sadness that afflicted them all.

As soon as they returned from Badr they began to gather wealth to purchase the supplies they needed to fight another battle against the Muslims. Ibn Ishaaq (may Allah have mercy on him) wrote, "After the people of the well from the Quraish were killed on the Day of Badr, after the rest of their vanquished ones returned to Makkah, and after Abu Sufyaan returned with his trading caravan, Abu Sufyaan did notdistribute the merchandise of the caravan (among its various owners). The nobles of the Quraish were at peace with the idea (of not taking their wealth from the caravan but instead) of using that wealth to prepare an army to fight the Messenger of Allah ﷺ. 'Abdullah ibn Abee Rabee'ah, 'Ikrimah ibn Abee Jahl, Al-Haarith ibn Hishaam, Huwaitib ibn 'Abdul-'Uzzah, Safwaan ibn Umayyah – these and other men from the Quraish, men whose fathers, brothers, and children were killed on the Day of Badr, went to Abu Sufyaan ibn Harb and others who owned some of the wealth of that trading caravan and said to them, 'O people of Quraish, verily Muhammad ﷺ has harmed you, killed your beloved ones, and

[1] Refer to *Tafseer Fathul-Qadeer*, to Ash-Shaukaanee's explanation of this Verse.

killed the best of you. So help us fight him with this wealth; perhaps we will then be able to extract retribution from him for our fellow tribesmen that he killed.' And Abu Sufyaan later recounted, 'I was the first to say yes to their request.'"[1]

Jubair ibn Mut'im summoned one of his slaves, a young man named Wahshee, who was, like many others from Abyssinia, very good at handling a spear. In fact, Wahshee was so good that he very rarely missed his target. Jubair said to him, "Go out with the people (i.e., with the army), and if you kill Hamzah ﷺ, the uncle of Muhammad ﷺ, in revenge for my uncle, Tu'aimah ibn 'Adee, you will become a free man."[2]

3) The economic factor

The military missions of the Muslims had a very negative impact on Makkah's economy. The missions carried out by Muslim military units frequently involved going after Quraish's trading caravans, and the result of their actions if not their goal amounted to nothing less that an all-out economic embargo against the Quraish.

Quraish's economy was based on two trading journeys, one that was made in the summer to Ash-Sham (Syria and surrounding regions), and the other that was made in the winter to Yemen. The merchandise that they purchased from Ash-Sham they sold in Yemen, and then they would take the proceeds of those sales as well as Yemeni merchandise to Ash-Sham. Therefore, both journeys were inextricably linked; to prevent the Quraish from making one of those journeys – the Muslims hindered them from travelling to Ash-Sham – in turn meant making the other journey a near waste of time. After all, what was the purpose of going to Yemen if they had no merchandise from Ash-Sham to sell? Referring to Quraish's dependence on the aforementioned trading journeys, Allah ﷻ said:

﴿لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤﴾

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/68).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/79).

> *"(It is a great Grace and Protection from Allah), for the taming of the Quraish, (And with al those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear."* (Qur'an 106: 1-4)

Safwaan ibn Umayyah clearly expressed his frustration over this situation when he said, "Verily, Muhammad ﷺ and his companions ﷺ have weakened (or ruined) our economy. We do not know what to with his companions, for they do not leave the (pathways of the) seashore (thus blocking our trade routes to Ash-Sham). They have made peace with him, and the majority of them (of Arabs in the area that surrounds Al-Madeenah) have joined him, so that we do not know what path to take. If we don't move, if we stay in this land of ours, and if we eat from our principle capital, we will not survive for long. We settled here only because we could do business in Ash-Sham in the summer and in Abyssinia (and Yemen) in the winter."[1]

4) Political concerns

From the day Badr ended, Quraish's position of leadership in Arabia began to take a sharp decline. The Quraish had been seen as the political center of Arabia, and its people had enjoyed a very special status in Arabia, being able to travel safely with their trading caravans while other tribes constantly feared being attacked. In short, within Arabia, the Quraish had been held in awe and veneration. After their shameful defeat at Badr, they felt that they had no choice but to reassert their power, to show to all Arab tribes of Arabia that, though defeated at Badr, they had regrouped and were as strong as ever before. This political exigency was alone sufficient cause for the Quraish to go out and do battle with the Muslims of Al-Madeenah.

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[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/195, 196).

The Army Of The Quraish Begins Its Journey To Al-Madeenah

On Saturday, the eight of Shawwaal, in the year 3 H, the Quraish completed its preparations for its impending attack on Al-Madeenah. This time around was different from Badr, when Quraish's leaders had an emergency situation on their hands and were able, given the time constraints, to gather only one-thousand fighters. For Uhud, they had plenty of time to prepare; in their minds it was they who were going to orchestrate the events of the coming battle. They prepared an army of three-thousand fighters, who were accompanied by women, slaves, and members of neighbouring tribes. Arabs from the Kinaanah and Abu Tuhaamah tribes joined in the expedition. Based on a fundraising campaign that was headed by Abu 'Uzzah 'Amr ibn 'Abdullah Al-Jumhee, 'Amr ibn Al-'Aas, Hubairah Al-Makhzoomee, and Ibn Az-Zab'aree, the Quraish raised fifty-thousand gold deenars for its military expedition to Uhud.

Perhaps just as significant as the fighters were the women who came with them, for it was the job of the women to stand at the rear of the army in order to discourage and humiliate any of their men who attempted to flee from the battlefield. Abu Sufyaan, the General of the Army, took along with him his wife, Hind bint 'Utbah ibn Rabee'ah. Safwaan ibn Umayyah took Barzan bint Mas'ood Ath-Thaqafee with him. Ikrimah ibn Abu Jahl took Umm Hakeem bint Al-Haarith ibn Hishaam ibn Al-Mugheerah with him. And Al-Haarith ibn Hishaam ibn Al-Mugheerah took Faatimah bint Al-Waleed ibn Al-Mugheerah with him. The army continued its march until it reached a place called Bant As-Sabkhah in *Qanaat*, which lies on the edge of the valley that is adjacent to Al-Madeenah.

Gathering Information About The Enemy

Living in Makkah as the Prophet ﷺ instructed him to do, Al-'Abbaas ibn 'Abdul-Muttalib ؓ kept a close eye on Quraish's war

preparations, taking note of any important detail. As soon as Quraish's army departed from Makkah, Al-'Abbaas ﷺ dispatched a messenger with a letter for the Prophet ﷺ, a letter that contained detailed information about Quraish's army. Since time was short, speed was of the utmost importance; and so without taking much rest, the messenger covered the distance between Makkah and Al-Madeenah - a distance of about five-hundred kilometers - in just three days. Upon arriving in Al-Madeenah, the messenger personally delivered the letter to the Prophet ﷺ in *Masjid Qubaa*.[1]

This was only one of a series of letters that Al-'Abbaas ﷺ sent to the Prophet ﷺ. Ibn 'Abdul Barr (may Allah have mercy on him) wrote, "Al-'Abbaas ﷺ would send information about the polytheists to the Messenger of Allah ﷺ and he ardently desired to go to the Messenger of Allah ﷺ (and live in Al-Madeenah), but the Messenger of Allah ﷺ wrote to him, saying that 'for you to remain in Makkah is better.'"[2]

It is related that, in one particular letter, Al-'Abbaas ﷺ wrote the following message to the Prophet ﷺ: "Verily, the Quraish have gathered a force to march to you. So whatever it is you plan to do when they reach you, do it. They are headed towards you with an army that consists of three-thousand (fighters); they are steering two-hundred horses; they have among them seven-hundred men who are attired in armour; they are bringing along three-thousand camels; and they are taking with them all of their weapons (i.e., they left no weapons behind in Makkah)."[3]

The Prophet ﷺ was pleased with but not completely satisfied by the report he received from Al-'Abbaas ﷺ. The Prophet ﷺ liked to have up-to-the-minute information about the Quraish, and so he ﷺ sent Al-Hubaab ibn Al-Mundhir ibn Al-Jamooh ﷺ out to the desert, to look for the Quraish and to find out as much about them

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[1] Refer to *Ar-Raheeq Al-Makhtoom* by Al-Mubaarakpooree (pg. 25).

[2] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* (2/812).

[3] Refer to *Al-Maghaazee* by Al-Waaqidee (1/204).

as he could. Al-Hubaab ﷺ did as he was ordered, and he ﷺ went out and found a good position from which he could see Quraish's army and appraise its strength. When he returned to Al-Madeenah, the Messenger of Allah ﷺ asked him, "What did you see?" Al-Hubaab ﷺ said, "I saw, O Messenger of Allah, a great many of them. I estimated them to be three-thousand, a little more or a little less. They had two-hundred horses. I also saw a great quantity of armour: By my estimate, around seven-hundred (pieces)."

"Did you see women," asked the Prophet ﷺ. Al-Hubaab ﷺ responded, "I saw women who had with them *Difaaf* and *Al-Akbaar* (two different kinds of drums)." The Messenger of Allah ﷺ said, "Those women came with the intention of spurring their (fighters) on and of reminding them about the fallen men of Badr (so as to further motivate them to fight). Such is the news that has reached me about them. Do not speak a letter (or a word) about them. Allah is sufficient for us and blessed indeed is He as a Protector and Guardian and Guarantor"[1]

Having ascertained Quraish's strength from two sources - Al-'Abbaas ﷺ and Al-Hubaab ﷺ - the Prophet ﷺ strove to keep that information a secret from the general population of the Muslims, fearing that their morale would weaken as a result of them learning about Quraish's massive army. That is why, when Ubai ibn Ka'ab ﷺ read Al-'Abbaas's letter, the Prophet ﷺ ordered him to keep its contents a secret. The Prophet ﷺ did, however, share what he had learned about Quraish's army with the leaders of the *Muhaajiroon* and the *Ansaar*, mainly in order to get their opinion about what course of action they should take. In accordance with his policy of mutual consultation, the Prophet ﷺ told the chief of the *Ansaar*, Sa'd ibn Ar-Rabee ﷺ about the contents of Al-'Abbaas's letter, adding that he should keep the matter a secret. When the Messenger of Allah ﷺ left Sa'd's house, Sa'd's wife came out and asked, "What did the Messenger of Allah ﷺ say to

[1] Refer to *Maghaazee Al-Waaqidee* (1/207, 208).

you?" Sa'd ﷺ answered, "May you have no mother? That is none of your concern." She said, "I indeed heard what he said to you," after which she proceeded to tell him about what she had heard from their conversation, which amounted to everything important and everything private that was spoken between the Prophet ﷺ and Sa'd ﷺ. At once irate and worried - irate because of his wife's snooping and worried because he might get blamed for the spreading of the Prophet's secret - Sa'd ﷺ grabbed his wife and dragged her outside, in the hope of catching up to the Prophet ﷺ. Since the Prophet ﷺ did not get too far, Sa'd ﷺ soon caught up to him - all the while keeping a firm grip on his wife - and told him that his wife had been listening in on their conversation. Sa'd ﷺ also said, "O Messenger of Allah, I feared that the news would spread and that you would think that it was I who spread it after you had told me to keep it a secret." The Prophet ﷺ ended the matter right then and there by simply saying to Sa'd ﷺ, "Release her."[1] This incident provided an important lesson for later generations of Muslims: That they must refrain from leaking sensitive military secrets to family members and friends alike, for how often has it been throughout history that an army lost a war because sensitive information found its way into the hands of the enemy. It was for this very reason that the Prophet ﷺ clearly instructed Sa'd ﷺ and other leaders of the *Muhaajiroon* and the *Ansaar* to not divulge military secrets to anyone, and this applied equally to Uhud and to all other battles and military encounters in which the Prophet ﷺ participated.

Consulting With His Companions ﷺ

When he had gleaned sufficient information about the Quraish, and when the time was ripe for sharing that information with his Companions ﷺ, the Prophet ﷺ gathered them together to consult with them about an important decision: Should they fortify themselves in Al-Madeenah and wait for Quraish's army to enter

[1] Refer to *As-Seerah Al-Halabiyyah* (2/489).

Al-Madeenah (or simply to go back without fighting), or should they go out to meet the polytheists outside of Al-Madeenah. As for the Prophet ﷺ, he ﷺ felt that they should stay in Al-Madeenah. He ﷺ said to them, "It is a well-fortified place, so if you think it fitting for you to remain here and leave them to continue (their approach) until they make camp (somewhere outside of Al-Madeenah, that would be a good strategy). For if they stay (and besiege us), they will have a very difficult time (in terms of having to wait it out in the desert). And if they enter upon us, we will fight them from inside of Al-Madeenah (whose streets and alleyways we know better than they do)."[1] For his own reasons, 'Abdullah ibn Ubai ibn Salool agreed on this particular occasion with the Prophet ﷺ.

Others, however, disagreed and wanted to go out to face the enemy. The majority of those who held this latter view were men who missed out on Badr and who were therefore eager to prove their worth on the battlefield. And so they insisted on going out to immediately face the enemy, saying, "O Messenger of Allah, take us out to our enemy." They realized the honour that had been bestowed on the participants of Badr, and they longed to achieve the same honour and distinction. Under normal circumstances, they would accept the Prophet's decision in a given matter; but on this occasion, they were blinded by their enthusiasm and passion.

Ibn Ishaaq said, "Those who really wanted to face the enemy continued to try and convince the Messenger of Allah ﷺ to agree with them, until the Messenger of Allah ﷺ entered his home and attired himself in his battle-gear. Meanwhile, the men outside began to blame one another (for going against the Prophet's view in the matter), saying, "The Prophet of Allah ﷺ suggested one course of action, and you suggested another, so go, O Hamzah, and say to the Prophet of Allah, 'We will follow the course of action you want to take.' Hamzah ؓ entered upon the Prophet ﷺ and said, 'O Prophet of Allah, the people blame one another (for going contrary to your view in the matter), and they say to you,

[1] Refer to *At-Taareekh At-Tabaree* (2/60).

'We will follow the course of action you want to take,' to which the Prophet ﷺ replied, 'Verily, when a Prophet attires himself in his battle-gear, it is not fitting for him to remove it until he fights.'''[1]

Those Who Wanted to Go Out and Face the Enemy Based Their Opinion on a Number of Factors:

1) 'In the Second Pledge of Al-'Aqabah, the *Ansaar* pledged to support the Messenger of Allah ﷺ; the majority of them felt that, by staying in Al-Madeenah and not going out to face the enemy, they were reneging on that pledge.

2) Some members of the *Muhaajiroon* felt that, more so than the *Ansaar*, it was their responsibility to defend Al-Madeenah and prevent the Quraish from entering it and destroying the gardens and fields of the *Ansaar*.

3) Those who had missed out on Badr yearned with a burning intensity to face the enemy and to perchance achieve martyrdom.

4) Most members of the *Muhaajiroon* and the *Ansaar* felt that, simply by besieging Al-Madeenah, the Quraish would achieve a victory of sorts, a victory that the Muslims did not want to give them. Furthermore, most Muslims expected the siege to last for a long time, in which case the Muslims would remain cut off from the supplies and provisions they relied on for their livelihood.

As for Those Who Wanted to Stay in Al-Madeenah, they Discerned the Following Strategic Benefits of Doing So:

1) The Makkan army, though it comprised mainly of fighters from the Quraish, brought along fighters from neighbouring tribes. Given the nature of Arab tribes, and the potential duration of Quraish's siege of Al-Madeenah, it would be only a

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/71).

matter of time before internal discord within Quraish's camp would bring an end to their siege. This was actually a brilliant assumption, for a few years later during the Battle of the Confederates, internal discord was one of the main reasons why the Quraish and their allies returned to Makkah after having besieged Al-Madeenah for an entire month and without having achieved any kind of victory in the process.

2) If an army besieges a city whose people are determined to defend their property and their families, and if both armies are of approximately equal strength - as were the armies of the Quraish and of the Muslims - it is highly unlikely that the besieging army will achieve victory. When the Muslims besieged the people of Banu Qainuqaa', they were much more powerful than the members of that tribe, and so they came out victorious rather quickly. But as for Quraish's army that was heading towards Uhud, they were not stronger than the Muslims of Al-Madeenah. A siege, therefore, would most likely have ended with a victory for the Muslims.

3) When fighters are defending their wives, children, parents, and relatives, they will certainly be highly motivated to fight bravely.

4) If Quraish's army was going to enter Al-Madeenah, Muslim women and children could have, from within the safety of their homes, participated in the fighting in various ways. That would certainly have provided an advantage to the Muslims.

5) No one knew Al-Madeenah's streets and alleyways better than the *Ansaar* and the *Muhaajiroon*. If they managed to lure Quraish's army into Al-Madeenah, they would be able to hide themselves while Quraish's fighters, not knowing the best places to hide, would be open targets.

6) A besieged army always has the advantage of being able to use weapons - such as stones and rocks - that the other army cannot use. In the beginning of a battle, the besieging army's main goal is to break into a fortress - which, given the use of

primitive weapons, delays the actual killing of those inside – while the besieged army's goal is to kill those who are trying to get inside. So unless the besieging army has a lot of men that are expendable, their effort to penetrate the fortress – or in this case, the fortified city of Al-Madeenah – will be in vain.

The Prophet ﷺ always trained his Companions ؓ to feel free to express their views, even when their views were contrary to his; but, it must be remembered, he ﷺ consulted them only when there was no revealed text – from the Qur'an or one of his sayings – that necessitated a specific course of action. Through the process of mutual consultation, the Companions ؓ were being trained to think about and come up with solutions for the problems of the Muslim nation. The Prophet ﷺ allowed them to speak freely, since there is no point to seeking consultation when people are not free to speak their minds. It therefore never occurred that the Messenger of Allah ﷺ blamed or castigated someone for offering an incorrect view. When he ﷺ was training his Companions ؓ to make good decisions, the Prophet ﷺ was obeying a direct command of Allah ﷻ:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ١٥٩﴾

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (Qur'an 3: 159)

Consultation that takes place between a leader and his followers is not a one-way street, a principle that the Companions ؓ understood very clearly. Although the Companions ؓ had the right to offer their advice in a given matter, they had to submit to

the final judgment and decision of their leader, the Prophet ﷺ. On this particular occasion, they felt that they had gone too far in voicing their opinion; the Prophet ﷺ decided to go out to face the enemy only because they insisted that he do so. But by the time they realized their mistake, it was too late; and it wasn't just that they were too late; the Prophet ﷺ also wanted to teach them another important lesson (but this time a lesson of how to be a good leader): Once a leader, having weighed all possible options, resolves upon a course of action, he should not hesitate but should instead begin to execute his decision. For if he goes back on his earlier decision, his followers will lose confidence in him, which will result in widespread confusion and distrust within their ranks.

The Prophet ﷺ made a firm resolve to go out and meet the enemy. A state of emergency was announced throughout Al-Madeenah: People prepared to go out and fight; each person kept his weapon within reach, even when he went to sleep; guards were dispatched to protect the borders of Al-Madeenah; and a number of Companions رضي الله عنهم – such as Sa'd ibn Mu'aadh رضي الله عنه, Usaid ibn Hudair رضي الله عنه, Sa'd ibn 'Ubaadah رضي الله عنه – attired themselves in armour, stationed themselves at the door of the *Masjid*, and stood guard over the Messenger of Allah ﷺ. In short, everyone was put on alert as the army prepared to depart from Al-Madeenah and head towards Uhud.

The uslim Army Heads For Uhud

A Secret Departure and Route

Quraish's army was now nearby, and so, in order to avoid an ambush, the Prophet ﷺ needed to take every necessary precaution as he ﷺ headed out with his army towards Mount Uhud. First, the Prophet ﷺ decided to leave at the quietest possible time, around midnight, a time during which the enemy would surely be in deep sleep. This was more of a well-reasoned conclusion than a mere guess, for, to be sure, the long and arduous journey from Makkah to Al-Madeenah must have

caused a great deal of fatigue to Quraish's soldiers. And when an extremely fatigued person falls asleep, he falls into a deep imperturbable slumber. Neither the sound of voices nor the sound of movement wakes up such a person. So when it was late at night and the Muslim army was ready to march towards Uhud, the Prophet ﷺ indicated that it was time to leave by saying, "Where are the guides?"

Second, the Prophet ﷺ chose the best possible route to reach the battleground, a route from which the Quraish would not likely be able to see the Muslims. The Prophet ﷺ asked for a volunteer to take the Muslims along a path from which they would not pass by or be seen by the enemy. A man named Abu Khaitamah ؓ volunteered for this task, and he ؓ proceeded to lead the Muslims through the property of certain clans and eventually through the garden of a man named Mirba' ibn Qaidhee, who was both blind and a hypocrite. When Mirba' sensed - but could not see - the presence of a large number of strangers passing by, he began to throw dirt into their faces, and he said, "If you are the Messenger of Allah, then I do not give you permission to enter my garden." It is related that he then picked up a handful of dirt and said, "By Allah, had I known that I would hit you and no one else, O Muhammad, I would have struck you in the face with this dirt." No sooner did Mirba' speak these foul words than a number of Muslims raced towards him with the intention of killing him. But the Prophet ﷺ stopped them by saying, "Do not kill him, for this is a person who is blind - blind in vision and blind in the heart." Before the Prophet ﷺ said these words, Sa'd ibn Zaid ؓ managed to deliver a blow to Mirba's head with his bow, causing a tear in his skin, but nothing more serious.

That the Prophet ﷺ chose to travel through gardens and clusters of trees clearly points to how careful the Prophet ﷺ was in terms of maintaining the safety and well-being of his soldiers. Had he ﷺ taken the commonly-traveled roads, the enemy would have seen them and taken immediate action against them, or at least would have been able to learn beforehand about the strength, weapons,

and numbers of the Muslims army, all matters that the Prophet ﷺ wanted to keep secret as long as possible.

By travelling through the garden of Mirba', the Prophet ﷺ practically applied an important principle: the needs of the many outweigh the needs of the individual or of the few. When the Prophet ﷺ passed through Mirba's garden with his army, that certainly resulted in some harm to Mirba's garden and crops; nonetheless, the Prophet ﷺ still traveled through the garden. He ﷺ did so because his army benefited greatly in the process, and also because the religious needs of the many outweigh the material needs of the few.

The above-mentioned principle is a category of a broader, more general principle, one that Ash-Shaatibee explained in *Al-Muwaafaqaat*: "The test in this matter lies in weighing between benefits and harms: Whatever is greater is given precedence. And if they – the benefit and the harm of doing something – are equal, then that becomes a problematic situation."[1] And Al-'Izz ibn 'Abdus-Salaam wrote in *Qawaaid Al-Ahkaam*: "To give precedence to the heavier (and more significant) of two benefits is good and praiseworthy, and to ward off the heavier (and more dangerous) of two harms is also good and praiseworthy. About this the wise ones are in agreement. The same goes for legislations (when one is forced by circumstances to choose only one of two or more legislations): If two legislations are of the same degree (of importance), one should choose between them; if they are not of the same degree, one should choose the more important of the two if one is able to discern it (as actually being the more important of the two)."[2] He further clarified this issue elsewhere in his book: "The rule is that whenever there is a benefit that is free from negative repercussions, one should strive to achieve (or gain) it; and whenever there is a harm whose removal results in no loss of benefit, then one should strive to ward it off."[3]

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[1] Refer to *Al-Muwafaqaat* (2/651).
[2] Refer to *Qawaa'id Al-Ahkaam* (1/6,7).
[3] Refer to *Qawaa'id Al-Ahkaam* (1/47).

The Hypocrite Ibn Salool Withdraws with One-Third of the Muslim Army

When the Muslims reached Ash-Shaut - a garden that is situated between Al-Madeenah and Uhud - Ibn Salool withdrew from the Muslim army, taking along with him three-hundred fellow hypocrites. He justified his withdrawal with a claim and a complaint: he claimed that no fighting would take place against the polytheists and he complained that the Prophet ﷺ did not listen to him when he suggested that the Muslims should stay in Al-Madeenah instead of going out to fight the polytheists. He is reported to have said, "He obeyed children and people whose opinions are of no value. He obeyed them and disobeyed me. Why should we kill ourselves?"[1] Notwithstanding his justification for leaving, the true reasons why he left were that he wanted to create chaos in the Muslim camp, to weaken the morale of the Muslim army, and to raise the morale of the enemy.

Ibn Salool's departure plainly shows his treacherous nature and his hatred of Islam. During the Prophet's lifetime, the Prophet ﷺ informed only Hudhaifah ؓ about the names of the hypocrites, so not even the Companions ؓ could be sure about the identities of all of the hypocrites. When a person died, 'Umar ؓ would wait and see whether or not Hudhaifah ؓ attended the funeral prayer. If Hudhaifah ؓ did not attend a funeral prayer, 'Umar ؓ would have a strong indication that the deceased was a hypocrite and so he abstained from praying over him. As for Ibn Salool, however, there is no room for doubt: we know for certain - based on his actions and sayings - that he was not only a hypocrite but the chief of the hypocrites, a status that enabled him to lead three-hundred of his followers away from the Prophet's army on the Day of Uhud.

Ibn Salool had goals he wanted to achieve through fleeing from the Muslim army, and Allah ﷻ too had a purpose in the withdrawal of the hypocrites: to rid the Muslim army of

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/14).

treacherous elements in order to distinguish the wicked from the good. Allah ﷻ said:

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen)." (Qur'an 3: 179)

'Abdullah ibn 'Amr ibn Haraam's reaction to the withdrawal of the Hypocrites

'Abdullah ibn 'Amr ﷺ tried very hard to convince the hypocrites to come back, but they refused. He ﷺ called out to them saying, "I remind you about Allah and warn you not to betray your people and your Prophet at a time when their enemy has arrived." The hypocrites responded, "Had we known that you are going to fight, we would not have surrendered you (to the will of your enemy). We think that there will not be any fighting." When it became clear to him that they were not going to come back, 'Abdullah ibn 'Amr ﷺ said, "May Allah distance you (from all goodness), O enemies of Allah. For indeed, Allah will make matters take such a turn that his Prophet ﷺ will not need you in the least."[1] In regard to the hypocrites who fled with Ibn Salool, Allah ﷻ revealed the following Verses:

﴿وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾﴾

"And what you suffered (of the disaster) on the day (of the battle

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 277).

of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal." (Qur'an 3: 166, 167)

Banu Salamah and Banu Haarithah

After it became clear that Ibn Ubai ibn Salool and his followers were not going to come back, the clans of Banu Salamah and Banu Haarithah were on the verge of withdrawing as well. But Allah ﷻ protected them, made their hearts firm, and even revealed a Verse about them:

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٢٢﴾

"When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust." (Qur'an 3: 122)

Jaabir ibn 'Abdullah ﷺ, a member of one of the two above-mentioned clans, said, "This Verse was revealed about us - about Banu Salamah and Banu Haarithah - and I would not love for it to not have been revealed, for in it Allah ﷻ says: 'But Allah was their *Wali* (Supporter and Protector).'"[1]

The men of Banu Salamah and Banu Haarithah thought seriously about going back, but they strove to overcome their weakness, and once Allah ﷻ took it upon Himself to be their Protector and Supporter, they overcame their own selves. And as a result, doubt was supplanted by faith, indecision by resolve, and weakness by strength.

[1] *Saheeh Bukhaaree* (4051).

Among the Companions ﷺ, there were two prevailing views about how to deal with Ibn Salool and his followers: The first was to kill them, and the second was to not kill them. Allah ﷻ said:

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾﴾

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance)." (Qur'an 4: 88)

Taking help from Non-Muslims

When the Messenger of Allah ﷺ reached a place called Ash-Shaikhain, he saw a group of men who were making a lot of noise. He ﷺ inquired about them, and he was told that, "These are Jews who are allied to 'Abdullah ibn Ubai ibn Salool." The Jews of Al-Madeenah were contractually obliged to help the Muslims in their hour of need; nonetheless, just as the non-participation of Ibn Salool was in the best interests of the Muslims, so too was the non-participation of the Jews - especially since these particular Jews were allied to Ibn Salool. As if sensing that some Muslims might feel that they could use the help of the people they were passing by, the Prophet ﷺ said, "We will not seek the help of the people of polytheism against the people of polytheism."[1]

The Prophet ﷺ sends back Some Companions ﷺ because of their Young Age

Once he ﷺ made camp at Ash-Shaikhain, the Prophet ﷺ ordered some of his Companions ﷺ to return to Al-Madeenah because they were too young to fight - fourteen years old or younger.

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 278).

Examples of those sent back are the following Companions ﷺ: 'Abdullah ibn 'Umar ﷺ, Zaid ibn Thaabit ﷺ, Usaamah ibn Zaid ﷺ, Zaid ibn Arqam ﷺ, Al-Baraa ibn 'Aazib ﷺ, and Abu Sa'eed Al-Khudree ﷺ. In total, they were seventeen youths. At first, Raafai' ibn Khadeej ﷺ was among this group, but then the Prophet ﷺ gave him permission to fight when he ﷺ was told that Raafai' ﷺ was a skilled spear-thrower. When Samurah ibn Jundub ﷺ – one of those who was ordered sent back – heard about Raafai' ﷺ being given permission to fight, he ﷺ went to his mother's husband, crying and complaining about what had just happened. He ﷺ said, "O my father, the Messenger of Allah ﷺ accepted Raafai' and rejected me, even though I take Raafai' down (in wrestling).' His mother's husband, Murree ibn Sinaan ibn Tha'labah ﷺ – in whose home Raafai' was raised and who was the uncle of Abu Sa'eed Al-Khudree ﷺ – went to the Prophet ﷺ and informed him about what Raafai' ﷺ had told him. The Prophet ﷺ turned to Raafai' ﷺ and Samurah ﷺ and said, "Wrestle (against one another)." The two of them then wrestled, and Samurah ﷺ defeated Raafai' ﷺ, after which the Prophet ﷺ declared that both of them were allowed to fight in the upcoming battle.

Based on the fact that Samurah ﷺ and Raafai ﷺ were accepted because of their fighting skills, we can safely conclude that one of the reasons why youths were not given permission to fight was the likelihood of them not being able to withstand intense fighting, which would result in their fleeing from the battlefield and, consequently, in the lowering of morale among the ranks of Muslim soldiers. Samurah ﷺ and Raafai' ﷺ, however, showed themselves to be more worthy than their fellow youths and more likely to endure the hardships of battle because of the skills they possessed.

It is also important to appreciate the degree to which the Companions ﷺ, both young and old, desired to struggle for the cause of Islam. It is truly amazing that so many youths who were supposed to remain safely in their homes tried instead to

participate in a very real battle, one that would likely end in their deaths. Their enthusiasm points to the sound educational methodology of the Prophet ﷺ, who taught his Companions to long for the Hereafter and to turn away from worldly desires and ambitions.

The Prophet's Strategy For The Impending Battle

The Prophet's strategy against the polytheists was at worst brilliant and at best foolproof. After having sent back those who weren't fit to fight, the Prophet ﷺ chose fifty men among his Companions to be archers. He ﷺ then divided his army into three battalions:

1) The battalion of the *Muhaajiroon*, whose banner the Prophet ﷺ gave to Mus'ab ibn 'Umair.

2) The battalion of the Aus, whose banner the Prophet ﷺ gave to Usaid ibn Hudair.

3) The battalion of the Khazraj, whose banner the Prophet ﷺ gave to Al-Hubaab ibn Al-Mundhir.

The speech given by the leader of an army prior to battle is always crucial: He must know his soldiers and use that knowledge to inspire them to the best of his ability. Islamic history books abound with examples of speeches that Muslim leaders gave to their soldiers prior to a battle, speeches that inspired many to fight bravely and to seek martyrdom. Here, according to a narration that is related by Al-Waaqidee, is the speech that the Prophet ﷺ gave just before the Battle of Uhud:

"O people, what Allah commanded me to do in His Book, I command you to do (now): Work in His obedience and desist from the matters that He forbade. Indeed, today you are in a place of reward and savings (i.e., reward that you are saving for the Hereafter), at least for those among you who know their responsibilities and then prepare themselves to fulfill them, upon patience, certainty (of faith), seriousness, and activeness. For indeed, fighting against the enemy is hard and unpleasant; few

are those who patiently do it. For indeed, Allah is with those who obey Him, and the *Shaitaan* (the Devil) is with those who disobey Allah. So begin your deeds with patience upon *Jihaad*, and in doing so, search out for what Allah promised you. And you must follow what I command you to do, for indeed, I ardently want you to do what is right. And indeed, discord, disagreement, and losing heart are part of what it means to be incapable and weak, which Allah ﷻ does not love, and for which Allah grants neither help nor victory."[1]

The Prophet ﷺ stressed three important themes in this speech: The need to work hard in the sphere of *Jihaad*, the importance of being patient upon meeting the enemy in battle, and the evil consequences of discord and disunity among the ranks of Muslims.

The strategic Importance of both Mount Uhud and Mount 'Ainain

Facing Mount Uhud was Mount 'Ainain, which was more like a large hill than a mountain. Arriving first at the battlefield, and discerning the strategic importance of both mountains, the Prophet ﷺ ordered his army to stand with their backs facing Mount Uhud; this way, the polytheists would be able to mount an attack from one front only, and the Muslims would have nothing to worry about in terms of being attacked from the rear of their army. And to make this strategy foolproof, the Prophet ﷺ placed fifty archers on the top of Mount 'Ainain, for since 'Ainain faced Uhud, it was highly likely that Quraish's leaders would attempt, during the course of the battle, to send horsemen around 'Ainain in order to attack the Muslims from behind, thus effectively trapping the Muslims from two sides. Fearing that eventuality, the Prophet ﷺ ordered the archers, under the leadership of 'Abdullah ibn Jubair ؓ, to remain on top of Mount 'Ainain and deter horsemen from attempting to go around it. The Prophet ﷺ ordered them to ignore what was happening on the battlefield and to remain where they were regardless of whether the

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/221, 222).

Muslims were winning or losing. He ﷺ said to them, "Even if you see that we are being snatched away by birds, do not leave this position of yours until I send for you. And even if you see that we have defeated the enemy and have crushed them, do not leave (this position) until I send for you."[1] In more general terms, the Prophet ﷺ stressed the importance of obeying his command on the battlefield, saying to his army, "Do not move from here until I tell you to do so," and also saying to them, "Let no one (among you) fight until I order him to fight."

And he ﷺ said to the leader of the archers, "Shower their horsemen with arrows, so that they do not come upon us from behind. And remain firm in your position, regardless of whether we are winning or losing." He ﷺ also said to all of the archers, "Stay in your position; do not leave it. If you see us defeating them, even to the point that we enter their encampment, do not depart from your post. And if you see us being killed, do not help us or defend us. Instead, keep firing arrows at them, for horses will not approach when arrows are being fired. Indeed, we will remain victorious (today) so long as you stay in your place. O Allah, I indeed make You bear witness upon them (that I have conveyed to them their duty and mission for this battle)."[2]

The Muslims took control of the high ground, leaving the valley for Quraish's army, so that Quraish's soldiers would have to face Uhud, and have their backs turned to Al-Madeenah. The archers on top of Mount 'Ainain had three important tasks: First, to take control of the mountaintop; second, to protect the Muslims from the rear of their army; and third, to prevent enemy horsemen from riding around the mountain and from approaching the Muslims.

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[1] *Saheeh Bukhaaree,* the Book of *Jihaad* and *As-Siyar,* chapter "What is Disliked in Terms of Disagreement and Discord During War, and the Punishment of One Who Disobeys His Leader"; *Hadeeth* number: 3039.

[2] Refer to *As-Seerah Al-Halabiyyah* (2/496); also, refer to *Seerah* Ibn Hishaam, to the chapter titled "The Messenger's Preparations for Fighting"; and refer as well to the following sources: *Fathul-Baaree,* in the explanation of *Hadeeth* number: 4043; *Ar-Raheeq Al-Makhtoom;* and *Taareekh At-Tabaree* (2/507).

Straightening the Rows

The Messenger of Allah ﷺ approached his Companions ؓ and straightened their rows in the same manner that he ﷺ straightened the rows for prayer. He walked through the rows, saying, "Come forward, O so-and-so," and, "Move back, O so-and-so," continuing to do so until the rows were straightened.[1] In the earlier rows he ﷺ placed the strongest fighters, so that they could open the way for the fighters behind them.

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/219).

2

In The Heat Of The Battle

The Early Stages Of The Battles – Things Go Well For The Muslims

Before the battle began, Abu Sufyaan tried to divide the ranks of the Muslims. He sent a messenger to the *Ansaar*, saying to them, "Do not stand between us and our cousin (i.e., Prophet Muhammad ﷺ), and we will soon leave you, for we have no need to fight you." They ﷺ of course gave a response that was most displeasing to him.[1] When that did not work, the Quraish made another attempt, sending to the Muslims a treacherous native of Al-Madeenah – Abu 'Aamir Ar-Raahib (the monk). Abu 'Aamir went to certain members of the Aus tribe and said, "I am Abu 'Aamir," expecting that his return to Al-Madeenah would be welcome news to the Aus, but instead this is the response he received: "Then may Allah not make you pleased, O wicked-doer!" Upon hearing their response, Abu 'Aamir said, "Since I have parted from here, my people have become afflicted with evil." Later on that day, he fought fiercely alongside the polytheists and against the Muslims.

As was customary among Arabs, the battle was preceded by a duel. According to the author of *As-Seerah Al-Halabiyyah*, Talhah ibn 'Uthmaan, the bearer Quraish's banner on the Day of Uhud,

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[1] Refer to *Imtaa' Al-Asmaa'* by Al-Miqreezee (1/120).

came forward and demanded that an opponent come out and engage in a duel with him. No one from the Muslim army came forward. Talhah then said, "O Companions of Muhammad ﷺ, you indeed claim that Allah will hasten us to the Hellfire with your swords, and that He will hasten you to Paradise with our swords. So is there anyone among you who will hasten me to the Hellfire with his sword, or at least allow me to hasten him to Paradise with my sword?" 'Alee ﷺ came forward and said to him, "By the One Who has my soul in His Hand, I will not part from you until Allah hastens you to the Hellfire with my sword or hastens me to Paradise with your sword." The two of them fought, and 'Alee ﷺ delivered the first and only blow: a hit with his sword that cleanly severed Talhah's leg from his body. Talhah fell to the ground with blood gushing from his wound; the humiliation suffered by Talhah did not end there: as he fell to the ground, his garment was raised and his private areas became exposed. He pleaded with 'Alee ﷺ, saying to him, "O my cousin, I ask you (to spare me) by Allah and by my familial relation to you." 'Alee ﷺ then left him lying there, without finishing him off. And the Messenger of Allah ﷺ made *Takbeer* (i.e., he ﷺ said, '*Allahuakbar*,' Allah is the Greatest). Some of the Companions ﷺ said to 'Alee ﷺ, "Why did you not finish him off?" 'Alee ﷺ responded, "Verily, when his private area became exposed, my cousin appealed to me based on my familial relation to him. I was too shy of him (to kill him while he was in that predicament and while his private area was exposed)."[1]

The two armies then collided and the fighting was fierce. Wanting to motivate his Companions ﷺ to fight bravely, the Messenger of Allah ﷺ took hold of a sword and said, "Who will take this from me?" A number of Companions ﷺ extended their arms, with each one of them saying, "Me, me!" Without giving it to anyone, the Prophet ﷺ asked, "But who will take it and fulfill its right?" Everyone stepped back, and Simaak ibn Kharashah Abu

[1] Refer to *As-Seerah Al-Halabiyyah* (2/ 497-498) and to *Tafseer At-Tabaree* (7/218). The story is related in similar form in *Seerah Ibn Hishaam*.

Dujaanah ﷺ asked, "And what is its right, O Messenger of Allah?" He ﷺ said, "For you to strike the enemy with it until it bends (out of shape)." Abu Dujaanah ﷺ said, "I will take it and fulfill its right," upon which the Prophet ﷺ handed the sword over to him. A brave man, Abu Dujaanah ﷺ was known to prance and strut during battle. When the Prophet ﷺ saw him prancing and strutting between the two rows (of the armies), he ﷺ said, "It is a way of walking that Allah hates (because it indicates arrogance and pride), except in a situation similar to this (because it raises the morale of Muslim army)." Imam Muslim related that Abu Dujaanah ﷺ took the sword and began to split the heads of polytheists with it.[1]

Az-Zubair ibn Al-'Awwaam ﷺ later recounted Abu Dujaanah's feats on the Day of Uhud: "I was somewhat hurt when I asked the Messenger of Allah ﷺ for the sword and he ﷺ refused to give it me, instead handing it over to Abu Dujaanah. I said, 'I am the son of Safiyyah, who is his (i.e., the Prophet's) aunt, and I am from the Quraish. I stood up to ask for it before Abu Dujaanah ﷺ did the same, but the Prophet ﷺ gave it to Abu Dujaanah ﷺ and left me (standing there). By Allah, I will see what he does.' And so I followed him; he took out a red head-cloth, which he tied around his head. And the people of the *Ansaar* said, 'Abu Dujaanah has taken out the head-cloth of death,' which is what they would say when he would tie it around his head.Whoever he met (from the enemy) he killed. As for the enemy, they had with them a man who would finish off every single one of our wounded men. That man and Abu Dujaanah ﷺ were on a course to meet one another; they slowly came closer to one another, and I invoked Allah ﷻ to make them come together (and fight). They met and traded blows. The polytheist hit Abu Dujaanah ﷺ, who warded off the blow with his shield. Abu Dujaanah ﷺ returned the blow with a strike that killed the man. Then I saw him raise his sword over the

[1] *Saheeh Muslim*, the Book of the Companions' Merits; *Hadeeth* number (2470); also, refer to *Seerah Ibn Hishaam*, to the chapter heading, "The Affair of Abu Dujaanah ﷺ."

front part of Hind bint 'Utbah's head, but (instead of striking her with it) he turned the sword away from her. I said (to myself), 'Allah and His Messenger know best (as to whether he should have abstained from killing her).'"[1] Ibn Ishaaq related that Abu Dujaanah ؓ said, "I saw a person who was fighting fiercely against us, and I went towards him (in order to fight him). When I raised my sword over him, he made a howling noise, and I realized that it was a woman (i.e., it was Hind bint 'Utbah), and I honoured the sword of the Messenger of Allah ﷺ by not striking a woman with it (which is why I abstained from killing her)."[2]

The Archers Disobey The Prophet's Command

All of the Muslims fought valiantly, not caring for their own lives but for the victory of their army. There are various accounts that detail the feats that day of Hamzah ibn 'Abdul-Muttalib ؓ, Mus'ab ibn 'Umair ؓ, Abu Dujaanah ؓ, Abu Talhah Al-Ansaaree ؓ, Sa'd ibn Abee Waqqaas ؓ, and many others like them.

There was no doubt about the first half of the battle: The Muslims overwhelmed their enemy and were poised to win the battle. Allah ﷻ described that situation and the critical mistake that led to their defeat in the following Verse:

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾﴾

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/17).

[2] Refer to *Seerah Ibn Hishaam*, to the chapter "The Completion of Abu Dujaanah's Story."

Throughout the earlier stages of the battle, Quraish's horsemen, who were led by Khalid ibn Al-Waleed, did not participate in the battle, but instead stood to one side waiting for the opportune moment to join the fray. That moment was handed to them on a silver platter when the Muslim archers left their positions on top of Mount 'Ainain; furthermore, Khalid ibn Al-Waleed was too good of a military strategist to waste away the opportunity that was just given to him. And so he led his horsemen around Mount 'Ainain and mounted an assault on the Muslims from behind – so that his horsemen were situated between the Muslims and Mount Uhud. Until Quraish's horsemen mounted this assault, Quraish's other fighters were in the process of fleeing, showing all the signs that Uhud was simply going to be a repetition of Badr. But when they saw the Muslims in a state of confusion, and when they saw their horsemen mounting an effective attack on the rear of the Muslim army, they felt a renewed sense of hope. They stopped fleeing and began fighting. What the Prophet ﷺ tried to prevent – through placing archers on top of Mount 'Ainain – was actually happening: The Muslims were surrounded and were being attacked on two fronts.

As a result of what happened, the Muslims fought in a highly unorganized manner, to the degree that they couldn't distinguish between friend and foe. They unwittingly began to fight against one another, which resulted in at least one death, the death of Al-Yamaan ؓ, father of Hudhaifah ibn Al-Yamaan ؓ.

Muslims began to fall down as martyrs on the battlefield; and to exacerbate the situation, Muslim soldiers had no idea where the Messenger of Allah ﷺ was. Every Muslim the polytheists came across they killed. They penetrated the ranks of Muslim fighters, reaching very close to the Prophet ﷺ and even inflicting him with wounds. Pelting him with stones, they broke his noble nose and one of his teeth, and they broke open the skin on his noble face, which resulted in blood gushing forth from it. Anas ؓ related that, when blood began to pour down from his face, the Prophet ﷺ said, "How can a people succeed when they have

ruptured his skin (on his face) and have broken his tooth, and all that he did was invite them unto Allah?"[1] Allah ﷻ then revealed the Verse:

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

"Not for you (O Muhammad ﷺ, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients, and wrongdoers, etc.)." (Qur'an 3: 128)

On the battlefield, meanwhile, a man named Ibn Qamiah killed Mus'ab ibn 'Umair ؓ, who bore a strong resemblance to the Messenger of Allah ﷺ. Perhaps because of that resemblance, the Quraish began to say, "Muhammad has indeed been killed," a lie that quickly spread among the ranks of both the Muslim army and Quraish's army.

Since they were being slaughtered, since they were scattered about and not united in one place, and since they heard reports about the Prophet's death, the Muslims began to flee from the battlefield, with some of them entering Al-Madeenah, while others sought refuge on top of Mount Uhud. That it was not easy for the polytheists to pursue Muslims who were climbing Mount Uhud is perhaps what saved many Muslims from being killed on that day.

While many Muslims fled and others, having heard false reports about the Prophet's death, sat down near the battlefield in a state of shock, some Muslims chose to seek out martyrdom. One such Muslim was Anas ibn An-Nadr ؓ, who, for many months, was mourning the fact that he had not participated in the Battle of Badr. After the Battle of Badr was concluded, Anas ibn An-Nadr ؓ said, "By Allah, if Allah allows me to participate in another battle alongside the Messenger of Allah ﷺ, Allah will indeed see what I will do!" He ؓ showed on the Day of Uhud

[1] *Saheeh Muslim*, the Book of *Juhad* and *Siyar*, chapter, "The Battle of Uhud"; *Hadeeth* number: 1791.

that he was truthful to his word. When the situation took a turn for the worse for the Muslims, Anas ﵁ passed by a group of Muslims who were so shocked by the rumour of the Prophet's death, they tossed their weapons to the ground and stopped fighting. Anas ﵁ asked them, "Why are you sitting down?" They answered, "The Messenger of Allah ﷺ has been killed!" He said, "O people, even if Muhammad ﷺ has been killed, the Lord of Muhammad has not been killed, so die for that which Muhammad ﷺ has died," after which he ﵁ said, "O Allah, I excuse myself to you for what these people – i.e., the Muslims – have said, and I absolve myself from what these people – i.e., the polytheists of the Quraish – have come with." Anas ﵁ then met Sa'd ibn Mu'aadh ﵁ and said, "O Sa'd, I indeed smell the fragrance of Paradise beneath Uhud," upon which he launched himself into the midst of the battlefield, fighting with a ferocity that, if translated into words, would say, "Here I am fulfilling my pledge, O Allah!" The sword of Anas ﵁ was lowered only when its owner finished breathing his last breath. Later on, when they came across his body, the Muslims counted more than eighty wounds on his body, wounds that rendered him unrecognizable and wounds that were caused by swords, spears, and arrows. Only his sister ﵂ was able to recognize him, and even she ﵂ was able to identify him only because she recognized the shape and size and texture of his fingers. The following saying of Allah ﷻ was revealed about Anas ﵁ and others like him:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾﴾

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least." (Qur'an 33: 23)

As for those Muslims ﷺ who fled in spite of the Prophet's entreaties for them to stand firm and fight, Allah ﷻ revealed this Verse about them:

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which has befallen you. And Allah is Well-Aware of all that you do." (Qur'an 3: 153)

But in the end, as is confirmed in the following Verse, Allah ﷻ forgave them for fleeing from battle:

﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

"Those of you who turned back on the day the two hosts met (i.e., the battle of Uhud), it was Shaitaan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing." (Qur'an 3: 155)

After the rumour of the Prophet's death spread throughout the ranks of both armies, the first person to find out that the Prophet ﷺ was actually alive and not dead was the Companion Ka'ab ibn Maalik ﷺ, who raised his voice to announce the good news but was quickly silenced by the Prophet ﷺ, since, given the weakness of the Muslims and the consequent susceptibility of the Prophet ﷺ to an attack, it was not a good idea to let the polytheists know that he ﷺ was alive.

The Prophet's Strategy To Reunite And Reassemble His Army, And The Brave Men ﷺ Who Defended Him

One of the main goals of Quraish's continued assault on the Muslims was to kill the Prophet ﷺ, who, despite seeing his Companions ﷺ fall down one after the other, remained steadfast on the battlefield. His situation looked precarious at best, for he ﷺ was surrounded on all sides by enemy soldiers. And the only men he had with him were nine Companions ﷺ, seven of whom were from the *Ansaar*. Trapped, and with no hope of overcoming the enemy, the Prophet ﷺ and his nine defenders ﷺ had no choice but to attempt to break through enemy lines and make their way to the mountain, so that they could join the rest of their army. While those nine men defended the Prophet ﷺ, and while they made their way to the mountain, they were killed one after another. Then Talhah ibn 'Ubaidullah ﷺ fought fiercely to defend the Prophet ﷺ, until finally he ﷺ was hit by an arrow that caused his right arm to become paralyzed. Having finally reached the mountain, the Prophet ﷺ tried but was unable to climb a large stone. Talhah ﷺ then sat down underneath, taking his weight and allowing him to reach and climb the top of the stone. Az-Zubair ﷺ said, "I then heard the Prophet ﷺ say, 'Talhah has made himself deserving (of Paradise).'[1]

Another Companion who bravely defended the Prophet ﷺ on that day was Sa'd ibn Abee Waqaas ﷺ. The Prophet ﷺ would hand him arrows and say, "Shoot, O Sa'd, may my mother and father be held ransom for you."[2] Abu Talhah Al-Ansaaree ﷺ, one of the most skilled of archers, also strove valiantly to protect the Prophet ﷺ. According to a narration that is related by trustworthy narrators, the Messenger of Allah ﷺ said, "Indeed,

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 296) and to Ibn Hishaam, to the chapter, "The Messenger ﷺ Being Unable to Climb the Rock and Talhah ﷺ then Helps Him." This narration is also related by At-Tirmidhee, Ahmad, and Al-Haakim. Al-Haakim declared that the *Hadeeth* is authentic, and Adh-Dhahabee concurred with his assessment.

[2] *Saheeh Bukhaaree*, the Book of Battles (4055).

just the voice of Abu Talhah within the army is harder upon the polytheists than an entire platoon."[1] Not only was he firing arrows at the enemy; Abu Talhah ‎ also shielded the Prophet ‎ with his own armour. To get more power into his shots, Abu Talhah ‎ would pull back very hard with the string of his bow, doing so to the extent that he broke two or three bows on that day. If a Muslim would pass by with a quiver of arrows, the Messenger of Allah ‎ would say to him, "(Hand them over) to Abu Talhah."[2] The Prophet ‎ would then raise his head to look at the enemy, which would prompt Abu Talhah ‎ to say, "O Prophet of Allah ‎, may my father and mother be sacrificed for you, do not raise your head and expose yourself thus, for one of the enemy's arrows might strike you. Let me be closer, so that it is my chest and not yours that they hit."[3]

The situation looked so bleak for the Prophet ‎ that a woman approached in order to defend him. Using her sword when necessary and her bow and arrow when possible, Nusaibah bint Ka'ab ‎ stood as a shield in front of the Prophet ‎. And she ‎ too was afflicted with great wounds. Abu Dujaanah ‎, whose feats have hitherto been discussed, stood right over the Prophet ‎, shielding him with his own body. Arrow after arrow struck him in his back while he literally acted like a shield and stood firmly above the Prophet ‎.

Abu Bakr ‎ and Abu 'Ubaidah ‎ also fought valiantly to defend the Prophet ‎; furthermore, Abu 'Ubaidah ‎ used his own teeth to extract the two arrows that were lodged in the face and mouth of the Prophet ‎. When the situation looked very bleak, a number of Muslims - around thirty in total - came to the rescue, warding off all of the enemy's attempts to reach the Prophet ‎. Among those men were the following intrepid soldiers: Qataadah ‎, Thaabit ibn Ad-Dahdaa ‎, Sahl ibn Haneef ‎, 'Umar ibn Al-

[1] *Al-Musnad*; also, refer to *Al-Fath Ar-Rabbaanee* (22/589); all of the narrators of this *Hadeeth* are trustworthy.

[2] *Saheeh Bukhaaree* (4064).

[3] *Saheeh Bukhaaree* (4064).

Khattaab, 'Abdur-Rahmaan ibn 'Auf, and Az-Zubair ibn Al-'Awwaam.

With the aid of other Companions, 'Umar ibn Al-Khattaab thwarted Khalid ibn Al-Waleed's attempt to mount an offensive against the Muslims from the higher parts of the mountain. The mountain top was the only place the Muslims had controlled, and they knew that they had to fight hard to regain control of it from Khalid and his men, which is what they managed to accomplish.

Soon thereafter the polytheists lost all hope of ending the battle with a decisive victory. True, they had the upper hand, but the fighting had been fierce, and they just didn't have the stamina to go on, while the Muslims, who were facing defeat, were fighting as if they could go on forever.

As the Quraish started to give up hope of achieving a decisive victory, the Prophet saw the opportunity to withdraw and, more importantly, to regroup. He, the Companions that were with him, and other Companions then met together in one of mountain passes of Mount Uhud. And even though the Muslims succeeded in driving back the polytheists, they were overcome with pain and sadness and fear. Allah then sent down a slumber upon them, and they slept for a short while. As soon as they woke up, they all felt safe, reassured, and at peace. Allah said:

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾﴾

"Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others

> *and the Prophet ﷺ) and thought wrongly of Allah – the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not to reveal to you, saying, "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis (this word has three meanings, 1) to test, 2) to purify, and 3) to get rid of) that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts."* (Qur'an 3: 154)

Scholars of *Tafseer* agree that the "Party (that) was thinking about themselves" refers to the hypocrites. As for the Quraish, its soldiers were exhausted. They ostensibly won the battle, but they were worn out; and the Muslims, who ostensibly lost the battle, were fresh and at peace from the moment that Allah ﷻ 'sent down security' upon them. It is because the Quraish lost hope of finishing off the Muslims that they left Uhud, having to feel content with what they had accomplished – a partial and tainted victory, partial and tainted because they did not achieve their primary goal of killing the Prophet ﷺ and because most of the Muslims survived the battle and would live on to fight future battles against the Quraish.

Some Of The Martyrs Of Uhud

1) Hamzah ibn 'Abdul-Muttalib ﷺ: The Appointed Chief of All Martys on the Day of Resurrection

On the Day of Uhud, Hamzah ﷺ fought no less bravely, valiantly, and skillfully than he ﷺ did on the Day of Badr. He began the fighting by severing the heads of a number of men from the Banu 'Abd-Daar clan, all of whom were carrying banners of their army. While Hamzah ﷺ was living up to his reputation as a dangerous and skilled soldier, a man named Wahshee was lying in wait for

him, looking for the opportune moment to kill him. Wahshee wanted nothing to do with the battle; he probably didn't really care who won; what was important to him was that he won something that day - his freedom. Perhaps it would be best to let Wahshee himself relate his story, which is at once tragic and moving:

During the Battle of Badr, Hamzah ؓ killed Tu'aimah ibn 'Adee ibn Al-Khiyaar. My master, Jubair ibn Mut'im (who was Tu'aimah's nephwew), said to me, 'If you kill Hamzah in retaliation for his having killed my uncle, you will become a free man. When the people (of the Quraish) set out in the year of 'Ainain – 'Ainain being a mountain that faced Mount Uhud, and between the two there is a valley – I went with them to the battle. When they lined up in rows to fight, Sibaa' came out (from the rows) and said, 'Will anyone engage in a duel (with me)?' Hamzah ibn 'Abdul-Muttalib ؓ came out and said, 'O Sibaa', O son of Umm Anmaar do you dare to challenge Allah and His Messenger?' He then attack Sibaa', who became like the forgotten past (i.e., Hamzah killed him). I waited in ambush for Hamzah, placing myself underneath a stone. When he approached me, I threw my spear at him, aiming at and hitting his private area, so that it came out on the other side (of his body) from his hips; he died as a result. When the people returned (to Makkah), I returned with them and stayed in Makkah until Islam spread there (perhaps he is referring here to the year in which the Muslims conquered Makkah). Then I (probably fearing for his life) went to At-Taaif. Soon thereafter, the people of At-Taaif sent messengers to the Messenger of Allah ﷺ. It was said to me, 'Messengers are not harmed,' and so I went out with them (to Al-Madeenah) until I reached there and entered into the presence of the Messenger of Allah ﷺ. When he ﷺ saw me, he inquired, 'Are you Wahshee?' I said, 'Yes.' He ﷺ said, 'You killed Hamzah?' I said, 'What has reached you about me is true.' He ﷺ said, 'Are you then able to hide your face from me?' And so I left. When the Messenger of Allah ﷺ died (by which time Wahsee had embraced Islam) and when Moosailamah the Liar came out, I said, 'I will go out to (meet) Moosailamah (in battle); perhaps I will (be able to) kill him and thus make up for what I did to Hamzah ؓ. I went out

with the people and (during the battle) there standing in an opening in the wall was a man. I threw my spear at him; it hit him in the middle of his chest and came out from between his shoulders. A man from the *Ansaar* then jumped on him and struck him with his sword on his head. 'Abdullah ibn Al-Fadl said that Sulaimaan ibn Yasaar informed him that he heard 'Abdullah ibn 'Umar ﷺ say, "A young girl (one of Moosailamah's followers) who was on the roof of the house said, 'Oh! Alas for the leader of the believers; he was killed by a black slave (i.e., Wahshee ﷺ).'"[1]

The Prophet ﷺ asks about the Death of Hamzah ﷺ

Shortly after the conclusion of the battle, the Messenger of Allah ﷺ asked his Companions ﷺ, "Who saw the death of Hamzah?" A man ﷺ in the crowd answered, "I saw his death." The Prophet ﷺ said, "Go and show him to us." The man led the Prophet ﷺ until he reached the body of Hamzah ﷺ. The Prophet ﷺ stood over him and saw how his stomach had been ripped open and how his body had been mutilated by the enemy. The man ﷺ said, "By Allah, O Messenger of Allah, he was mutilated. According to one report, the Prophet ﷺ cried when he was informed about Hamzah's death, and sobbed when he later saw his corpse and how badly it had been mutilated.

The Prophet ﷺ stood over the martyrs, among whom was Hamzah ﷺ, and announced, "I am a witness over these (martyrs); enshroud them in their blood, for indeed, any wound that is inflicted in the way of Allah will come bleeding on the Day of Resurrection. Its colour will be the colour of blood, but its smell will be the smell of *Al-Misk* (the best kind of perfume). So put forward (in the grave) those of them who know the most Qur'an, and place him (i.e., the one who knows the most Qur'an out of the two people who share a grave) in *Al-Lahd* (the side compartment of a grave)."[2]

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[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Death of Hamzah ibn 'Abdul-Muttalib ﷺ"; *Hadeeth* number: 4072.

[2] *Saheeh Bukhaaree* (4079).

The patience of Hamzah's Sister, Safiyyah bint 'Abdul-Muttalib ﷺ

Az-Zubair ibn Al-'Awwaam ﷺ said, "At one point during the Day of Uhud, a women came racing [towards the battlefield (the battle had already been concluded)]. She was on the verge of getting to where she would be overlooking the corpses of dead (Muslims), and the Prophet ﷺ, who hated for her to see them, said, 'A woman! A woman!' From where I was, I was able to see that it was Safiyyah, and I raced towards her and managed to reach her before she reached the dead bodies [of fallen Muslim soldiers (her brother Hamzah ﷺ was among them)]. She then pushed me in my chest, (which was not surprising) for she certainly was a tough and hardy woman. She said, 'May you have no earth underneath you (to keep you standing)! Get away from me!' I said, 'Verily, the Messenger of Allah ﷺ has commanded you (to stop).' She stopped and took out two garments that she had with her and said, 'Here are two garments that I have brought for my brother, Hamzah ﷺ, for news of his death has indeed reached me. So enshroud him in them.' We took the two garments with the intention of enshrouding Hamzah ﷺ in them, but when we reached him, we saw beside him a slain man from the *Ansaar* ﷺ, a man who was treated (by the enemy) in a similar manner to how Hamzah ﷺ was treated (in terms of being mutilated and disfigured). We were uncomfortable and shy with the idea enshrouding Hamzah ﷺ in two garments, while there was nothing in which the *Ansaaree* man could be enshrouded. We said (among ourselves), 'One garment for Hamzah, and one garment for the Ansaaree (man).' We measured the garments and found one of them to be longer than the other, and so we drew lots (to decide who was going to be enshrouded in the longer garment). We then enshrouded each one of them in the garment that was assigned to him through the drawing of lots."[1]

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 285); also, refer to *Seerah Ibn Hishaam*, to the chapter titled: "Safiyyah ﷺ and Her Sadness for Hamzah ﷺ."

"There are no Women crying for Hamzah ﷺ"

When the Messenger of Allah ﷺ returned from Uhud, he heard *Ansaaree* women crying, which prompted him ﷺ to say, "But as for Hamzah ﷺ, there are no women crying for him." These words having been conveyed to them, the women of the *Ansaar* ﷺ began to cry for Hamzah ﷺ. The Messenger of Allah ﷺ then fell asleep, and when he woke up, they were still crying. He ﷺ said, "O woe upon them! They are still crying since (earlier) today! Then let them cry, but after today, let them never again cry for a dead person."[1] It was then that *An-Niyaahah* became forbidden in Islam; *An-Niyaahah* is to cry out loud, while repeating phrases with which one, most often a woman, expresses one's anger and bitterness over someone's death. As time passed, more revelation was sent down to stress the wickedness of *An-Niyaahah,* to the degree that it became one of the "Major Sins." Repeated warnings about *An-Niyaahah* were necessary since the practice had been deeply-rooted in Arab culture. The Prophet ﷺ said, "To practice *An-Niyaahah* over the dead is from the matters of *Al-Jaahiliyyah* (Pre-Islamic ignorance). If a woman who practices *An-Niyaahah* does not repent before she dies, then when she will be resurrected on the Day of Resurrection she will have upon her garments made of tar; then placed and ignited over them will be coats made of the blaze of Hellfire."[2] People stopped practicing *An-Niyaahah,* meaning that they stopped wailing complainingly about the deaths of their loved ones; nonetheless, it still being permissible to do so, they continued to cry when one of their loved ones died.

The Messenger of Allah ﷺ Names a newborn after his Martyred Uncle ﷺ

Jaabir ibn 'Abdullah ﷺ said, "A baby boy was born to one of our men and the people asked, 'What should we name him?' The Prophet ﷺ said, 'Name him with the most beloved of names to me:

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[1] Refer to *Saheeh Ibn Maajah* by Al-Albaanee, may Allah have mercy on him (1/265).

[2] Refer to *Saheeh Al-Jaamai' As-Sagheer* by Al-Albaanee (2/1151).

(the name of) Hamzah ibn 'Abdul-Muttalib."[1] As is clear from this narration and from the fact that the Prophet ﷺ did not want to see the face of Wahshee ﷺ, the Prophet ﷺ loved his uncle, Hamzah ﷺ, a great deal. It is important to note, however, that even though Hamzah ﷺ is a beautiful name, one that continues to be given to newborn Muslims today, Allah ﷻ later revealed to the Prophet ﷺ the names He ﷻ loves most. The Prophet ﷺ said, "Verily, the most beloved of your names to Allah are: 'Abdullah and 'Abdur-Rahmaan."[2]

"So then are You able to hide Your face from Me?"

It appears that, after Wahshee ﷺ embraced Islam, the Prophet ﷺ said to him, "So then are you able to hide your face from me?" which was more of a request than a question. This does not mean that Wahshee ﷺ was doing something wrong or that the Prophet ﷺ was holding him responsible for his prior crime – that of killing Hamzah ﷺ – for Islam erases what comes before it in terms of sins. No, the Prophet ﷺ said these words simply because he ﷺ wanted to let Wahshee ﷺ know that seeing him brought back bad and painful memories, memories of his uncle being disfigured and mutilated. Continuing to see Wahshee would perhaps resulted in anger and pain that would not easily go away; the Prophet ﷺ asked Wahshee ﷺ to leave his presence because he was the source of those bad memories.

According to an authentic narration, Wahshee ﷺ said, "I went to the Prophet ﷺ and he ﷺ said to me, '(Are you) Wahshee?' I said, 'Yes.' He ﷺ said, 'You killed Hamzah?' I said, 'Yes, all praise is for Allah, Who honoured him (with martyrdom) at my hands, and Who did not humiliate me at the hands of Hamzah ﷺ (i.e., I was not killed by him and was thus given the opportunity to repent).'

[1] Related by Al-Haakim (3/196), and the chain of the narration is *Hasan* (i.e., acceptable).

[2] *Saheeh Muslim*, the Book of *Al-Adab*, chapter, "It is Forbidden to Take on the *Kunyah* (Title) of Abul-Qaasim, and a Clarification of Those Names that are Recommended"; *Hadeeth* number: 2132.

The people of the Quraish said to the Prophet ﷺ, 'Do you love him even though he killed Hamzah?' I said, 'O Messenger of Allah, ask Allah to forgive me.' The Messenger of Allah ﷺ spit into the ground three times, after which he pushed me in my chest three times. He ﷺ then said, 'Wahshee, go out and fight in the way of Allah, just as you used to fight to hinder (men from following) the path of Allah.'"[1]

Here, the Prophet ﷺ gives advice to Wahshee ؓ that is applicable and relevant to new-Muslims and sinning Muslims alike: If you want to atone for your sins, do the exact opposite of the sins you used to perpetrate. If one used to steal, let him dedicate his life to giving charity; if one used to turn people away from Islam, let him dedicate his life to inviting people to Islam, and so on.

There probably were many ways for Wahshee ؓ to atone for his sins; embracing Islam, which is what he did, was first and foremost among those ways. Nonetheless, fighting in the way of Allah ﷻ was most appropriate considering how he had previously weakened the Muslim army by killing its most skilled and fiercest soldier.

To be sure, the Prophet's advice to Wahshee ؓ played some part in him going to Al-Yamaamah to fight in the apostate wars and to make Moosailamah the Liar his target, just as he had once made Hamzah ibn 'Abdul-Muttalib ؓ his target. After all, assassinations were what Wahshee ؓ specialized in, for the precise spear-thrower of yesterday was the precursor of the skilled marksman of today who can fire at a target from hundreds of meters away. Wahshee ؓ achieved his goal by killing Moosailamah, and he ؓ is reported to have later said, "I killed the best of people (i.e., Hamzah ibn 'Abdul-Muttalib ؓ), and I killed the worst of people, Moosailamah the Liar."[2]

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[1] Related by At-Tabaraanee in *Al-Kabeer*, and its chain is *Hasan* (acceptable) (22/139); *Hadeeth* number: 370; also, refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 286).

[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (3/602) and *Saheeh Bukhaaree* (4072).

Mus'ab ibn 'Umair ﷺ

Khabbaab ﷺ said, "Seeking the Countenance of Allah, we migrated with the Messenger of Allah ﷺ, and we hoped for our reward from Allah. There were those among us who did not take any early payment of that reward (instead preferring to save all of their rewards for the Hereafter). One of them was Mus'ab ibn 'Umair ﷺ, who was killed on the Day of Uhud. The only thing he left behind (in this world) was a single garment, so that, when we would cover his head, his legs would be left exposed. And when we would cover his legs, his head would be left exposed. The Messenger of Allah ﷺ said, 'Cover his head (with the garment) and place *Al-Idhkir* (a kind of grass or herb or plant) over his legs.' And among us were those whose fruits became ripe (in this world) and they reaped them (i.e., they received an early reward in this world, in terms of the spoils of war they gained in the years during which Muslims conquered many lands)."

Once, when 'Abdur-Rahmaan ibn 'Auf ﷺ was fasting, food was brought to him and he ﷺ said, "Mus'ab ibn 'Umair ﷺ was killed, and he was better than me; yet nothing was found to enshroud him with except for a single garment. Hamzah ﷺ (or he mentioned another name) was killed, and he was better than me; yet nothing was found with which he could be enshrouded except for a single robe. I am indeed afraid that our good things and pleasures have been advanced to us in this world (i.e., I fear that we will not be rewarded in the Hereafter; he ﷺ said this not out of hopelessness, but out of a sense of feeling unworthy compared to other Companions ﷺ). He then began to cry and ended up not eating the food (that had been placed before him)."[1]

Abu Hurairah ﷺ related that when the Messenger of Allah ﷺ left Uhud, he passed by the dead body of Mus'ab ibn 'Umair ﷺ. The Messenger of Allah ﷺ stood over him, supplicated for him, and recited this Verse:

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[1] *Saheeh Bukhaaree* (1274, 1275)

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾﴾

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least." (Qur'an 33: 23)

He ﷺ then said, "I bear witness that these [Muslims who have died (and among them was Mus'ab ﷺ)] will be martyrs with Allah on the Day of Resurrection, so go to them (to their graves) and visit them. For by the One Who has my soul in His Hand, whenever anyone greets them (from now) until the Day of Resurrection, they will return his greetings."[1]

Sa'd ibn Ar-Rabee' ﷺ

Sa'd ibn Ar-Rabee' ﷺ was the one whom the Prophet ﷺ entrusted with secret information about the movements of Quraish's army. The Prophet ﷺ loved Sa'd ibn Rabee' a great deal. In fact, when the Battle of Uhud was concluded, the Messenger of Allah ﷺ said, "Who is the man who will go and see what happened to Sa'd ibn Ar-Rabee', to see whether he is among the living or the dead?" The Prophet ﷺ said this because he ﷺ had seen, during the course of the battle, spears being aimed at Sa'd ﷺ. Ubai ibn Ka'ab ﷺ answered, "I will go and try to find him for you, O Messenger of Allah." The Prophet ﷺ said to him, "If you see Sa'd ibn Ar-Rabee', convey *As-Salaam* (greetings of peace) to him from me, and say to him: The Messenger of Allah ﷺ says to you, 'How do you find yourself to be?'"

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[1] Refer to *Al-Mustadrak* (3/200). Al-Haakim declared the chain of this narration to be authentic, and Adh-Dhahabee concurred with his grading of this *Hadeeth*.

When Ubai ﷺ found Sa'd ﷺ, the latter was lethally wounded but still had some - albeit very little - life left in him. Ubai ﷺ said, "Verily, the Messenger of Allah ﷺ ordered me to come and see whether you are among the living or the dead," to which Sa'd ﷺ replied, "I have been stabbed twelve times"[1] According to an authentic narration, Sa'd ﷺ said to Ubai, "And peace be upon the Messenger of Allah as well as upon you. Say to him, 'O Messenger of Allah, I smell the fragrance of Paradise.' And say to my people from the *Ansaar*, 'You have no excuse with Allah if the Messenger of Allah ﷺ is reached (by the enemy) while you have eyes that blink (i.e., while you are still alive).'" Ubai ﷺ later said, "That is when he died, and may Allah have mercy on him." Even with his dying breath, during a time when most people think only of themselves, Sa'd ﷺ showed his sincerity to Allah ﷻ and to His Messenger ﷺ, advising his people to fulfill their pledge to defend and protect the Prophet ﷺ with their very lives.

'Abdullah ibn Jahsh ﷺ

Sa'd ibn Abee Waqqaas ﷺ reported that 'Abdullah ibn Jahsh ﷺ said to him on the Day of Uhud, "Will you not supplicate to Allah?" The two of them then went to one side, and Sa'd ﷺ began by saying, "O my Lord! When I meet the enemy, make me meet a man who is fierce and severe in his anger, make me fight him and him fight me, then bless me with victory over him until I kill him and take his things (any valuable thing he has on him)." 'Abdullah ibn Jahsh ﷺ said, "*Aameen* (Amen)," after which he ﷺ said, "O Allah, make me meet a man who is fierce and severe in his anger, make me fight him for You, and make him fight me; then allow him to take me and cut off my nose and ear, so that when I meet You tomorrow, You will say, 'Who cut off your nose and ear?' And I will say, 'It is for You and for Your Messenger (that it happened)?' And you will say, 'You have spoken the truth.'" When Sa'd ﷺ was relating this *Hadeeth*, he said to his son or to someone else younger than him, "O my son, the supplication of 'Abdullah ibn Jahsh ﷺ

[1] Refer to *As-Seerah Al-Halabiyyah* (2/532).

was better than my supplication. I indeed saw him later on that day, and his nose and ear were hanging on a thread." It is clear that, in Islam, it is forbidden for a person to ask Allah ﷻ to make him die; nonetheless, based on this narration, it is also clear that asking to die in the way of Allah ﷻ as a martyr is an exception and does not fall under that general ruling.

Hanzalah ibn Abee 'Aamir ﷺ

At some point during the Battle of Uhud, Hanzalah ﷺ, who was fighting on foot, went after Abu Sufyaan ibn Harb, who was riding a horse. Hanzalah ﷺ struck Abu Sufyaan's horse with his sword; as a result of his blow, both rider and horse fell down, and Abu Sufyaan let out a scream. Given that Abu Sufyaan was Quraish's chieftain, he most probably had many men around him to protect him; therefore, Hanzalah ﷺ knew that, if he was going finish Abu Sufyaan off, he would have to do so quickly. But he couldn't do it quickly enough, for before he ever reached Abu Sufyaan, Shaddaad ibn Al-Aswad reached him and wounded him with a spear. Holding on to the spear, Hanzalah ﷺ continued to make his way towards Abu Sufyaan to finish him off, but Shaddaad then killed him with a second lethal blow.

What happened to Hanzalah ﷺ was mentioned to the Messenger of Allah ﷺ, who said, "Verily, between the heavens and the earth I saw the angels washing him with the water of Al-Muzn in sheets of silver." He ﷺ then said to his Companions ﷺ, "Ask his family about his situation." They ﷺ asked Hanzalah's wife about his situation, and she ﷺ answered them by saying, "When he heard the caller (cry out that it was time to go out for battle), he left immediately, even though he was in a state of major impurity (i.e., the impurity that results from having sexual intercourse and that is removed by taking a shower)." The Messenger of Allah ﷺ said, "Then that is why the angels washed him."[1]

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (Pg. 289); to *Seerah Ibn Hishaam*, to the chapter titled, "Handhalah ﷺ, the Man Who was Washed by the Angels"; and to *Fathul-Baaree*, to the explanation of *Hadeeth number: 1346*.

According to Al-Waaqidee's account of what happened, Hanzalah ibn Abee 'Aamir ﷺ consummated his marriage to Jameelah bint 'Abdullah ibn Ubai ibn Salool ﷺ on the night before the Battle of Uhud took place. He ﷺ had asked the Prophet ﷺ for permission to spend the night with her, and the Prophet ﷺ gave him permission to do so. Early in the morning, after he performed *Fajr* prayer, Hanzalah ﷺ wanted to go out and join the Messenger of Allah ﷺ and the rest of the Muslim army. Jameelah ﷺ, however, held on to him, and he went back inside and had sexual intercourse with her. Time was running so short that, according to Al-Waaqidee's account, Hanzalah ﷺ had to quickly leave without taking a bath to purify himself. Before he left, she sent for four of her fellow clansmen to bear witness that Hanzalah ﷺ had consummated his marriage with her. At a later time she was asked, "Why did you make people bear witness upon him (that he had had sexual relations with you)?" She ﷺ responded, "It was as if I saw (in a dream) that a gap opened up in the sky, that Hanzalah ﷺ entered it, and that it then closed up. I said (to myself), 'This means martyrdom (i.e., this means that Hanzalah ﷺ will be martyred).' And so I made people bear witness that he entered upon me (and I made him enter upon me because I wanted to have the son of a martyr)." Around nine months later, Jameelah ﷺ gave birth to 'Abdullah ibn Hanzalah ﷺ; afterwards, Thaabit ibn Qais ﷺ married her, and she ﷺ bore him a son as well, Muhammad ibn Thaabit ibn Qais ﷺ.[1]

The Lessons and Morals of This Story

There are a number of lessons we can learn about the Companions ﷺ and about true faith from the above-mentioned story:

1) After she saw a dream which she interpreted to mean the martyrdom of Hanzalah ﷺ, Jameelah bint 'Abdullah ibn Ubai ﷺ still clung to him and still desired to have his child. Given the circumstances, one would think that she ﷺ would have

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/273).

tried to stay away from him, so as to avoid becoming pregnant; after all, a pregnant widow is not the most sought after woman for marriage. Nonetheless, she engaged in sexual intercourse with him in the hopes of having a son who would be ascribed to a martyr. Jameelah ﷺ got what she wanted; she bore Hanzalah's son, whom she named 'Abdullah ﷺ. 'Abdullah ﷺ achieved many good things later on in his life, but he ﷺ was most proud not of his own achievements but of being able to say, "I am the son of the one who was washed by the angels."

2) So eager was Hanzalah ﷺ to face the enemy that he left his home without first purifying himself; he ﷺ thus exemplified the sincerity of the Prophet's Companions ﷺ and their desire to sacrifice their lives for the cause of Islam.

3) Once on the battlefield, Hanzalah ﷺ showed just how brave he ﷺ was: Instead of going after foot soldiers, he ﷺ went after a horseman, who, moreover, was the leader of Quraish's army. Hanzalah ﷺ was at a disadvantage not only because he was on foot while Abu Sufyaan was on horseback, but also because the latter, being the leader of the Quraish, was surrounded by men who were protecting him, which accounts for the speed with which Shaddaad pounced upon Hanzalah ﷺ after the latter's initial attack.

4) Allah ﷻ bestowed a great honour upon Hanzalah ﷺ by sending down angels to wash him with the water of *Al-Muzn* in sheets of silver.

5) We learn from Hanzalah's story that if a martyr dies in a state of major impurity, he should be washed before he is buried.[1]

'Abdullah ibn 'Amr ibn Haraam ﷺ

In spite of the pressing needs of his family, 'Abdullah ibn 'Amr ibn Haraam ﷺ was adamant about participating in the Battle of Uhud. Before leaving, he said to his son Jaabir ﷺ, "O Jaabir, you

[1] Refer to *Zaad Al-Ma'aad* (3/214).

will do no wrong by staying within Al-Madeenah until you find out what happens to us. For by Allah, had it not been for the daughters I am leaving behind (and who need someone to take care of them), I would have loved for you to be killed (as a martyr) in my presence."[1] 'Abdullah ﷺ also said to his son, "I think that I will certainly be among the first of the Prophet's Companions ﷺ to be killed, and, with the exception of theMessenger of Allah ﷺ, I am not leaving anyone behind who is dearer to me than you. And I have a debt to pay, so pay it off (on my behalf). And treat your sisters well."[2]

Just as he had foreseen, 'Abdullah ﷺ was martyred during the Battle of Uhud. His son Jaabir ﷺ later discussed his father's death, saying, "When my father was killed on the Day of Uhud, I uncovered his face and began to cry. The Companions of the Messenger of Allah ﷺ began to order me to stop (doing what I was doing), but the Prophet ﷺ did not order me to stop. When my aunt then began to cry for him, the Prophet ﷺ said, "Whether you cry or don't cry, (you should know that) the angels continued to shade him with their wings until you raised him (perhaps this means: until you raised him to his grave; and Allah ﷻ knows best)."[3]

The Messenger of Allah ﷺ said to Jaabir ﷺ,"O Jaabir, why is it that I see you broken (and down)?" He ﷺ said, "O Messenger of Allah, my father was martyred, and he left behind dependants and a debt." The Prophet ﷺ said, "Shall I not give you glad tidings of how Allah met (or welcomed) your father?" Jaabir ﷺ said, "Yes, O Messenger of Allah." The Prophet ﷺ said, "Allah has never spoken to anyone except from behind a barrier, but He spoke to your father directly (without that barrier). O Jaabir, do you not know that Allah gave life (again) to your father and said,

[1] Refer to *Musnad Al-Imam Ahmad*, to the Musnad of Jaabir ibn 'Abdullah ﷺ; also, refer to *Mujma' Az-Zawaaid, the* Book of Trade, chapter, "Paying Off the Debts of the Deceased."

[2] *Saheeh Bukhaaree*, the Book of Funerals, chapter, "If There is Just Reason to Do So, May a Dead Person be Exhumed From His Grave or from *Al-Lahd* (The Side Compartment of a Grave)"; *Hadeeth* number: 1351.

[3] *Saheeh Bukhaaree* (1244).

'O my slave, wish for something from Me, and I will give it to you.' He answered, 'My Lord, bring me back to life, so that I can be killed for You a second time.' The Lord said, 'It has been previously decided by Me that they (human beings) will not return to it (to the world after dying).' Jaabir said, 'O my Lord, then convey (what has happened to me) to those that I have left behind.'"[1] Allah ﷻ then revealed the Verse:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." (Qur'an 3: 169)

Similarly confirming the continued living of martyrs is another narration, in which, prior to the Battle of Uhud, 'Abdullah ibn 'Amr ؓ saw a dream. He ؓ said, "Before Uhud, I saw in my sleep Mubasshir ibn 'Abdul-Mundhir, who said to me, 'You are coming to us after a number of days.' I asked, 'And where are you?' He ؓ said, 'In Paradise, throughout which we can travel howsoever we desire.' I asked him, 'Weren't you killed on the Day of Badr?' He ؓ said, 'Yes, then I was brought back to life.'" 'Abdullah ibn 'Amr ؓ mentioned what he saw to the Messenger of Allah ﷺ, who said, "This is (the reality of) martyrdom, O father of Jaabir."[2] By the Grace, Mercy, and Kindness of Allah ﷻ, 'Abdullah's dream came true.

Khaithumah Abu Sa'd ؓ

We have hitherto discussed half of Khaithumah's story: He ؓ was the Companion who drew lots with his son to see who could

[1] *Saheeh Ibn Maajah* by Al-Albaanee (may Allah have mercy on him) (158-189). Refer as well to *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "That the Mujaahid Wishes to Return to this World (in Order to be Martyred All Over Again)"; *Hadeeth* number: 2817. Also, refer to the explanation of this *Hadeeth* in *Al-Fath*.

[2] Refer to *Zaad Al-Ma'ad* (3/208).

participate in Badr and who had to stay behind to take care of their family. His son's lot was drawn and was subsequently martyred during the course of the battle. This time around, Khaithumah ﷺ knew that there was going to be a battle, and he ﷺ also knew that he was, Allah willing, going to be one of its participants. Just before Uhud took place, he ﷺ said to the Messenger of Allah ﷺ, "I missed the Battle of Badr, but by Allah, I really wanted to participate in it, to the degree that I drew lots with my son to see who could go. His lot was drawn, and he was then granted martyrdom. Last night, while I was sleeping, I saw my son in the best of appearances; he was travelling by the fruits and rivers of Paradise, all the while saying (to me), 'Join us and be our companion in Paradise, for indeed, I have found to be true that which my Lord has promised me.' O Messenger, I have come to long to become his companion in Paradise. I am advanced in years, and my bones have become brittle. And I would love to meet my Lord, so invoke Allah, O Messenger of Allah, to grant me martyrdom and the companionship of Sa'd (his son) in Paradise." The Messenger of Allah ﷺ made the requested supplication for him, and his supplication was answered, for Khaithumah ﷺ was martyred during the Battle of Uhud.[1]

Wahb Al-Muzanee ﷺ and his Nephew ﷺ

Coming from a mountain called Muzainah, Wahb ibn Qaaboos Al-Muzanee ﷺ and his nephew Al-Haarith ibn 'Uqbah ibn Qaaboos ﷺ travelled to Al-Madeenah with some sheep that they owned. Upon arriving in Al-Madeenah, they were surprised to find it virtually empty. They asked, "Where are the people?" Those that they asked responded, "At Uhud. The Messenger of Allah ﷺ has gone out to fight the polytheists of the Quraish."

The two of them then quickly departed for Uhud, and by the time they reached there, they found that the battle had already begun. Their arrival coincided with the early stages of the battle, during which the Muslims had the upper hand. They did as their Muslim

[1] Refer to *Zaad Al-Ma'ad* (3/208).

brothers did and began to pick up the spoils of war; a number of horsemen, among whom were Khalid ibn Al-Waleed and 'Ikrimah ibn Abee Jahl, attacked them from behind. The fighting then renewed with great intensity. As a unit of polytheist fighters separated from their army, probably to launch a concentrated attack on the Prophet ﷺ, the Messenger of Allah ﷺ said, "Who will take care of this unit?" Wahb ibn Qaaboos ؓ said, "I will, O Messenger of Allah." He ؓ then stood up and began to fire arrows at them and continued to do so until they retreated.

Another unit of men then emerged from Quraish's army, and the Messenger of Allah ﷺ again asked, "Who will take care of this unit?" And again, Wahb ibn Qaaboos ؓ said, "I will, O Messenger of Allah." He then went out and single-handedly repelled their attack with his sword. Shortly after Wahb ؓ returned to the Prophet ﷺ, a third unit of polytheist fighters separated from their army and headed towards the Prophet ﷺ. The Prophet ﷺ said, "Who will stand up to these (fighters)?" Wahb ؓ said, "I will, O Messenger of Allah."

Whether he ﷺ found out through revelation or simply by the fact that Wahb ؓ was greatly outnumbered, the Prophet ﷺ sensed that this was going to be Wahb's final foray on the battlefield. He ﷺ said, "Stand up, and (go with) glad tidings of (having achieved) Paradise!" Wahb ؓ stood up in a very happy frame of mind; he ؓ raced towards the oncoming attackers, and once in their midst, he fought bravely until his last breath; meanwhile, the Messenger of Allah ﷺ was saying, "O Allah, have mercy on him." When Wahb's body was located, it was found to have on it twenty wounds that were inflicted by spears; individually, each would was lethal; and furthermore, his body was severely mutilated. Once Wahb ؓ was killed, his nephew, Al-Haarith ibn 'Uqbah ؓ, took his place on the battlefield, and he too achieved martyrdom on that day. From that day onward, 'Umar ibn Al-Khattaab ؓ would say, "Verily, the most beloved of deaths for me to die upon, is the way upon which (Wahb) Al-Muzanee died."[1]

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[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/275).

Wahb ﷺ was from the area of Muzainah, which is why he is referred to as being Muzanee. One of his fellow clansmen, Bilaal ibn Al-Haarith Al-Muzanee, participated years later in the Al-Qaadisiyyah War, alongside the famous Companion Sa'd ibn Abee Waqqaas ﷺ. Bilaal ibn Al-Haarith had with him a young man from the family of Qaaboos (Wahb's family). Taking the young man with him, Bilaal went to Sa'd ﷺ when the latter was just waking up from his sleep. Upon seeing Bilaal, Sa'd ﷺ exclaimed, "Welcome! Who is this person that is with you?" Bilaal said, "A man from my people; he is from the family of Qaaboos (from Wahb's family)." Sa'd ﷺ asked the young man, "O young man, what is your relation to the *Al-Muzanee* man (i.e., Wahb ﷺ) who was killed on the Day of Uhud?" The young man answered, "I am his brother's son." Sa'd ﷺ said, "Welcome, and welcome again! And may Allah bestow upon you (many) blessings. As for your uncle, I witnessed from him on the Day of Uhud that which I have never witnessed from anyone else. I remember clearly that we were surrounded by the polytheists from all directions and that the Messenger of Allah ﷺ was standing in the middle of our ranks. Units were appearing (to attack us) from all directions. Looking around at our fighters and scrutinizing them, the Messenger of Allah ﷺ would say, 'Who will take care of this unit?' Each time the Prophet ﷺ said that (about a different unit), (Wahb) Al-Muzanee would answer, 'I will, O Messenger of Allah!' He gave the same answer every time. And I cannot forget the last time he stood up. The Messenger of Allah ﷺ said (to him), 'Stand up and rejoice for (having achieved) Paradise!' I stoop up to follow him; Allah knows that I was seeking what he was seeking on that day in terms of martyrdom. We entered into the heat of the battleand they killed him (may Allah have mercy on him). By Allah, I ardently desired to be killed on that day with him, but my appointed time for death was delayed." Sa'd ﷺ then asked for a particular arrow; he gave it to Wahb's nephew, and treated him with a great deal of kindness. And he ﷺ asked him, "Choose between staying here with us and returning to your family." Bilaal ﷺ answered on behalf of his nephew, saying, "He

prefers to return," and so the both of them returned to Muzainah. Sa'd ﷺ also said to them about Wahb ﷺ, "I bear witness that I indeed saw the Messenger of Allah ﷺ standing over his dead body, and (I heard him) saying, 'May Allah be pleased with you, for I am indeed pleased with you.' I then saw the Messenger of Allah ﷺ stand up on his feet, even though he had just been wounded. I knew that standing up over his grave until he was placed in its side compartment was difficult for the Prophet ﷺ (but he ﷺ did so nonetheless). There is no way of dying that I would more love to (die upon and to) meet Allah ﷻ upon than the way upon which (Wahb) Al-Muzanee died."[1]

From Wahb's story we can see the impact that true faith has on a person's character. Leaving behind their sheep in Al-Madeenah, both uncle and nephew hurried eagerly not only to reach the battlefield in time, but also to achieve martyrdom. For each time the Messenger of Allah ﷺ asked for a volunteer to undertake a dangerous mission, Wahb ﷺ volunteered without hesitating for even a moment. The deaths Wahb ﷺ caused and the way in which he ﷺ died himself remained firmly ingrained in the collective memory of the Prophet's Companions. Around thirteen years after the Battle of Uhud took place, Sa'd ibn Abee Waqqaas ﷺ was reminded about Wahb ﷺ simply by hearing the name of a man who was from Muzainah. Throughout those thirteen years, Sa'd ﷺ longed to die in the same honourable way in which Wahb ﷺ had died. May Allah be pleased with them both and with all of the Prophet's Companions.

'Amr ibn Al-Jamooh ﷺ

'Amr ibn Al-Jamooh ﷺ was handicapped; one of his legs was defective, causing him to walk with an extreme limp. He ﷺ was blessed with four brave sons, Khallaad ﷺ, Mu'awwadh ﷺ, Mu'aadh ﷺ, and Abu Ayman ﷺ, all of whom participated in battles alongside the Messenger of Allah ﷺ. On the Day of Uhud,

[1] *Al-Maghaazee* by Al-Waaqidee (1/277).

the four sons wanted to bar their father from going with them to do battle. They ﷺ said to him, "Verily, Allah has excused you (from fighting)." Apparently he ﷺ was not willing to listen their pleas, and they in turn were not willing to let him go out with them, which is why he ﷺ went to the Messenger of Allah ﷺ and said, "Verily, my children want to bar me (from fighting) and from going out with you for that purpose. By Allah, I want to tread in Paradise with this lameness of mine." The Messenger of Allah ﷺ said to him, "As for you, Allah Ta'aalah (the Exalted) has excused you, so there is no *Jihaad* upon you." And he ﷺ said to 'Amr's children, "You will do no wrong by not stopping him, for perhaps Allah will grant him martyrdom." Based on these words of the Prophet ﷺ, 'Amr's children did not make any more attempts to stop their father from fighting at Uhud. Facing the Qiblah as he left for Uhud, 'Amr ﷺ repeated the words: "O Allah, do not return me to my family a failure." Allah ﷻ answered his supplications: he ﷺ died that day during battle.

According to one narration, 'Amr ibn Al-Jamooh ﷺ went to the Messenger of Allah ﷺ and said, "O Messenger o Allah, suppose that I fight in the way of Allah until I am killed. Will I walk with this (defective) leg of mine in Paradise while it is normal and healthy?" The Messenger of Allah ﷺ answered, "Yes." Then on the Day of Uhud, the polytheists killed 'Amr ﷺ, his nephew ﷺ, and one of their freed slaves ﷺ. The Messenger of Allah ﷺ passed by their dead bodies and ordered for them to be placed in the same grave.[1] 'Amr's story proves that, if a person is excused from having to participate in *Jihaad* because of some illness or handicap, and if he still wants to go out and fight, he may do so.

Abu Hudhaifah ibn Al-Yamaan ﷺ and Thaabit ibn Qais ﷺ

As the Messenger of Allah ﷺ and his Companions ﷺ were getting ready to leave for Uhud, women, children, and old men were being

[1] Refer to *Al-Musnad* (5/299); *Hadeeth* number: 22553; also refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter, "The Killing of 'Amr ibn Al-Jamooh ﷺ."

taken to fortresses, where they would, in safety, await the outcome of the battle. Two old men in particular took offense at being herded off with the women and children; those two men were Husail ibn Jaabir ﷺ, who was also known as Al-Yamaan Abu Hudhaifah ibn Al-Yamaan, and Thaabit ibn Waqsh ﷺ. One of them said to the other, "May you have no father! What is it that you are waiting for? For by Allah, all that remains in your life and mine is the period during which a donkey pauses between one sip (of drink) and another. Indeed, we will die either today or tomorrow. Shall we not then take our swords and catch up with the Messenger of Allah? Perhaps Allah will grant us martyrdom while we are with the Messenger of Allah ﷺ."

The two old men took their swords and made their way towards Uhud. Once there, they joined in the fighting, though the Muslims did not realize that they were there on the battlefield. As for Thaabit ibn Waqsh ﷺ, the polytheists killed him. But as for Husail ibn Jaabir ﷺ, Muslims, who were not aware of his presence, assumed that he was an enemy fighter and killed him. Husail's son, Hudhaifah ﷺ, screamed out, "My father!" The Muslims ﷺ who killed him answered, "By Allah, we did not recognize him," and they were telling the truth. Hudhaifah ﷺ said, "May Allah forgive you all (for what you have done), for indeed, He ﷻ is the Most Merciful of the merciful ones." Later on the Messenger of Allah ﷺ wanted to pay blood money for Husail's death, but instead of taking the money for himself, Hudhaifah ﷺ gave it as charity to the Muslims, an act of selflessness and forgiveness that certainly increased his standing with the Messenger of Allah ﷺ.

From this story we see how even old men – who were excused from *Jihaad* – longed to die for the cause of Islam. They understood the reality that death is inevitable, whether it overcomes a man during his sleep, through an illness, or on the battlefield; what matters, therefore, is not when one dies but how one dies. Furthermore, we should appreciate the noble character of Hudhaifah ﷺ, who forgave his Muslim brothers, having come to the correct conclusion that they had killed his father by mistake and not on purpose.

It is the Final Deed that Counts

What matters most in a person's life is his final deed, the one he performs just before dying. A man might worship Allah ﷻ his entire life but still die upon disbelief (may Allah protect each of us from being such a man), and a man might disbelieve his entire life but still die upon Islamic Monotheism and faith, so that he becomes one of the dwellers of Paradise. This reality is exemplified by two men ؓ who fought in the Battle of Uhud:

1) Al-Usairim ؓ

Al-Usairim's actual name was 'Amr ibn Thaabit ibn Waqsh. Though he was invited to do so, he refused to embrace Islam, and he also refused to allow his people to embrace Islam. It was Abu Hurairah ؓ who related his story, saying, "Verily, Al-Usairim used to refuse, on behalf of himself and his people, to embrace Islam. Then one day he came (to Al-Madeenah), but the Messenger of Allah ﷺ and his Companions ؓ were at Uhud. Al-Usairim asked about them, and he was told that, 'They are at Uhud.' It was at that point that Al-Usairim ؓ became convinced about (the truthfulness of) Islam, and so he forthwith embraced it. Taking his sword, spear, and the rest of his fighting gear, he mounted his horse and raced off until he reached the people (at Uhud)."

When the Muslims saw Al-Usairim ؓ, they said to him, "Get away from us, O 'Amr," to which he ؓ responded, "Verily, I have come to believe (in Islam)." He then fought against the polytheists and suffered at their hands a number of lethal wounds. Later on, while the men of the Banu 'Abdul-Ashhal clan were looking for their fallen friends and relatives on the battlefield, they came across the fatally wounded but still alive Al-Usairim ؓ. "By Allah, this is Usairim," they said to one another. "What has brought him here? When we last left him, he disbelieved (in Islam)" These particular men ؓ had not been informed that Al-Usairim ؓ had just embraced Islam. They then asked him, "What has brought you here? Was it sympathy for your people? Or was it a desire to embrace Islam?" He ؓ answered, "Rather, it was a

desire to embrace Islam. I have come to believe in Allah ﷻ and His Messenger ﷺ, and I have embraced Islam. Having done so, I took my sword and set out (on the battlefield) with the Messenger of Allah ﷺ. I then fought until I was inflicted with what I have obviously been inflicted with. If I die (from these wounds), then all of my wealth goes to Muhammad ﷺ, and he may do with it as he pleases." The men who found him later mentioned his story to the Messenger of Allah ﷺ, who said, "Verily, he is from the people of Paradise."

Al-Usairim ﷺ soon became famously known as the man who entered Paradise without having performed a single prayer. The Prophet ﷺ said about him, "He worked only a little, but he has been rewarded a great deal."[1] Abu Hurairah ﷺ, who narrated Al-Usairim's story, used to say to people, "Tell me about the man who entered Paradise without having ever performed a single Prayer?" If the people he asked did not know the answer, they would ask him who that man was, and Abu Hurairah ﷺ would then respond, "That man is Usairim ibn 'Abdul-Ashhal ﷺ."[2]

2) Mukhaireeq ﷺ

Based on a treaty they had signed with the Messenger of Allah ﷺ, the Jews of Al-Madeenah were required to help and defend their Muslim neighbours if they came under attack. When the Battle of Uhud was about to begin, the Jews of Al-Madeenah offered no such help, nor did the Prophet ﷺ ask for or want their help. Nonetheless, a Jewish man named Mukhaireeq gathered his people and said to them, "O Jewish people, by Allah, you know that helping Muhammad ﷺ is your duty," to which they replied, "Verily, today is Saturday (a day of rest and not of fighting)." He said, "May you have no Saturday."

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[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "Doing Good Deeds Before Battle"; *Hadeeth* number: 2808.

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/100, 101) and to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 2808.

Incensed by the treachery of his people, Mukhaireeq ﷺ took his sword and his fighting gear and said, "If I am killed (during the course of this battle), then all of my wealth goes to Muhammad ﷺ, who may do with it as he pleases." He ﷺ then went to the Messenger of Allah ﷺ and fought alongside him until he achieved martyrdom. The Messenger of Allah ﷺ said about him, "Mukhaireeq is the best among Jews."

Scholars disagree about whether Mukhaireeq ﷺ actually embraced Islam or whether he fought as a Jew who wanted to fulfill the terms of the treaty his people had signed with the Prophet ﷺ. Both Adh-Dhahabee, in *At-Tajreed,* and Ibn Hajr, in *Al-Isaabah,* reported from the famous historian Al-Waaqidee that Mukhaireeq died a Muslim. And in *Ar-Raud Al-Anf,* As-Suhailee also maintained that Mukhaireeq ﷺ died a Muslim. The disagreement in this issue revolves around the Prophet's saying, "Mukhaireeq is the best among Jews," since it is not said about a Muslim that he is "The Best among Christians," or the "Best among Jews," since saying so clearly ascribes a person to those religions. On the other hand, the Prophet ﷺ said Yahood (Jews) and not Al-Yahood, which means 'the Jews.' As he ﷺ said Yahood, he ﷺ might have meant that Mukhaireeq ﷺ was the best among the descendants of Yahood, since Jews are descended from a man named Yahoodhah ibn Ya'aqoob - and the word Yahoodhah became Yahood. A more recent scholar, Dr. 'Abdullah Ash-Shiqaaree, presented a scholarly study about Mukhaireeq ﷺ in his book, *Al-Yahood Fis-Sunnah Al-Mutaahara.* After presenting the various proofs regarding Mukhaireeq's story, Dr. Ash-Shiqaaree championed the view that he embraced Islam before he died. It is because he embraced Islam, Dr. Ash-Shiqaaree argues, that he fought alongside Muslims and gave all of his wealth - and he was a very rich man - in charity to Muslims and none of it to his relatives and fellow tribesmen, which clearly indicates that he ﷺ was cutting off all ties with Jews and showing complete loyalty to Allah ﷻ, His Messenger ﷺ, and the Muslims.

Verily, deeds are based upon Intentions

"Verily, deeds are based upon intentions," is, because of its importance, the first *Hadeeth* related in *Saheeh Bukhaaree* and many other *Hadeeth* compilations. The significance of this *Hadeeth* is underscored by an incident that occurred during the Battle of Uhud involving a man named Quzmaan. Quzmaan was known for his bravery, but whenever he was mentioned in the presence of the Prophet ﷺ, the Prophet ﷺ would say about him, "Verily, he is indeed from the people of the Hellfire," which probably astonished the Prophet's Companions ﷺ, who thought Quzmaan to be a valuable addition to the Muslim army. Well, when the time came for the Muslims to go to Uhud, Quzmaan remained behind. The women of Banu Dhafar, however, were not going to let him stay behind in peace; they spoke openly about his cowardice in order to shame him into going to Uhud. Their plan worked; Quzmaan reached Uhud just as the Prophet ﷺ was busy straightening the rows of his army. Going through the ranks of Muslim fighters, Quzmaan made his way to the first row.

First firing arrows with a great deal of skill and precision, Quzmaan later took to his sword and plunged into the heart of the enemy fighters, accomplishing truly impressive feats on the battlefield. In fact, before long he managed to kill seven or nine polytheists; by then, however, the wounds that were afflicted on him were too much to bear, and so he fell to the ground. Having witnessed some of Quzmaan's feats, Qataadah ibn An-No'maan ﷺ called out to him, saying, "O Abul-Ghaidaaq (i.e., Quzmaan), congratulations, for you have achieved martyrdom!" Other Muslims ﷺ began to say to him, "By Allah, you have shown extreme courage today, O Quzmaan, so rejoice!" "Rejoice for what?" Quzmaan responded. "By Allah, the only reason why I fought was to preserve the honour of my people. Had it not been for that, I would not have fought." These words of his were conveyed to the Messenger of Allah ﷺ, who said, "Verily, he is from the people of the Hellfire. Verily, Allah *Ta'aalah* (the Exalted) helps this religion [even (and among other ways)] with the

wicked man."[1]

As is patently clear from Quzmaan's story, intentions are what count always - when one is praying, doing goods, performing *Jihaad*, and so on. Therefore, if a person fights alongside Muslims, if he inflicts great harm upon the enemy, but if he does so for some worldly motive - to have it said that he is brave or to raise the status of his tribe - and not for the sake of Allah, his deeds are not for Allah and are therefore not accepted by Allah.

Some Miracles And roofs f Prophethood

Qataadah ibn An-No'maan's Eye

Whether it was with an arrow, a spear, or a sword, Qataadah was struck by the enemy in the eye. His eye actually fell out of its socket and onto his cheeks. The Messenger of Allah took the eye in his hand and returned it into Qataadah's eye socket. And by the Grace and Mercy of Allah, a miracle occurred at the hands of the Prophet: Qataadah's eye returned to normal, as if it had never been dislodged from its socket; in fact, it became the stronger of his two eyes. Throughout the rest of Qataadah's life, whenever his other eye would become sore for whatever reason, the eye that had fallen out on the Day of Uhud would remain healthy and strong.

The death of Ubai ibn Khalaf

When he used to meet the Messenger of Allah in Makkah, Ubai ibn Khalaf would say to him, "O Muhammad I have a horse that I feed twelve handfuls of corn every day; I will kill you while I am riding upon it." And the Messenger of Allah would respond, "Rather, it is I who will kill you, *In Sha Allah* (Allah Willing)." A few years later, on the Day of Uhud, it was when the Prophet went to the mountain pass of Uhud that Ubai ibn Khalaf

[1] Refer to *As-Seerah An-Nabawiyyah* (3/99) and to *Ghazwah* Uhud: *Diraasah Da'awiyyah* (pg. 113).

approached for their decreed meeting. Ubai, who was on horseback, said, "O Muhammad, I will not be saved if you are saved (i.e., this will be a fight to the death)." The Muslims that were with the Messenger of Allah ﷺ said, "O Messenger of Allah, should a man among us go to him (and fight him)?" The Messenger of Allah ﷺ said, "Leave him (and let him approach)." When Ubai came closer, the Messenger of Allah ﷺ took a spear out of the hands of Al-Haarith ibn As-Simah ؓ. Once he had the spear in his hand, the Messenger of Allah ﷺ began to shake violently. He ﷺ then approached Ubai and stabbed him in his neck, through a tiny hole in his armour. Ubai, still alive, began to roll off his horse.

Ubai returned to his people most probably to assess the severity of the wound; he found that the Prophet's blow had left only a small cut on his neck. From all apparent signs on his neck, Ubai was okay; but he knew better: he knew that the Prophet ﷺ was truthful and that the ostensibly small wound on his neck was somehow in fact fatal. He began to yell out, "By Allah, Muhammad has killed me." Thinking that cowardice was Ubai's only affliction, his fellow polytheists tried to soothe him by saying, "By Allah, your heart (and courage) are all that are gone. By Allah, there is nothing (else) wrong with you." Ubai said, "Verily, he said to me in Makkah, 'I will kill you.' By Allah, had he merely spit on me, he would have killed me." And of course, Ubai was right; he died in a place called Saraf – which is situated about six miles outside of Makkah – as the Makkan army was returning from Uhud.

The Prophet ﷺ was not only a brilliant military strategist; he ﷺ was also brave and courageous on the battlefield. Ubai ibn Khalaf was almost completely covered in armour, and he was riding on horseback; meanwhile, the Prophet ﷺ was not wearing nearly as strong armour, he was on foot, and he had in his hands nothing but a spear. Notwithstanding the apparent mismatch, the Messenger of Allah ﷺ was able to stab Ubai with his spear through a small opening between his armour and his helmet. That

the Prophet ﷺ delivered such a precise blow attests both to his bravery and to his superior fighting abilities.

To be sure, the death of Ubai was yet another miracle that occurred by the blessing of Allah ﷻ and at the hands of the Messenger of Allah ﷺ. When he ﷺ was still in Makkah, the Messenger of Allah ﷺ informed Ubai that his death would occur not if the Prophet ﷺ willed it to occur, but if Allah ﷻ willed it to occur, showing his complete trust in Allah ﷻ. By the permission of Allah ﷻ, the miracle then occurred on the Day of Uhud. Interestingly, the story of Ubai's death contains yet another example of how the polytheists believed deep down in their hearts that the Prophet ﷺ was truthful and of how they disbelieved out of pride and arrogance. Ubai knew that if the Prophet ﷺ said that some event was going to take place, it was definitely going to take place, which is why he was certain that the tiny wound on his neck was not as harmless as it seemed to be; in fact, he knew that he was going to die because of it. Nonetheless, he still refused to enter into the fold of Islam, choosing to continue to worship his desires and to adhere to his arrogant ways.

3

The Aftermath Of The Battle

An Exchange Of Words Between Abu Sufyaan And The Muslims

After the battle was over and the polytheists controlled the battlefield, the Prophet ﷺ and his Companions ﷺ were safely situated in a mountain pass. The polytheists could not see them, and in the quietness that followed the battle, Abu Sufyaan came forward and called out, "Is Muhammad among the people?" What he was really asking was, "Is Muhammad alive or dead?" The Messenger of Allah ﷺ said to his Companions ﷺ, "Do not answer him." Abu Sufyaan then said, "Is Ibn Abee Quhaafah (i.e., Abu Bakr) among the people?" And again, the Prophet ﷺ said, "Do not answer him." Abu Sufyaan then said, "Is ('Umar) Ibn Al-Khattaab among the people?" When he received no reply, Abu Sufyaan assumed that they were not answering because they were dead, and so he said, "Verily, these people have been killed, for had they been alive, they would have answered (me)."

This time around, 'Umar ﷺ was no longer able to control himself; he said, "You have spoken a lie, O enemy of Allah. Allah has kept alive that which will bring about your humiliation (i.e., all of the people you mentioned are still alive and well)." In response, Abu Sufyaan said, "Hubal (one of their idols), you have come out on top." The Prophet ﷺ said to his Companions ﷺ, "Answer him." "What should we say?" they asked. He ﷺ said, "Say: Allah is

higher, loftier, and greater." Abu Sufyaan responded, "We have Al-'Uzzah (one of their idols), and you have no 'Uzzah."

The Prophet ﷺ said to his Companions ﷺ, "Answer him." "What should we say?" they asked. He ﷺ said, "Say: Allah is our Helper and Protector, and you have no Helper and Protector." Abu Sufyaan responded, "Today for Badr: War is about winning one time and losing the next. And you will find mutilations (among your dead brothers), mutilations that I did not command but that I do not dislike or condemn." According to one narration, 'Umar ﷺ responded to Abu Sufyaan's claim that they were on even terms since the Muslims won the Battle of Badr and the polytheists won the Battle of Uhud. 'Umar ﷺ said, "It is not equal (i.e., things are not equal between us): Our dead ones are in Paradise, and your dead ones are in the Hellfire."[1]

It is interesting to note that Abu Sufyaan asked about only three people: The Messenger of Allah ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ. This proves that they were the main targets of the polytheists, who knew that they represented the higher leadership positions among Muslims. The Messenger of Allah ﷺ was obviously the leader of all Muslims, so Abu Sufyaan was not showing extra special intelligence when he mentioned his name. But he did show an appreciation of Abu Bakr ﷺ and 'Umar's leadership qualities - after all, he had known them for a long time - when he asked about them and about no one else. It seems as if Abu Sufyaan felt that, if the Prophet ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ were dead, the religion of Islam would slowly die down.

When Abu Sufyaan asked about them, it was best to remain silent, as if to show that his questions did not dignify a response, which is why the Prophet ﷺ ordered his Companions ﷺ to not answer him. But as Ibn Al-Qayyim pointed out, when Abu Sufyaan began to glorify his gods and his disbelief, the Prophet ﷺ ordered his Companions ﷺ to answer him, in order to refute him, and in order

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/392) and to *Serah Ibn Hishaam*, to the chapter titled, "Abu Sufyaan Takes Pleasure in the Losses Suffered by the Muslims on the Day of Uhud."

to announce that Allah was the Greatest and that, given that the Muslims were his soldiers and slaves, they would come out victorious in the end. In short, it was best not to answer him at first - since there was no real benefit in doing so - but it was best to answer him afterwards, for the reasons outlined above.

The Messenger Of Allah ﷺ Concerns Himself With The Martyrs Of That Day

After Abu Sufyaan and his fellow polytheists left the battlefield and began their return journey towards Makkah, the Messenger of Allah ﷺ went down to see for himself the martyrs of Uhud. As he walked through the battlefield, the Prophet ﷺ came across the dead bodies of Hamzah ibn 'Abdul-Muttalib ﷺ, Mus'ab ibn 'Umair ﷺ, Hanzalah ibn Abee 'Aamir ﷺ, Sa'd ibn Ar-Rabee' ﷺ, Al-Usairim ﷺ, and others. Looking down at the martyrs of Uhud, the Messenger of Allah ﷺ said, "I am a witness over these (men). Verily, as for any person who is wounded for the sake of Allah, his wound will be bleeding when Allah will resurrect him on the Day of Resurrection; its colour will be the colour of blood, but its odour will be the fragrance of *Al-Misk* (the best kind of perfume). Look among these at him who gathered the most Qur'an, and then place him in front of his Companions in the grave."[1]

In *Bukhaaree's* narration of this *Hadeeth*, Jaabir ibn 'Abdullah ﷺ said, "Verily, the Prophet ﷺ would put two men from the fallen fighters of Uhud in a single garment, and he ﷺ would then say, 'Which of them took (or memorized) more of the Qur'an?' If one of them was pointed to (as having known more of the Qur'an than the other), he would be placed ahead (of the other) in the side compartment of the grave. And he ﷺ said, 'I am a witness over these (martyrs) on the Day of Resurrection.' He ﷺ ordered for them to be buried with their blood (unwashed). He ﷺ did not pray over them, and they were not washed."[2] Furthermore, the

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/109).

[2] *Saheeh Bukhaaree*, the Book of Al-Maghaazee, chapter, "Those Muslims Who Were Killed on the Day of Uhud"; *Hadeeth* number: 4079.

Messenger of Allah ﷺ ordered for them to be buried in the very spots that they were killed; based on this command, those who had already been taken to be buried in Al-Madeenah were returned to the battleground of Uhud.

When the Messenger of Allah ﷺ saw the mutilated corpse of Hamzah ibn 'Abdul-Muttalib ؓ, he became very sad, and his crying soon turned into the kind of sobbing which gives the appearance that the person sobbing is about to pass out. The Prophet ﷺ said, "Were it not for the fact that Safiyyah would cry and that it would become an established practice after me (after my time), I would have left him (above the ground) so that he would end up in the stomachs of predatory animals and the insides of birds. And if Allah makes me come out victorious over the Quraish on any future occasion, I will mutilate thirty of their men." Seeing the sadness and anger of the Messenger of Allah ﷺ, the Companions ؓ said, "By Allah, if Allah makes us victorious over them on any day in time, we will mutilate their bodies in a way that no Arab has ever mutilated (dead bodies) before!" The following saying of Allah ﷻ was then revealed:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾﴾

"And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabireen (the patient ones, etc.)." (Qur'an 16: 126)

The polytheists showed a level of savagery that was completely beyond the norms of just warfare. They cut open the stomachs of many fallen Muslims; they cut off their noses; and they even cut off the ears and private parts of some of them.[1] In spite of the savagery shown by the Quraish, the Messenger of Allah ﷺ and his Companions ؓ remained patient. They obeyed Allah's command, and they took back their vow to mutilate fighters

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[1] Refer to *Ghazwa Uhud* by Abu Faaris (pg. 104).

from the Quraish. And the Prophet ﷺ even made atonement for breaking that vow; moreover, he ﷺ made it a point to constantly remind his Companions ﷺ that mutilating enemy fighters was expressly forbidden. Ibn Ishaaq, may Allah have mercy on him, related that Samurah ibn Jundub ﷺ said, "Whenever the Messenger of Allah ﷺ stood up for an occasion (a gathering, a speech, etc.), he ﷺ would not depart from (that gathering) until he first ordered us to give charity and prohibited us from mutilating (the bodies of fallen enemy soldiers)."[1]

The Prophet's Supplication On The Day Of Uhud

When things had settled down a little after the departure of the enemy, the Messenger of Allah ﷺ led his Companions ﷺ in the noon (*Adh-Zuhr*) prayer. Because of the great quantity of blood he ﷺ was still losing, he ﷺ had to pray in a seated position; and so the Muslims behind him also prayed sitting down. Upon the conclusion of the prayer, the Messenger of Allah ﷺ wanted to supplicate to Allah, glorify Him, and praise Him. He ﷺ said to his Companions ﷺ, "Straighten up (in rows), so that I can praise my Lord *'Azza Wa Jall* (the Possessor of might and majesty)." Once his Companions ﷺ lined themselves up in rows behind him, the Messenger of Allah ﷺ invoked Allah ﷻ with the following supplication: "O Allah, Yours is the praise, all of it! O Allah, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions You have withheld and no one can withhold what You grant. No one can near what You ordained to be distant nor distance what you decree to be close. O Allah, grant us all of Your blessing, mercy, favours, and provisions. O Allah, I ask You to grant me permanent bliss that neither changes nor vanishes. O Allah, You Alone we seek for help when we are afflicted with hardships. You Alone we resort to for security on a day of terror. O Allah, to You Alone I resort to protect us from the evil of that which You

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/107).

have withheld from us. O Allah, make us love faith and make it adorn our hearts! Make disbelief, rebellion and disobedience detestable to us. Let us be among those who are rightly guided. O Allah, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled. O Allah, destroy the disbelievers who belie Your Messenger and divert from Your righteous way. O Allah, let Your punishment and Your enmity befall the disbelievers. O Allah, destroy the disbelievers to whom You have given the Book, O God of Truth."[1] This supplication marked the end of the Prophet's stay in Uhud. With the battle concluded and the martyrs buried, the Prophet ﷺ mounted his horse and rode back to Al-Madeenah.[2]

The Prophet ﷺ set a wonderful example with this supplication, making it clear that supplication is required both in the hour of victory and the hour of defeat. Supplication is the very heart of worship, and the Prophet ﷺ showed by example to his Companions ﷺ that, no matter what the circumstances, one's heart should have a strong attachment to its Creator. For peace, tranquility, and steadfastness descend upon a heart that is attached to Allah ﷻ.

Finding Out What Direction The Polytheists Were Heading Towards

That the polytheists left the battlefield of Uhud in no way meant that the Muslims were safe from their harm; to the contrary, it was very possible - as corroborated by the savagery they displayed during the Battle of Uhud - that Quraish's soldiers were headed towards Makkah in order to wreak even more havoc. And so, as a precautionary measure, the Messenger of Allah ﷺ sent his cousin

[1] Refer to *Mujmaa' Az-Zawaaid* (6/121-122), and Al-Haithamee said, "Ahmad related it, and his narrators (for this *Hadeeth*) are all narrators of *As-Saheeh* (i.e., of the *As-Saheeh* compilation of either Bukhaaree or Muslim)." And Bukhaaree related this supplication in *Al-Adab Al-Mufrad* (pg. 699).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/394).

'Alee ibn Abee Taalib ﷺ to follow the tracks of the enemy and to find out where they were and in what direction they were heading. The Prophet ﷺ gave these instructions to 'Alee ﷺ: "Go out and follow the tracks of the people (i.e., of the enemy), and see what they are doing and what they want. If they are steering (i.e., not riding) their horses and riding their camels, they are returning to Makkah. And if they are riding their horses and steering their camels, they want to go to Al-Madeenah. And by the One Who has my soul in His Hand, if Al-Madeenah is what they want, I will go to them and fight them." 'Alee ﷺ later recounted, "I then followed their tracks in order to see what they were doing. (And when I caught up to them I saw that) they were steering their horses and were headed towards the direction of Makkah."[1] 'Alee ﷺ then went back and informed the Prophet ﷺ about what he saw.

The wounds suffered and the hardships endured during the Battle of Uhud did not weaken the Prophet's resolve, make him less vigilant, or lower his morale. To the contrary, he ﷺ was eager to show the enemy that the Muslims were not weakened as a result of the battle. By sending 'Alee ﷺ, the Prophet ﷺ showed that he ﷺ was a good judge of character. The mission was dangerous and required a brave man to accomplish it, for if the Quraish were to see 'Alee ﷺ, they were very likely going to go after him and kill him in their fury. Still young, 'Alee ﷺ had already proven himself to be a courageous and skilled fighter, and he ﷺ, without hesitation, went after the Quraish and did not stop until he clearly saw what animals they were riding - which meant, of course, that he ﷺ was within their reach.

The Battle Of Hamraa Al-Asad

Some narrations point to how the Prophet ﷺ continued to receive intelligence reports about Quraish's movements even after the polytheists were well on their way towards Makkah. As mentioned earlier, Al-Abbaas ﷺ - and perhaps other Muslims

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/41) and *Seerah Ibn Hishaam,* to the chapter titled, "'Alee ﷺ Goes After the People (i.e., the Enemy)."

as well - remained among the Quraish, keeping his Islam a secret and sending, whenever possible, news about the Quraish to the Prophet ﷺ. A messenger was secretly sent to the Messenger of Allah ﷺ after the Quraish made camp at Ar-Rauhaa; his message described the situation of the Quraish and Abu Sufyaan's resolve to continue fighting.

Ar-Rauhaa lies on the road to Makkah and is situated approximately seventy-three kilometers from Al-Madeenah. Once there, Abu Sufyaan scolded his fellow polytheists, railing against the fact that they had not achieved one of their prime objectives: killing the Prophet ﷺ. He said to them, "Neither have you killed Muhammad nor are you riding back with heavily-breasted women (i.e., you have not captured Muslim women and taken them back as slaves). Evil is what you have done." Perhaps what Abu Sufyaan meant by his last sentence is that, by mutilating dead Muslims and not finishing off the as of yet living Muslims, the polytheists were committing a grave error; Muslims would become enraged and would become only stronger as time went on. In short, Abu Sufyaan was arguing that, if left unfinished, the war was going to continue; therefore, it was necessary to go back and completely destroy the enemy. The question of whether it was necessary to destroy the enemy was one thing, but whether the polytheists had the same resolve and determination as Abu Sufyaan had, was an altogether different matter. It is related in certain narrations that the above-mentioned words of Abu Sufyaan were conveyed, through a secret messenger, to the Prophet ﷺ.[1]

When he learned about Abu Sufyaan's intention of returning to Al-Madeenah and of finishing off the job, the Messenger of Allah ﷺ headed with his army towards a place called Hamraa Al-Asad. Not everyone went with the Prophet ﷺ, for he ﷺ said that the

[1] Refer to *Mujma' Az-Zawaaid* by Al-Haithamee (6/121). Al-Haithamee said, "The men (i.e., narrators) of this *Hadeeth* are the men of *As-Saheeh* (i.e., they related narrations that are found in either *Saheeh Bukhaaree* or *Saheeh Muslims*; therefore, they are trustworthy), except from Muhammad ibn Mansoor Al-Jawwaaz.

only people that were allowed to go with him were those who had participated in the Battle of Uhud.

Ibn Ishaaq said: "The Day of Uhud took place on Saturday, towards the middle of Shawwaal. On the day after the Day of Uhud, when ten nights had passed from the month of *Shawwaal*, the *Muaddhin* (caller) of the Messenger of Allah ﷺ announced to the people that they were going to pursue the enemy. The caller announced, 'Let no but he who was present with us yesterday come out with us.' (Since he ؓ did not meet the said requirement) Jaabir ibn 'Abdullah ؓ asked permission to accompany the Prophet ﷺ, and the Prophet ﷺ granted him permission. The only reasons why the Prophet ﷺ went out (to pursue the Quraish) were to instill terror into (the hearts of) the enemy, and to let them know that what afflicted the Muslims (on the Day of Uhud) did not make them so weak that they could not pursue their enemy."[1]

The Prophet's Companions ؓ answered the call for *Jihaad*; even those who had been wounded the day before took part in the expedition. A man from the Banu 'Abdul-Ashhal clan later said, "One of my brothers and I took part in the Battle of Uhud; we then went back (to Al-Madeenah), and we were both wounded. When the caller of the Messenger of Allah ﷺ announced that the Muslims were going to go out and pursue the enemy, I said to my brother (or, 'he said to me'; one of the narrators was not sure), 'Shall we miss out on participating in a battle alongside the Messenger of Allah? By Allah, we have no riding animal to ride upon; on the other hand, neither of us is inflicted with an extremely severe wound.' And so we went with the Messenger of Allah ﷺ. My wound was less severe than that of my brother; accordingly, if he became overcome (with fatigue), I would carry him for a while, after which he would walk for a while (until he needed me to carry him again). This continued until we reached the place where the Muslims had stopped at [to make camp (i.e., Hamraa Al-Asad)."[2]

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/50).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/50).

Hamraa Al-Asad was not very far from where the polytheists had made camp. The Prophet ﷺ stayed there for three days, challenging the Quraish to come and fight the Muslims. The polytheists, however, did not have the courage to answer that challenge; they could not understand how the army they defeated just the day before managed to regroup and launch a counterattack. After all, most defeated armies need time to regroup and to allow wounded soldiers to heal. One question was stuck in the minds of every polytheist: "Did we really defeat them?" And based on the fact that they were being pursued by the Muslims, the answer to that question was a resounding, "No!" To further terrify the enemy, the Prophet ﷺ ordered for torches to be ignited; at any given moment, around five-hundred torches were lit.[1]

It was while the Muslims were at Hamraa Al-Asad that Ma'bad ibn Abee Ma'bad Al-Khuzaa'ee ؓ approached and embraced Islam at the hands of the Messenger of Allah ﷺ. The Prophet ﷺ ordered him to go to Abu Sufyaan, giving him general instructions to follow once he arrived at the enemy camp. When Ma'bad ؓ reached Ar-Rauhaa, Abu Sufyaan, who did not know that Ma'bad ؓ was now a Muslim, asked, "What news (do you bring with you), O Ma'bad?" He ؓ said, "Muhammad ﷺ and his Companions are furious at you. They have come out with more fighters than they have ever come out with before, and those of their companions who remained behind (from Uhud) felt a great deal of regret (thus insinuating but not directly saying that they were with the Muslims; Ma'bad ؓ made this insinuation in order to instill fear into Abu Sufyaan's heart)." Abu Sufyaan asked, "What do you say?" Ma'bad ؓ replied, "I do not think you will be able to depart from here before the front part of their army appears from behind this hill."[2] Abu Sufyaan said, "By Allah, we have prepared to attack them again in order to completely

[1] Refer to *Ghazwatu-Uhud* by Abu Faaris (pg. 144); refer as well to *At-Tabaqaat Al-Kubra* by Ibn Sa'd (2/43).

[2] Refer to *Zaad Al-Ma'aad* (3/245).

wipe them out." Ma'bad ﷺ said, "Then I strongly forbid you from doing so, for by Allah, what I have seen has inspired me to compose verses of poetry." He then proceeded to recite those verses; in them, Ma'bad ﷺ struck a brilliant balance between praising the bravery of Quraish's men on the one hand and warning them not to fight against the Prophet's army on the other. It was as if he were saying: "You have shown valour, O men of Quraish, and you have accomplished a great deal, but now is not the time to fight, for Muhammad ﷺ is furious with you and has come with a huge army."

Appreciating the beauty of Ma'bad's words, Abu Sufyaan and those with him praised him. But if he was going to retreat to Makkah, Abu Sufyaan didn't want to give the appearance of being weak. So even though he resolved now to return to Makkah, Abu Sufyaan wanted to issue a false threat and ultimatum to the Muslims, hoping at least to dampen their spirits and make them retreat before he did.

As it happened, the caravan of 'Abdul-Qais was passing by; its men were headed towards Al-Madeenah in order to purchase provisions for a journey. Abu Sufyaan asked them to convey a message to the Messenger of Allah ﷺ; the contents of that message were simply as follows: Abu Sufyaan and his army have resolved to advance towards you and your companions in order to wipe you out of existence." In payment for the task of conveying his message, Abu Sufyaan promised to give the men of the caravan a quantity of raisins next time they went to the 'Ukaadh Marketplace.

The men of the caravan fulfilled their end of the bargain, delivering Abu Sufyaan's message to the Messenger of Allah ﷺ at Hamraa Al-Asad. In response to Abu Sufyaan's threat, the Prophet ﷺ and the Muslims ﷺ said, "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." Abu Sufyaan's ploy did not work; the Muslims did not retreat as he wanted them to, and he had to suffer the ignominy of being the one who fled from battle. Regardless of how the Muslims responded to the threat, Abu Sufyaan resolved to return to

Makkah and not to fight; he merely wanted to shift the humiliation of defeat from himself to the Prophet ﷺ. But he failed miserably in the attempt.

The people of the Quraish wanted nothing more than safety and their homeland, and so they resumed their homebound journey to Makkah. After the Quraish left and there no longer remained any point in staying at Hamraa Al-Asad, the Muslims returned to Al-Madeenah with their spirits uplifted. Their victory at Hamraa Al-Asad effectively erased the shame of defeat and failure at Uhud. They importantly regained their sense of being stronger than the Quraish. And truly, it was an important psychological victory for the Muslims: The Quraish could no longer claim a decisive defeat – not when they were retreating from the enemy just a few days after their victory – and the hypocrites and Jews of Al-Madeenah no longer had the opportunity to gloat over the defeat of the Muslims. Describing the aftermath of Uhud and the Battle of Hamraa Al-Asad, Allah ﷻ said in the Noble Qur'an:

﴿ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ عَظِيمٌ ١٧٢ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ١٧٣ فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤ إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥﴾

"Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e., believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allah. No harm touched them; and they followed

the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Shaitaan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad ﷺ], *so fear them not, but fear Me, if you are (true) believers."* (Qur'an 3: 172-175)

Before they returned to Al-Madeenah, the Prophet ﷺ and his Companions ❀ captured an enemy fighter, who accounted for the only prisoner the Muslims captured during the Battle of Uhud and during the days that followed. That prisoner might not have been a Makkan chieftain, but he was still a good catch, for he was not only a soldier but also a poet who contributed his talents to Quraish's war against Islam. That poet's name was Abu 'Uzzah Al-Jumhee, a name that should not be unfamiliar to us, since he was also captured during the Battle of Badr. That time around, Abu 'Uzzah pleaded with the Prophet ﷺ to spare his life, appealing to the Prophet's compassion by speaking about his poverty and his many dependants in Makkah. The Prophet ﷺ not only spared his life but also freed him without taking any ransom money from him; but before freeing him, the Prophet ﷺ stipulated that he never return again to fight against the Muslims. Abu 'Uzzah vowed never to fight against Muslims again, but he obviously broke that vow on the Day of Uhud. And yet again, Abu 'Uzzah tried to escape from execution; he said, "O Messenger of Allah, pardon me." This time, however, sternness and not mercy was called for, which is why the Messenger of Allah ﷺ replied, "No, by Allah, I will not allow your cheeks to touch Makkah (i.e., I will not let you enter Makkah) and then say, 'I have cheated Muhammad twice.' O Zubair, strike his neck." Zubair struck his neck and killed him, at which point the Prophet ﷺ said, "The believer should not be stung (or bitten) in the same hole (or lair) twice."[1] This saying became a proverb meaning, a

[1] *Saheeh Bukhaaree,* the Book of *Al-Adab,* chapter, "The Believer should not be Stung (or bitten) in the Same Hole (or Lair) Twice"; *Hadeeth* number: 6133. Also, refer to the explanation of this *Hadeeth* in *Fathul-Baaree.*

Muslim should not be fooled twice by the same thing, person, or situation. Had he been freed, Abu 'Uzzah would have thought that he could deceive the Muslims over and over again, which is why it was necessary to kill him.

Abu 'Uzzah was the only prisoner that the Muslims captured. As for the fatalities on both sides, seventy Muslims were martyred and twenty-two polytheists were killed. Allah ﷻ said about the Muslim deaths:

﴿أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾﴾

> *"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things."* (Qur'an 3: 165)

The Prophet ﷺ went out to Hamraa Al-Asad in order to achieve a number of goals, these being some of them:

- To not have the Muslims return from Uhud feeling a sense of failure and defeat.
- To let Muslims know that, so long as they obeyed Allah ﷻ and his Messenger ﷺ and so long as they strove for success, they were going to overcome the Quraish in the end.
- To inspire his Companions ﵃ to be brave.
- To let the Companions ﵃ know that the calamity they suffered at Uhud was a test and trial from Allah ﷻ; that they were actually strong, in spite of the losses they incurred; and that the Quraish were actually weak, in spite of their ostensible victory at Uhud.

Furthermore, by going out to Hamraa Al-Asad, the Prophet ﷺ showed the importance and value of using psychological tactics as a part of a greater military struggle. Through his actions, it was as if the Prophet ﷺ was saying, "If we instill fear into them, and if they

lose morale, then they are already defeated." The Prophet ﷺ impugned the honour of the Quraish by staying at Hamraa Al-Asad for three days and challenging them to fight. Also, he ﷺ ordered for torches to be lit; so many torches were lit that people far away were able to see them. Based on the number of lit torches and on the effect Ma'bad's words had on them, the people of the Quraish imagined that the Muslim army was huge and unbeatable. Notice that no actual fighting took place; everything that happened from the time the Prophet ﷺ went to Hamraa Al-Asad involved psychological warfare only. And that kind of warfare worked well, for the people of the Quraish became terrified, which resulted in them hurrying back to Makkah.

The Participation Of Muslim Women In The Battle Of Uhud

When the Muslims went out to Badr, they had no idea that they were going to fight a battle against Quraish's army; they thought that they were simply going to overtake one of Makkah's trading caravans, one that consisted of only thirty men. Therefore, the Muslim contingent that went to Badr in no way represented the full potential of Al-Madeenah's military strength. Men who could have fought stayed behind; weapons were left behind; riding animals were left behind; and even women, who could have been used to help provide water and medical care to Muslim fighters, were left behind. The Battle of Uhud was another story altogether. The full potential of Al-Madeenah's military strength was employed, which, among other things, meant that women went along with the army, making the Battle of Uhud the first battle in which Muslim women played an active role.

What exactly was the role that women played in the Battle of Uhud? Well, as for polytheistic women from the Quraish, they came to sing and play musical instruments, to encourage their men, and to stand at the rear of the army in order to humiliate and hurl invective upon any one of their fighters that attempted to flee from battle. Muslim women played an altogether different role.

They were not an actual part of the army; what I mean by this is that they did not stand in the rows of the army; they did not wear armour; and they did not fight in the initial clashes. Their role was to provide support, succour, and assistance to Muslim soldiers, a task that, for the most part, involved providing drink to the thirsty and medical aid to the wounded. Although it is important to note that Muslim women played no military role initially, some of them physically fought against the polytheists after many Muslims fled from the battlefield and the Prophet ﷺ was left vulnerable since he ﷺ was being protected by only a small number of men.

The Mother of the Believers, 'Aishah bint Abu Bakr As-Siddeeq ؓ; Umm 'Ammaarah ؓ; Hamnah bint Jahsh Al-Asadiyyah ؓ; Umm Saleet ؓ; Umm Sulaim ؓ: these and certain women from the *Ansaar* were at least some of the women that took part in the Battle of Uhud. Tha'labah ibn Abee Maalik ؓ related an incident that occurred during the caliphate of 'Umar ؓ. He related that 'Umar ؓ once distributed garments made of wool to the female inhabitants of Al-Madeenah. In the end he was left with one garment that was of good quality. Some of the people that were with him suggested, "O Leader of the Believers, give this to the daughter of the Messenger of Allah who is with you." They were referring not to the Prophet's actual daughter, but to his granddaughter: Umm Kulthoom ؓ, the daughter of 'Alee ؓ and the wife of 'Umar ibn Al-Khattaab ؓ. 'Umar ؓ said, "Umm Saleet is more deserving of it." Tha'labah ؓ commented, "And Umm Saleet was one of the women of the *Ansaar* who pledged allegiance to the Messenger of Allah ﷺ. 'Umar ؓ then explained why Umm Saleet ؓ was more deserving of the garment than his wife ؓ: "For indeed, she would run back and forth carrying canteens (of water) for us on the Day of Uhud."[1] The following are some of the tasks that Muslim women carried out on the Day of Uhud:

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[1] *Saheeh Bukhaaree* (2881, 4071).

1) Providing Drink to Muslim Fighters

Anas ﷺ said, "On the Day of Uhud, the people (i.e., Muslims) scattered away from the Prophet ﷺ. I indeed saw (that day) 'Aishah bint Abu Bakr ﷺ and Umm Sulaim ﷺ, both of whom were applying themselves (to the task of helping Muslim soldiers); I saw their anklets (this was before the legislation of *Hijaab* was revealed; also, it means that he saw the anklets in passing, and not that he was staring at them). They were running while carrying canteens (this explains why part of their legs became inadvertently uncovered). They then returned to refill them, and then they went and emptied the canteens into the mouths of the people (i.e., of the Muslim soldiers)."[1] Ka'ab ibn Maalik ﷺ said, "I saw Umm Sulaim bint Milhaan ﷺ and 'Aishah ﷺ on the Day of Uhud; they were carrying canteens on their backs (in order to provide drink to Muslim fighters). Also, Hamnah bint Jahsh ﷺ provided drink to the thirsty and treated the wounded. And Umm Aiman ﷺ provided drink to the wounded."[2]

2) Providing Medical Assistance to the Wounded and Comfort to the Afflicted

Anas ibn Maalik ﷺ related that, when the Messenger of Allah ﷺ would go out to do battle, he ﷺ would take along with the army Umm Sulaim ﷺ and certain women from the *Ansaar*. They would provide drink to the soldiers, and they would treat the wounded.[3]

'Abdur-Razzaaq (may Allah have mercy on him) related the following from Az-Zuhree (may Allah have mercy on him): "Women would be there with the Prophet ﷺ during battles; they would provide drink to the fighters, and they would treat the

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[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "Women's Role in Fighting, and (an Example of or the Ruling on) Women Fighting Alongside Men"; *Hadeeth* number: 2880.

[2] Refer to *Al-Maghaazee* by Al-Waaqidee (1/249).

[3] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter, "Women Fighting Alongside Men"; *Hadeeth* number: 1810.

wounded."[1] Ar-Rubayyya' bint Mu'awwidh ﷺ said, "We were with the Prophet ﷺ, giving drink to the (fighters) and serving them. Also, we would transport the wounded and the dead to Al-Madeenah."[2]

Abu Haazim reported that he asked Sahl ibn Sa'd ﷺ about the Prophet's wounds and that he then heard Sahl ﷺ respond, "Lo! By Allah, I indeed know who it is that washed the Messenger of Allah's wound, who it is that poured water (over it), and what was used to treat him. Faatimah ﷺ, the daughter of the Messenger of Allah ﷺ, would wash him and 'Alee ﷺ would pour water using a shield. And when Faatimah ﷺ noticed that the only effect the water was having on the blood was causing more of it to flow forth, she ﷺ took a piece of a straw man, burned it, and affixed it to (his skin), and as a result, the blood stopped coming out."[3]

3) Using the Sword to Defend Islam and the Messenger of Allah ﷺ

The only Muslim woman that actually fought against the polytheists on the Day of Uhud was Umm 'Ammaarah Nusaibah Al-Maaziniyyah ﷺ. Umm 'Ammaarah's grandson, Damrah ibn Sa'eed ﷺ, said, "I heard the Prophet ﷺ say (on the Day of Uhud), 'Verily, the prestige and standing of Nusaibah bint Ka'ab today is better than the prestige and standing of so-and-so and so-and-so.' The Prophet ﷺ saw how fiercely she was fighting on that day a day during which she was inflicted with thirteen wounds. When she died, I (being her grandson) was among those who washed her. I counted and checked her (old) wounds (from the Day of Uhud), one wound at a time; and I found that there were a total of thirteen wounds. She used to say that she remembered seeing Ibn Qameeah while he was delivering a sharp

[1] *Fathul-Baaree*, the explanation of *Hadeeth* number: 2880.

[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "Women Treating Wounded Soldiers During Battle"; *Hadeeth* number: 2882, 2883.

[3] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Wounds that Afflicted the Prophet ﷺ on the Day of Uhud"; *Hadeeth* number: 4075.

blow to her shoulder - which resulted in the severest of her wounds, one that had to be treated for an entire year. Then the caller of the Prophet ﷺ called out: 'To *Hamraa Al-Asad*!' She tightened her garments around her wounds, in order to prepare for the journey to *Hamraa Al-Asad*, but she wasn't able to go because she was still losing a great quantity of blood. We spent the night treating the wounds, stopping only in the morning. When the Messenger of Allah ﷺ returned from *Hamraa (Al-Asad)*, he ﷺ no sooner returned to his house than he sent 'Abdullah ibn Ka'ab Al-Maazinee ؓ (Umm 'Ammaarah's brother) to inquire about her health. Ka'ab ؓ soon returned and informed the Prophet ﷺ that she was well, and the Prophet ﷺ was much pleased upon hearing that news."[1]

True, Umm 'Ammaarah ؓ participated in the Battle of Uhud, but because she fought under exceptional circumstances, no general rule should be derived from her example, in that it is not correct to say that Muslim women should fight in the front rows of a battle alongside Muslim men. Husain Al-Baakiree wrote: "In terms of women fighting alongside men, the only established (i.e., authentic) account of that happening is the one that describes Nusaibah's story; furthermore, she fought as a last resort, when she saw Muslim soldiers fleeing and the Prophet ﷺ almost all alone and very much vulnerable to an attack. Based on those circumstances, Umm 'Ammaarah ؓ found herself to be in a situation wherein using a weapon was obligatory upon all able men and women."[2]

Also commenting on the participation of women in the Battle of Uhud, Dr. Akram Diyaa Al-'Umaree said, "These narrations prove that women may be employed (during battles) when necessary to treat the wounded and to take care of them. They may perform such tasks if they remain modestly dressed and covered and if their presence does not lead to temptation. Furthermore, they may of course protect themselves if they are attacked by the enemy.

[1] *Al-Maghaazee* by Al-Waaqidee (1/269-270).

[2] Refer to *Marwiyyaat Ghazwatu-Uhud* (Pg. 254).

Nonetheless, *Jihaad* is obligatory upon men only. Only when the enemy attacks a Muslim land does fighting become obligatory upon everyone – upon both men and women."[1]

It is plain, therefore, that the participation of women in the Battle of Uhud cannot be used to establish the rule that it is permissible for women to fight in wars. True, if the need for women to fight arises as it did during the Battle of Uhud, then that is an altogether different situation. But in general, the analogy between Nusaibah ﷺ fighting during the battle of Uhud and women of later generations joining the Muslim army as fighters does not stand up to sound reasoning. First, the men of that generation were paragons of virtue, modesty, and uprightness; it was not feared that any one of them would act indecently with the women who accompanied the army; likewise, the women were also paragons of virtue, modesty, and uprightness.

Second, the only woman who actually fought was not young and was therefore not a source of temptation; furthermore she went to Uhud not alone but with her husband and two sons, all of whom fought in the battle.

And finally, that particular woman, Umm 'Ammaarah ﷺ, did not go to Uhud in order to fight; she was not wearing armour, and she probably did not carry a sword. She went only to help the Muslim soldiers in any way possible, help that, for the most part, involved her treating the wounded and providing drink to the thirsty.[2]

Female Companions ﷺ Show The True Meaning Of Patience

1) Safiyyah bint 'Abdul-Muttalib ﷺ

Her brother was martyred on the Day of Uhud; she went to see him as he lay dead, and she witnessed firsthand how badly the polytheists had mutilated him; they had cut off his nose, cut open

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/391).

[2] Refer to *Ghazwatu-Uhud* by Muhammad Baashmeel (pgs. 171-173).

his stomach, and chopped off his ears and private parts. But throughout it all, Safiyyah bint 'Abdul-Muttalib ﷺ remained patient. When she came running onto the battlefield in order to search for her dead brother's corpse, the Messenger of Allah ﷺ was afraid for her, not wanting her to see what the polytheists had done with her brother. He ﷺ therefore instructed Az-Zubair ibn Al-'Awwaam ﷺ to go and stop her and to send her back home. Az-Zubair ﷺ was able to reach her before she reached the dead body of Hamzah ﷺ, and he ﷺ said to her, "O my mother, the Messenger of Allah ﷺ indeed orders you to return." She ﷺ said, "And why? It has indeed been conveyed to me that my brother has been mutilated and that occurred for the sake of Allah I will indeed seek my reward from Allah, and I will indeed be very patient, Allah willing."

When Az-Zubair ﷺ went back to the Messenger of Allah ﷺ and informed him about what Safiyyah ﷺ had said to him, the Messenger of Allah ﷺ said, "Let her go (to her brother)." She ﷺ then went to Hamzah ﷺ and looked at him; she ﷺ did not wail or, as many ignorant women do, complain about the unfairness of her beloved one's death; rather, she simply prayed over him, invoked Allah ﷻ to forgive him, and said, "Indeed, to Allah we belong, and indeed, to Him we are returning."[1]

2) Hamnah bint Jahsh ﷺ

After the Messenger of Allah ﷺ was done burying his martyred Companions ﷺ, he mounted his horse and returned to Al-Madeenah, as did the rest of his Companions ﷺ. On the way back, the Prophet ﷺ came across Hamnah bint Jahsh ﷺ. The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward!" Understanding perfectly that he ﷺ was giving her news of someone's death, she ﷺ said, "Who, O Messenger of Allah ﷺ?" The Prophet ﷺ said, "Your brother, 'Abdullah ibn Jahsh." She invoked Allah ﷻ to forgive her brother, and she ﷺ

[1] Refer to *As-Seerah An-Nabawiyyah* (3/108).

said, "Verily, we belong to Allah, and to Him we are returning." The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward," instructions that implied the death of another relative. She ؓ asked, "Who (else), O Messenger of Allah?" He ﷺ said, "Your uncle (her mother's brother), Hamzah ibn 'Abdul-Muttalib." She ؓ said, "Verily, we belong to Allah, and to Him we are returning. May Allah forgive him and congratulations to him for having achieved martyrdom." The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward," again implying that yet another of her relatives had been killed. She ؓ asked, "Who, O Messenger of Allah?" He ﷺ said, "Your husband, Mus'ab ibn 'Umair." This time around, Hamnah ؓ reacted very differently to how she reacted when she heard about the deaths of her uncle and brother; this time she cried out loud, saying, "Oh! Great indeed is my sadness!"

Witnessing how Hamnah ؓ remained patient upon hearing about the deaths of her uncle ؓ and brother ؓ, and how sad and grief-stricken she became upon learning about the death of her husband, the Messenger of Allah ﷺ said, "Verily, her husband is very special for her." The Prophet ﷺ then addressed her, saying, "Why did you say this (i.e., why did you react so differently upon hearing about the death of your husband)?" She ؓ said, "O Messenger of Allah, I thought about how his children became orphans, and the thought of that terrified me." The Messenger of Allah ﷺ then supplicated to Allah ﷻ for her and her children, invoking Allah ﷻ to compensate their loss by bestowing upon them someone else to take care of them. Allah ﷻ answered the Prophet's supplication, for Hamnah ؓ remarried after her period of waiting came to an end. Her new husband, Talhah ibn 'Ubaidullah ؓ, took care of her and her children, and together, they had two sons, Muhammad ؓ and 'Umraan ؓ. The answer to the Prophet's supplication carried on to even the next generation, for Talhah's son, Muhammad ؓ, is well-known for having taken wonderful care of Hamnah's children.

3) The Woman ﷺ from the Banu Deenaar Clan

Sa'd ibn Abee Waqqaas ﷺ reported that a woman from the Banu Deenaar clan was bereaved of her husband, brother, and father, all of whom died during the Battle of Uhud. When she was informed about their deaths, she ﷺ asked, "What happened to the Messenger of Allah?" The people who came to her with the news answered, "He is well, O mother of so-and-so. All praise to Allah ﷻ, he is as you want him to be." She ﷺ said, "Point him out to me, so that I can look at him." Someone pointed to the Prophet ﷺ, and as she looked at him, she ﷺ said (addressing him), "Every calamity is small compared to the calamity of your death!" Such was the tremendous impact that faith had on the hearts, souls, and minds of the Prophet's Companions ﷺ.

Umm Sa'd ibn Mu'aadh ﷺ

Umm Sa'd ibn Mu'aadh ﷺ literally means 'Mother of Sa'd ibn Mu'aadh'; her actual name is Kabshah bint 'Ubaid Al-Khazrajiyyah ﷺ. She had at least two sons, one of them being Sa'd ibn Mu'aadh ﷺ, and the other 'Amr ibn Mu'aadh ﷺ. The latter son was martyred during the battle of Uhud. After the battle was over and as the Messenger of Allah ﷺ was seated on his horse, Umm Sa'd ibn Mu'aadh ﷺ ran towards him; meanwhile, her son, Sa'd ﷺ, was holding on to the reins of the Prophet's horse. Sa'd ﷺ said, "O Messenger of Allah, my mother (here she is coming)!" The Messenger of Allah ﷺ said, "She is indeed welcome!" She approached until she was close enough to have a clear view of the Prophet ﷺ and of his health. Seeing that he was fine, she ﷺ wanted to tell him about how she was reacting to her son's death. She ﷺ said, "Lo! Now that I see that you are fine, the calamity (of my son's death) has become small and easy to bear." The Messenger of Allah ﷺ consoled her for the death of her son, after which he ﷺ said, "O Mother of Sa'd, rejoice and give glad tidings to their families (i.e., to the families of those who died from the same clan), for indeed, their dead (relatives) have all become companions in Paradise (they were twelve in total).

And they have been granted intercession for their families." Umm Sa'd ﷺ said, "We are pleased, O Messenger of Allah. And who will cry for them after this!" She ﷺ went on to say, "O Messenger of Allah, supplicate for those who are left behind." The Messenger of Allah ﷺ said, "O Allah, remove sadness from their hearts, compensate them for their calamity, and provide those who are left behind with a good replacement (for what they have lost)."[1]

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/315, 316).

4

Some Lessons And Morals

The Noble Qur'an contains a very detailed description of the Battle of Uhud, giving us a clearer and more in depth understanding of its details than we get from historical accounts and narrations. What is more, Verses of the Qur'an did more for the Companions ﷺ than simply relate the events that took place prior to, during, and after the actual battle. The Companions ﷺ knew what happened; and as for later generations, they got accurate accounts of the battle through authentic narrations. Comforting the Companions ﷺ, giving them glad tidings, admonishing them, advising them, commanding them - Allah ﷻ did all of the above in the Qur'anic Verses that dealt with the Battle of Uhud. Also, Allah ﷻ clarified what no one else could clarify: the thoughts and deepest feelings of the battle's participants, who were themselves perhaps not tuned into what was going on in their minds at a subconscious level. All of this information we cannot get from history books. A person who has studied and contemplated the Verses of the Qur'an that deal with the Battle of Uhud finds in them precision, depth, and comprehensiveness. Sayyid Qutub said (may Allah have mercy on him) said, "Precision in describing each occurrence, each movement, and each emotion (this is how one can describe the Qur'an's depiction of the Battle of Uhud)." Here are some of the points that the Noble Qur'an dealt with in regard to its discussion of the Battle of Uhud:

Inviting The Believers To Increase Their Faith And Reminding Them About Universal Laws That Apply To All Nations

Allah ﷻ said:

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾﴾

"Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers). This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqoon (the pious). So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers." (Qur'an 3: 137-139)

What a truly wonderful consolation these Verses were for the Prophet's Companions ﷺ. Eliminating *Shaitaan's* whispers from the hearts of the Companions ﷺ, Allah ﷻ, in these Verses, at once helped alleviate their pain and inspired them with hope. Allah ﷻ achieved those ends by reminding them of past nations, of the hardships suffered by believers, and of the awful end of disbelieving peoples. The former suffered and were rewarded in the end, and the latter were destroyed. The Prophet ﷺ and His Companions ﷺ were like the believers of past nations, who strove to eradicate polytheism and to invite their people to embrace Islam. And the polytheists of the Quraish were of course like the polytheists of past nations, who disbelieved in Islam and strove to bring about the downfall and destruction of Prophets ﷺ and Messengers ﷺ.

In the last of the above-mentioned Verses, Allah ﷻ said, "So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (truee) believers." Allah ﷻ informed the believers of an important reality: If they would rid themselves of bad traits such as weakness, cowardice, and sadness, they would come out victorious in the end; that would then be an inevitable outcome because of their *Eemaan* (faith) and because of their being upholders of the truth.

Comforting The Believers And Explaining The Wisdom Behind What Happened At Uhud

Allah ﷻ said:

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ
لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾
أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ
ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ
تَنظُرُونَ ﴿١٤٣﴾﴾

> *"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zaalimoon (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones, etc.)? You did indeed wish for death (Ash-Shahadah – martyrdom) before you met it. Now you have seen it openly with your own eyes."* (Qur'an 3: 140-143)

As a simple translation of these Verses does not to justice to their

profound meanings, a more detailed study is called for. In the first Verse, Allah ﷻ explained that the Companions رضي الله عنهم should not lost hope or work less diligently just because they were afflicted with many losses on the Day of Uhud. After all, their enemy had been previously afflicted with similar losses - seventy Muslims were martyred at Uhud, and seventy polytheists were killed at Badr - but that did not stop them from rebuilding their strength and increasing their resolve to fight back. If the enemy had rebounded from their loss, the Muslims were more worthy of doing the same.

The author of the famous *Tafseer* book *Al-Kasshaaf* wrote: "This Verse means the following: If they made you suffer losses on the Day of Uhud, you made them suffer losses prior to that on the Day of Badr. Their hearts did not weaken, and the intensity of their enmity and willingness to fight did not diminish in the least. (Being believers) you are therefore more worthy of not becoming weak (and of not losing hope)."[1]

Allah ﷻ said in the above-mentioned Verses:

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ﴾

"And so are the days (good and not so good), that We give to men by turns."

Allah ﷻ explained here one of the universal laws that govern this world: Victory is never constant but rather is given to some people one day and to other people another day, a law that certainly provided some consolation to the believers for what they had suffered on the Day of Uhud.

Then Allah ﷻ said:

﴿وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟﴾

"That Allah may test those who believe."

This translation is based on the actual and not literal meaning of the Verse. Literally, it means, "That Allah may know those who

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[1] Refer to *Tafseer Al-Kasshaaf* (1/465).

believe." Allah ﷻ of course – with His comprehensive knowledge of all things – knew beforehand those who believe, but rewards and punishments are not given based on what Allah ﷻ knew beforehand; they are given after what Allah ﷻ has knowledge about comes into being. This is the reason why the word 'test' is more appropriate than 'know.' To put this into perspective, but not to try to make a comparison, consider the example of a student who does not attend class throughout a semester. His teacher knows that he will inevitably fail. Nonetheless, he does not assign him a failing mark until he takes the final exam. The results are inevitable, but the actors must play out their roles so that those results can occur. So Allah ﷻ was testing the believers, but why? Al-Qurtubee said in his *Tafseer* that they were being tested in order to distinguish the true believers from the hypocrites.

Allah ﷻ then mentioned another reason:

﴿وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ﴾

"That He may take martyrs from among you."

For the martyrs, passing the 'test' did not require them to win or even to continue living; dying as a martyr for the sake of Allah ﷻ was what made them pass their test. Clashes between believers and non-believers gave the believers the opportunity of dying for the cause of Islam.

In the Verses that followed, Allah ﷻ mentioned two more reasons why the events of Uhud took place:

﴿وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾﴾

"That Allah may test (or purify) the believers (from sins) and destroy the disbelievers."

In this Verse, as opposed to the previous Verse the word 'test' is used and not simply implied. Actually, the word used in the Verse comes from the word *Al-Mahs*, which has two denotations: to purify and to test. If the meaning 'to purify' is intented, as Ibn

Katheer implies in his *Tafseer*, the Verses means: to atone for their sins, if they have sins; and if they don't have sins, then to raise them in rankings in proportion to how much they strive and are afflicted.

The second reason:

﴿وَيَمْحَقَ ٱلْكَٰفِرِينَ﴾

"And (to) destroy the disbelievers."

Might prompt someone to ask: "How are disbelievers destroyed if they win wars?" This is because, in all eras and as a general rule, when a disbelieving people become victorious in battle, they become arrogant and proud, qualities that lead to self-deceit and hubris and, consequently, to the path of self-destruction. Therefore, Allah ﷻ decreed what happened at Uhud in order to purify believers from sins, to purify their ranks of hypocrites, and to destroy the disbelievers through their own arrogance, pride, and wrongdoing.

In the next Verse, Allah ﷻ said:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

"Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones, etc.)?"

Explaining this Verse, Ibn Katheer (may Allah have mercy on him) said, "This means: 'You will not enter Paradise until you are tested and until Allah sees who among you strives to promote His Cause (Islam) and fights patiently against the enemy.

Finally, Allah ﷻ said:

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾

"You did indeed wish for death (Ash-Shahadah – martyrdom)

before you met it. Now you have seen it openly with your own eyes."

Ibn Katheer (may Allah have mercy on him) said, "This Verse means: Prior to this day, you had been, O believers, hoping, nay, longing, for the opportunity to meet the enemy and patiently fight them. Now the opportunity to do so has arrived, so fight and be patient!"[1]

How To Correct Mistakes

The *Daa'ee* (caller to Islam), the teacher, the *Imam*, the parent – these and other people are faced with choices to make in terms of how to deal with the mistakes of their subordinates. A father may, for example, scold his son for stealing; he may beat him; and he may sit down with him and kindly advise him, trying to understand why he stole and using gentleness to convince him never to do it again. Which is the best option? Well, any reasonable person will say that it depends on the situation, or very often, upon the child himself: What form of punishment will best work on him? What does this discussion have to do with the Battle of Uhud? It has a lot do with it, when one considers the ways in which Allah ﷻ admonished the believers after the Battle of Badr and after the Battle of Uhud. One finds – very interestingly, I must add – that even though the Muslims won the Battle of Badr, Allah ﷻ adominshed them with more severe language than He ﷻ used after the Battle of Uhud, in which the Muslims were defeated. That this is the case has a lot to do with the spiritual upbringing and training of the Prophet's Companions ﷺ. After Badr was over, Muslims were happy, yet they needed to be reminded of their mistakes and of the real reason why they won – because of Allah's help. After Uhud, however, Muslims were sad, and even though they made mistakes, it was important to at once advise them about their mistakes and raise their morale. Too severe of an admonishment

[1] Refer to *Tafseer Ibn Katheer* (1/409).

was not required especially since the Companions were already feeling genuinely bad for their mistakes and since they had already paid dearly for them. The point is that a victorious person has no negative thoughts in his mind, and so he can be reproached without his feelings being hurt in the process. On the other hand, the defeated person - even if he made mistakes - does have negative thoughts in his mind, and so two goals must be achieved when dealing with him: His spirits must be raised, and he must be made aware of his mistakes, so that he repents and avoids committing them again.

Compare the following two Verses, the first one having been revealed after Badr and the second after Uhud, and see for yourself the different approaches taken to admonish the Muslims. Contemplating these and other Verses that deal with the same subject matter must be the basis upon which Muslim teachers and Imams educate and train their students and followers. In regard to the Battle of Badr, Allah ﷻ said:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَـٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." (Qur'an 8: 67, 68)

And in regard to the Battle of Uhud, Allah ﷻ said (And pay attention to the gentle hope-inspiring words at the end of the Verse):

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَـٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ

مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers." (Qur'an 3: 152)

Giving the Example Of Previous *Mujahideen* (People Who Fight For The Cause Of Islam)

Allah ﷻ said:

﴿وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ
ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ
أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ
يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾﴾

"And many a Prophet (i.e., many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Saabireen (the patient ones, etc.). And they say nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers)." (Qur'an 3: 146-148)

In his *Tafseer* of these Verses, Ibn Katheer (may Allah have mercy on him) said, "In these Verses and the Verses that come before them, Allah ﷻ reproached those who were defeated on the Day of Uhud, and especially those who stopped fighting when they heard a caller call out and say that 'Muhammad has indeed died!' Allah ﷻ blamed and censured them for having fled from the battle."[1]

Allah ﷻ presented to them the example of their Muslim brothers from past eras, Muslims who fought in wars alongside their Prophets عليهم السلام. Those Muslims did not show weakness when they were afflicted with hardships while they were treading the Path of Allah, nor did they "weaken (and) degrade themselves." To the contrary, they remained patient and steadfast upon their *Jihaad*. It is interesting to note here that Allah ﷻ did not mention by name in these Verses the Prophet's Companions رضي الله عنهم. It was sufficient to mention the actions of past nations, which in and of itself contains an indirect admonishment of the believers who were afflicted with weakness and despair when they heard the false rumour of the Prophet's death. The implication is obvious enough: they were patient and remained steadfast no matter what happened, and you (the implication) became weak and fled from battle. To emphasize the point, Allah ﷻ quoted the believers of past eras:

﴿وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ١٤٧﴾

"And they say nothing but: 'Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.'"

It is interesting to note that even though they were obedient slaves of Allah ﷻ, they ascribed sins and transgression to themselves. So first they asked forgiveness for their sins, and then they asked Allah ﷻ to help them against the disbelievers, a way of supplicating that all Muslims should adopt. One should begin by purifying oneself of past errors by repenting. And then, and

[1] Refer to *Tafseer Ibn Katheer* (1/410).

only then, should one ask for what one wants, because one is unlikely to be answered in one's supplications if one has not repented from one's sins; hence the famous story in which rain was withheld from the people of Moosa ﷺ because of one man among them who had sinned without repenting for many years. Only when that sinner repented did rain then fall from the sky.

Because of the patience of Muslims cited in the above-mentioned Verses and because of their supplications and obedience to Allah ﷻ:

﴿فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾﴾

"Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers)."

Disobeying A Leader's Command Results In Failure

When Muslims disobey their leaders, they inevitably fail to achieve their goals. Consider how, in the Battle of Uhud, victory turned instantly into defeat once the archers disobeyed the Prophet ﷺ and left their posts on top of Mount 'Ainain. External dangers can always be overcome with the help of Allah ﷻ, but internal discord involves Muslims destroying themselves from within, and so the predictable end is defeat and failure.

In this regard, it is important to note that the hypocrites withdrew with one-third of the Muslim army. Their withdrawal should have had a great impact that day, but it didn't; in fact, it had no negative impact whatsoever on the Muslim army. Muslims had been outnumbered before and had still overcome their enemies. Contrary to the inconsequential withdrawal of the hypocrites, the disobedience of Muslim archers, archers who were sincere Muslims and who were well-trained by the Prophet ﷺ, changed the course of the entire battle. What they did in terms of disobeying the Prophet ﷺ affected not just themselves but the entire Muslim army. In fact, their disobedience almost led to the destruction of all Muslims.

At first, when the archers were still following the Prophet's commands, the Muslims were winning the battle. Thing took a turn for the worse only when the archers left their posts and went down to gather the spoils of war. Allah ﷻ said:

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which has befallen you. And Allah is Well-Aware of all that you do." (Qur'an 3: 153)

That victory turned into defeat once the Muslim archers disobeyed the Prophet ﷺ is indicated in the following Verse:

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾﴾

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers." (Qur'an 3: 152)

The esteemed Shaikh Muhammad ibn 'Uthaimeen (may Allah have mercy on him) said, "The defeat that was handed to them was a result of only one act of disobedience, and that even while the Messenger ﷺ was in their midst. Then what happens when Muslims perpetrate many acts of disobedience (as they do today)?" To obey the Muslim ruler is required of Muslims, and is second in importance after obedience to Allah ﷻ and His Messenger ﷺ. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩﴾

> *"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination."* (Qur'an 4: 59)

Obedience to Muslim leaders is one of the most fundamental of duties upon all Muslims; it is so important a duty that the scholars have included belief in this duty among the list of major points of creed that all Muslims must have faith in. We can summarize the importance of obeying Muslim rulers in the following points:

1) By obeying Muslim rulers, we are showing obedience to Allah ﷻ. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩﴾

> *"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves,*

refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination." (Qur'an 4: 59)

2) Obeying a Muslim ruler is a means and not an end; it is a means of establishing Allah's *Shariah* on earth.

3) When Muslims are united behind one leader, they achieve the strength that comes with unity. But when they are not united behind one leader, they become afflicted with the weaknesses and problems that are the natural concomitants of discord.

It is therefore one of the principles of *Ahlus-Sunnah Wal-Jamaa'ah* that we do not rebel against our leaders, even when they rule over their citizens in a tyrannical manner. We obey them so long as they do not order us to sin. And rather than invoking Allah ﷻ to bring about their ruin, we invoke Allah ﷻ to guide them.

The Dangers Of Giving Precedence To This World Over The Hereafter

Many Verses from the Qur'an and sayings of the Prophet ﷺ clarify a number of general realities about this world: Its importance (or lack thereof) to Allah ﷻ, its temptations for human beings, and the dangers of greedily going after its pleasures. Allah ﷻ said:

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾﴾

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him." (Qur'an 3: 14)

And Allah ﷻ also said:

﴿فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ٣٣﴾

"Let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah." (Qur'an 31: 33)

And in more than one *Hadeeth*, the Prophet ﷺ warned Muslims not to be deceived by the fleeting pleasures of this life. For example, Abu Sa'eed Al-Khudree ؓ related that the Prophet ﷺ said, "Verily, this world is sweet and green and fresh; and indeed, Allah ﷻ has placed you in it in order to make you to succeed one another (generation after generation), to see how you will act. So beware of this world, and beware of women. For indeed, the first trial (test, temptation) of the Children of Israel was in women!"[1] Of course the link between the dangers of the world's temptations and the events that took place during the Battle of Uhud should by now be very clear to the reader.

Ibn 'Abbaas ؓ said, "When Allah crushed the polytheists on the Day of Uhud, the archers said, 'Catch up to the people and to the Prophet of Allah ﷺ; do not let them beat you to the spoils; otherwise, they, and not you, will have the spoils!' Some of them said, 'We will not leave this place until the Prophet ﷺ gives us permission to do so.'"[2] This Verse was then revealed:

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ﴾

"Among you are some that desire this world and some that desire the Hereafter." (Qur'an 3: 152)

At-Tabaree (may Allah have mercy on him) said that:

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا﴾

"Among you are some that desire this world."

Refers to the spoils of war. And Ibn Mas'ood ؓ said, "I didn't see a single person among the Companions of the Messenger of Allah

[1] *Saheeh Muslim* (2742).

[2] Refer to *Tafseer At-Tabaree* (3/474).

ﷺ who desired this world until this was revealed about us on the Day of Uhud:

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ﴾

"Among you are some that desire this world and some that desire the Hereafter." (Qur'an 3: 152)

What took place on the Day of Uhud provides an important lesson for Muslims of all generations: that love for this world can find its way into the hearts of believers without them even realizing it, so that they end up preferring the pleasures of this world to the eternal bliss of the Hereafter. This is a danger that they must constantly be wary of, which is why the Prophet ﷺ said in the above-mentioned *Hadeeth*, "Beware of this world."

There is always some seemingly logical justification for sinning; for the archers, it was that they had to leave their positions in order to ensure getting their fair share of the spoils. For us, the justifications are endless; but, we must remember, whatever excuse we use to justify our mistakes, the true motive that prompts us to disobey Allah ﷻ is nothing other than love for this world and its pleasures. The constant danger of preferring this life to the Hereafter requires from the believer a constant process of introspection – of searching for the true motives of his actions. Only when a believer is honest with himself can he root out the hidden motive of worldly love, which is a motive that very often stands between him and the obedience of Allah ﷻ. And when a believer is not honest with himself, he will, with the help of the creative genius of the *Shaitaan*, come up with all kinds of specious arguments to justify fulfilling his desires at the expense of his religion and faith.

Adhering To The Teachings Of Islam

Ibn Katheer wrote: "When some Muslims were defeated (i.e., when they fled from the battlefield) and when others among them were killed, the *Shaitaan* (the Devil) called out, 'Lo! Indeed Muhammad has been killed.' Ibn Qameeah returned to the polytheists and said to them, 'I have killed Muhammad,' when, in reality, he had only struck

the Messenger of Allah ﷺ, causing the skin on his head to be cut upon. Nonetheless, what he claimed found its way into the hearts of many people, who truly believed that the Messenger of Allah ﷺ had been killed. Having heard Verses in which Allah mentioned the killings of many Prophets , people believed that the same had just happened to Prophet Muhammad ﷺ. Muslims were then afflicted with weakness, to the point that they held back from fighting. In regard to this turn of events, Allah ﷻ revealed (this Verse):

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144).

This means that, yes, he will die, but he will remain an example for you in terms of the message with which he was sent."[1]

The message of the above-mentioned Verse is clear: Messengers do not remain forever among their people; rather, as is the case with all people, they must die. What is important for each Messenger ﷺ is for him to convey his message, so that even after he dies, his message and the teachings he came with remain alive, the duty of which lies squarely on the shoulders of his followers. Allah ﷻ reproached the believers for the weakness that overcame them once they thought that the Prophet ﷺ had died:

﴿أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ﴾

"If he dies or is killed, will you then turn back on your heels (as disbelievers)?"

[1] Refer to *Tafseer Al-Qur'an Al-'Azeem* (1/441).

It was as if the believers were going through a fire-drill, to see how they would react when the moment of true emergency came. The Prophet ﷺ had not died on the Day of Uhud, but the Muslims thought he had died, and they reacted and acted inappropriately. The message to the Companions ﷺ was this: When he ﷺ is going to really die, you must not become weak or lose hope; rather, you must remember your purpose, which is to worship Allah ﷻ and follow the teachings that the Prophet ﷺ has left behind for you.

One critical mistake the Muslims made on the Day of Uhud was that they wrongly equated faith in Allah ﷻ with the Prophet ﷺ remaining alive among them; in short, they did not distinguish between the eternal message the Prophet ﷺ came with, and the corporeal life of the Prophet ﷺ in this world, which unavoidably had to end in death.

What many Companions ﷺ did not grasp on the Day of Uhud was that the Prophet ﷺ, the person, was going to die, but his message was not going to die with him. It was up to them ﷺ to continue to spread his message, to uphold the truth, and to follow the way of the Prophet ﷺ both in knowledge and in action.

As Ibn Al-Qayyim correctly pointed out, "The Battle of Uhud was like a prelude to the actual death of the Messenger of Allah ﷺ. Allah ﷻ made their hearts firm and reproached them for having 'turned back on their heels' once they though that the Messenger of Allah ﷺ had died. Rather than do as they did on the Day of Uhud, it was compulsory upon them to remain steadfast upon the teachings of their religion. They were worshipping not Muhammad ﷺ but the Lord of Muhammad ﷺ, Who does not die. Muhammad ﷺ was not sent on earth to remain alive on it forever - no, not him and neither them (were to remain alive forever). Therefore, what was important was for them to all die upon Islam and Islamic Monotheism. It is for this reason that Allah ﷻ reproached those among them who abandoned their duty once they heard the *Shaitaan* (the Devil) call out, 'Verily, Muhammad has died.' Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾﴾

"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

The 'grateful (ones)' were those who knew the value of the blessing (of Islam) and who remained steadfast upon it (upon Islam) until they either died (of natural causes) or were killed. The relevance of this reproach from Allah ﷻ was seen again later on, on the day that the Messenger of Allah ﷺ actually died: Some Muslims apostatized, turning back on their heels, while the thankful ones remained steadfast upon their religion. Allah ﷻ helped the latter group, bestowed honour upon them, made them victorious over their enemies, and, most importantly, bestowed upon them the best end destination (Paradise)."[1]

Summarizing the reprimand given to the believers in the above-mentioned Verse, Al-Qurtubee wrote, "Even if Muhammad ﷺ had been killed, they should not have fled; Prophethood does not ward off death; and religions do not come to an end with the deaths of Prophets."[2] Here, Al-Qurtubee makes a very important point: supremely wrong were those who thought that Islam ended with the death of the Prophet ﷺ, as well as those who thought that victory for Islam hinged upon the Prophet ﷺ being alive. They were wrong because, in their assessment of the situation, they did not give just value to the religion of Islam. That Islam must reign supreme over all other religions is the decree of

[1] Refer to *Zaad Al-Ma'ad* (3/ 224).

[2] Refer to *Tafseer Al-Qurtubee* (4/222).

Allah ﷻ, and none can change the decree of Allah ﷻ, Who said:

﴿هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٣٣﴾﴾

> *"It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)."* (Qur'an 9: 33)

Islam comes out victorious only because it is the truth and because it is true guidance.

When the Messenger of Allah ﷺ actually died, the initial reaction of Muslims was incredulity mixed with grief. But, with the help of Abu Bakr ؓ, they soon learned from their mistake on the Day of Uhud. It is related in *Saheeh Bukhaaree* that, after the Messenger of Allah ﷺ died, Abu Bakr ؓ rode on his horse from his house at As-Sunh (the district that was inhabited by the Children of Haarith and that was situated approximately one mile away from the Prophet's *Masjid*) until he reached the *Masjid*. Once there, he entered the *Masjid*, without speaking to anyone. Entering upon 'Aishah ؓ, Abu Bakr ؓ headed straight for the Messenger of Allah ﷺ, who was covered in a Yemeni robe. Abu Bakr ؓ uncovered his face, kissed him, and cried, after which he ؓ said, "May my mother and father be sacrificed for you. May Allah not gather upon you two deaths! As for the death that has been written (decreed) upon you, you have died it."[1] One might ask, why did Abu Bakr ؓ say, "May Allah not gather upon you two deaths! As for the death that has been written (decreed) upon you, you have died it." Some scholars mention that Abu Bakr ؓ said these words in response to 'Umar's claim that the Prophet ﷺ was going to come back to life. 'Umar ؓ was so grief-stricken that he tried to convince himself that the Prophet ﷺ was going to come

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Prophet's Illness and Death"; *Hadeeth* number: 4453.

back to life. Had the Prophet ﷺ come back to life, he ﷺ would have had to die again – a second time – since death is inevitable for all human beings, a reality that Abu Bakr رضي الله عنه understood even in the shocking moments after the Prophet's death. And Abu Bakr رضي الله عنه knew that the Prophet ﷺ was of too high a ranking with Allah ﷻ to die two deaths, one more than every other human being. Abu Bakr رضي الله عنه then explained that the Prophet ﷺ had died the one death that is decreed for all human beings and that there was no other explanation or interpretation for his death.

Ibn 'Abbaas رضي الله عنه said, "Verily, Abu Bakr رضي الله عنه came out while 'Umar رضي الله عنه was speaking to the people, and Abu Bakr رضي الله عنه said, 'Sit down, O 'Umar!' But 'Umar رضي الله عنه refused to sit down. The people then left 'Umar رضي الله عنه and approached Abu Bakr رضي الله عنه (wanting to hear what he had to say to them). Abu Bakr رضي الله عنه said, "To proceed: If anyone among you worships Muhammad ﷺ, then (know that) Muhammad ﷺ has indeed died. And as for those among you who worship Allah, then (know that) Allah is alive and does not die. Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

> *"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."* (Qur'an 3: 144).

Ibn 'Abbaas رضي الله عنه went on to say, "By Allah, it was as if the people did not know that Allah ﷻ had revealed this Verse until Abu Bakr رضي الله عنه recited it (to them). The people learned it from him (then and there), and there was no person (there) except that I heard him reciting it. And Sa'eed ibn Al-Musayyib informed me that 'Umar رضي الله عنه said, 'No sooner did I hear Abu Bakr رضي الله عنه recite that Verse

than I became stunned, to the degree that my legs could not carry me; in fact, I fell to the ground when I heard him recite it: I knew then that the Prophet ﷺ had indeed died.'"[1]

How The Prophet ﷺ Dealt With The Archers Who Disobeyed Him And The Hypocrites Who Betrayed Him

As for the archers who erred on the Day of Uhud, the Messenger of Allah ﷺ did not push them away or expel them from Muslim society. He ﷺ, for example, did not say, "After having witnessed firsthand your weakness, I have come to the conclusion that you are all good for nothing!" Instead, the Prophet ﷺ, if not embraced, then at least handled their mistake with mercy and forgiveness. Furthermore, all of the Muslim participants in the Battle, archers included, were forgiven for their mistakes. True, the archers had committed a serious mistake that entailed grave consequences and huge losses; but still, they were sincere Muslims. And so Allah ﷻ forgave them, which meant that they were effectively washed of their mistakes. Allah ﷻ said:

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾﴾

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your

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[1] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The Sickness and (Consequent) Death of the Prophet ﷺ"; *Hadeeth number*: 4454.

enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers." (Qur'an 3: 152)

To make His favour upon them complete, Allah ﷻ commanded the Prophet ﷺ to forgive them, and He ﷻ exhorted the Prophet ﷺ to supplicate for their forgiveness; and since He ﷻ was giving them a fresh start, Allah ﷻ also ordered the Prophet ﷺ to seek out their consultation and to not let their mistakes hinder him from benefiting from their ideas and skills. Allah ﷻ said:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (Qur'an 3: 159)

As for the hypocrites, their disobedience was not unintentional: Led by 'Abdullah ibn Ubai ibn Salool, they meant to hurt the Muslims. By withdrawing with one-third of the army, they hoped to lower the morale of the Muslims and raise the morale of the polytheists. In the most critical of moments, Ibn Ubai and his followers abandoned the Prophet ﷺ. Not even 'Abdullah ibn Haraam's pleas could convince them to rejoin the Muslim army. Allah ﷻ said about them:

﴿وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾﴾

> *"And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal."* (Qur'an 3: 166, 167)

It is interesting to note that, even though the Muslims were already outnumbered, the Prophet ﷺ paid no attention to the hypocrites as they withdrew from the army. It was sufficient for the Prophet ﷺ that the hypocrites had exposed their true inner reality in front of the people. The Prophet's silence adequately reproached and humiliated Ibn Ubai; it was as if the Prophet ﷺ was saying: "Your withdrawing from us means nothing to us, for we do not need you in the least."

Ostensibly to give a public show of support for the Prophet ﷺ, but really to show himself to still be an important person in Al-Madeenah, Ibn Ubai would stand up and speak before the Prophet ﷺ would deliver his Friday sermons. Every Friday, when the Prophet ﷺ would sit down before delivering his sermon, Ibn Ubai would stand up and say, "O people, here is the Messenger of Allah ﷺ in your midst. Through him, Allah ﷻ has honoured you and made you strong, so support and help him. Also, listen to him and obey him." Ibn Ubai would then sit down. Week in and week out, Ibn Ubai would continue to speak on the blessed day of *Jumu'ah* (Friday), at least until he betrayed the Muslims on the Day of Uhud. After the Battle of Uhud was concluded and the Muslims had returned to Al-Madeenah, Ibn Ubai stood up, as he always did, before the Prophet ﷺ delivered his Friday sermon. This time, however, the Muslims رضي الله عنهم who were sitting down around him took hold of his garment and said, "Sit down, O enemy of Allah. By Allah, after you did what you did, you are no longer worthy of (speaking in this gathering)." Incensed at the

rough treatment he had just received, Ibn Ubai left the gathering, walking over the necks of people who were seated in the rows of the *Masjid*. As Ibn Ubai was leaving, he said, "By Allah, it is as if, by helping his (the Prophet's) cause, I was speaking evil words (i.e., then why did they stop me?)." Once Ibn Ubai reached the door of the *Masjid*, he was met by men from the *Ansaar* ﷺ, who said to him, "Woe upon you! What is the matter with you?" Ibn Ubai replied, "I stood up to support his cause, and some men from his companions jumped at me, pulling me down and treating me roughly. It is as if, by helping his cause, I was speaking evil words." They said, "Woe upon you! Return (to the inside of the *Masjid*), so that the Messenger of Allah ﷺ can invoke Allah to forgive you," to which Ibn Ubai haughtily replied, "By Allah, I do not want him to ask forgiveness for me."[1]

Uhud Is A Mountain That Loves Us And That Is Loved By Us

Anas ibn Maalik ﷺ related that, on one occasion, when Mount Uhud came into view, the Prophet ﷺ said, "This is a mountain that loves us and that is loved by us." This saying attests to the finely tuned emotions of the Prophet ﷺ, whereby he appreciated how Allah ﷻ provided the Muslims with an inanimate object, a mountain, to protect the rear of their army from enemy attack. Thankful to Allah ﷻ for having provided them with that mountain, the Prophet ﷺ used the strongest of language to show the attachment that Muslims felt towards it. In doing so, the Prophet ﷺ showed the loftiness of his character, for a man who shows loyalty and recognizes favours from inanimate objects is a man who will do the same when he receives the slightest form of kindness from an actual human being. And that is exactly what the Muslims were blessed with: a Prophet ﷺ who cared a great deal about them, who was finely-tuned to all of their emotions and needs, and who verbally and practically rewarded them with kindness for their sincere efforts.

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/53) and to *Seerah Ibn Hishaam*, to the chapter titled, "Abdullah ibn Ubai's Status After (Uhud)."

A single saying of the Prophet ﷺ can convey many profound meanings. To be sure, the mutual love described by the Prophet ﷺ in the above-mentioned saying should be understood at a literal level, but it suggests other meanings as well. Professor Saaleh Ash-Shamee said, "It is very often the case that human beings associate a calamity with the place in which and the time during which it occurred. So as to prevent such an attitude from surfacing after the advent of Islam, the Prophet ﷺ said the above-mentioned words (about Mount Uhud); he ﷺ didn't want people to have misgivings (about Uhud) and to fear bad luck (for such feelings are not permissible in Islam), for such were the evil feelings that might have remained in the hearts of people, considering the calamity that took place on the Day of Uhud. Without a doubt, Muslims were going to thereafter stand on Mount Uhud and remember the events of that battle. And so in order to prevent them from having evil thoughts about the place in which the battle occurred, the Prophet ﷺ explained to his Companions ﷺ that places and times are creations of Allah ﷻ and that neither places nor times have an impact on what occurs in them. Instead, everything that happens is in the Hand of Allah ﷻ. The martyrdom that occurred on the Day of Uhud was not a calamity but an honour for those who were martyred. Therefore, we should love Uhud based on the above-mentioned saying of the Prophet ﷺ, and we should understand that it should be honoured because it is the place where Hamzah ﷺ and his companions ﷺ were chosen by Allah ﷻ to sacrifice their lives while seeking out His Pleasure (and reward)."[1]

The Angels At Uhud

Sa'd ibn Abee Waqqaas ﷺ said, "On the Day of Uhud, I saw to the right and to the left of the Messenger of Allah ﷺ two men, both of whom were attired in white garments. They were fighting fiercely to defend him. I never saw them before that day, and I have never seen them since (he ﷺ was referring to Jibreel

[1] Refer to *Min Ma'een As-Seerah* (pg. 427).

عليه السلام and Meekaaeel عليه السلام)."[1]

Because Allah ﷻ guaranteed to protect the Prophet ﷺ from people, the angels fought to defend him on the Day of Uhud; nonetheless, that was the only fighting the angels engaged in on that day. To be sure, Allah ﷻ had promised to help the Muslims in the following verse, but He stipulated that, in order for Him to help them, certain conditions had to be fulfilled: They had to 'hold on to patience and piety,' which they didn't do once they disobeyed the Prophet's command. Therefore, they did not receive any help from the angels. Allah ﷻ said:

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾﴾

"(Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." (Qur'an 3: 124, 125)

The Laws Of Victory And Defeat, As Derived From The Chapters: *Al-Anfaal* And *Aal 'Imraan*

Both the Battles of Badr and Uhud contained important lessons for Muslims, which is why the former is discussed in great detail in chapter *Al-Anfaal*, and the latter in chapter *Aal 'Imraan*. The correct understanding of Divine Preordainment, the proper way to view life and death, the laws of victory and defeat, the true meaning of winning and losing, the clear difference between faith and hypocrisy - these are just some of the lessons that the Companions رضي الله عنهم learned from the events that took place during the Battles of Badr and Uhud.

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[1] *Saheeh Muslim*, the Book of Virtues, chapter, "Jibreel and Meekaaeel Defend the Prophet ﷺ on the Day of Uhud"; *Hadeeth* number: 2306.

As for the laws of victory and defeat that are discussed in the two above-mentioned chapters, they can be summarized in the following points:

1) Victory, in the beginning and in the end, is the Hand of Allah ﷻ; no human being, and no other created being for that matter, has the power to grant victory. As is the case with sustenance and life and faith, Allah ﷻ grants victory to His slaves howsoever He wants and to whomsoever He chooses. Allah ﷻ said:

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

"Allah made it only as glad tidings, and that your heart be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise." (Qur'an 8: 10)

2) When Allah ﷻ decrees victory for a people, the combined power of all created beings cannot prevent that victory from occurring. And when Allah ﷻ decrees defeat for a people, the combined power of all created beings cannot ward off that defeat. Allah ﷻ said:

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾﴾

"If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust." (Qur'an 3: 160)

3) Yes, we must believe that victory comes from Allah alone, but we must also understand that Allah ﷻ hands out victory not arbitrarily but based upon the dictates of His Divine Wisdom. So there is a system and there are rules, one rule being that Muslims must work and strive to help the Cause of Allah ﷻ – which is Islam – if they want to be rewarded with victory. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ٧﴾

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." (Qur'an 47: 7)

That victory comes from Allah ﷻ does not mean that we should do nothing to earn victory; to the contrary, Allah ﷻ grants us victory when we obey Him, when we follow His religion in an upright manner, and when we struggle for His Cause.

4) Another basic rule is that victory comes to those who are united, and not to those who are divided and are constantly beset by internal strife. Allah ﷻ said:

﴿وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦﴾

"And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.)." (Qur'an 8: 46)

5) Yet another rule is that, for victory to be achieved, Muslims must be obedient to Allah ﷻ and His Messenger ﷺ; on the other hand, disobedience of Allah ﷻ and His Messenger ﷺ leads to failure and destruction. Allah ﷻ said:

﴿وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦﴾

"And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.)." (Qur'an 8: 46)

6) Muslims deprive themselves of Allah's help when the love of this world, as opposed to the love of the Hereafter, enters into their hearts and controls their every action. Allah ﷻ said:

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا
فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ
مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾﴾

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers." (Qur'an 3: 152)

7) To be outnumbered and to be outgunned in terms of weapons and supplies is not, and I repeat, is not, the cause of failure. Allah ﷻ said:

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾

"And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Qur'an 3: 123)

8) Even though being outgunned is not the cause of failure, Muslims must, with their correct understanding of Divine Preordainment, assemble a well-prepared and well-equipped army, for Allah ﷻ said:

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟
مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Qur'an 8: 60)

9) To be steadfast in battle and to patiently endure the hardships of fighting are two of the most important factors that lead to success and victory:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾﴾

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful." (Qur'an 8: 45)

And in another Verse, Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾﴾

"O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them." (Qur'an 8: 15)

10) Nothing helps a person achieve steadfastness and patience on the battlefield more so than the remembrance of Allah ﷻ. As in all of one's affairs in life, one must, when on the battlefield, remember Allah ﷻ, ask Him for help, and rely on Him completely for success, as opposed to relying on numbers and weapons. One must acknowledge one's weakness and believe with certainty that there is neither might nor power except with Allah ﷻ. When an entire army of Muslims fights with this frame of mind, help from Allah ﷻ is surely on the way. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾﴾

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful." (Qur'an 8: 45)

The Superiority Of Martyrs, And What Allah ﷻ Has Prepared For Them In Terms Of Bliss And Reward

The Messenger of Allah ﷺ said, "When your brothers were killed at Uhud, Allah ﷻ placed their souls in the insides of green birds; they drink from the rivers of Paradise, and they eat from its fruits. Then they retire to lamps (which for them are like the nests of birds) of gold that are in the shade of the Throne. When they found the wholesomeness of their drink and food and the goodness of their place of sleep, they said, 'Would that our brothers knew what Allah has done with us, so that they do not forsake *Jihaad,* and so that they do not recoil from war.' Allah – the Possessor of might and majesty – said, 'I will convey that to them for you,'" after which Allah – the Possessor of might and majesty – revealed these Verses to His Messenger ﷺ:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ
﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ
خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ
ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined

them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers." (Qur'an 3: 169-171)

According to the narration of Al-Waahidee, Sa'eed ibn Jubair said about the above-mentioned Verses, "When Hamzah ibn 'Abdul-Muttalib ﷺ and Mus'ab ibn 'Umair ﷺ were killed on the Day of Uhud and saw what they were being provided with in terms of good things, they said, 'Would that our brothers knew about the good things that have befallen us, so that (as a result of that knowledge) they will increase in their desire to perform *Jihaad*.' Allah ﷻ said, 'I will convey that to them on your behalf.' Allah ﷻ then revealed the Verse:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ﴾

"Think not of those who are killed in the Way of Allah as dead,"

until,

﴿وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ﴾

"And that Allah will not waste the reward of the believers."

Imam Muslim (may Allah have mercy on him) related that Masrooq said, "We asked 'Abdullah ibn Mas'ood about (the meaning of) this Verse:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." (Qur'an 3: 169)

He said: Lo! We did indeed ask about that, and he (i.e., the Prophet ﷺ) said, 'Their souls are in the insides of green birds that have lamps (which are like nests for them) hanging from the Throne. They frolic wherever they want in Paradise, and they

then retire to their lamps. Their Lord looked at them and said: Do you desire anything? They said: What could we possibly want when we frolic about wherever we want in Paradise. Allah did the same with them three times, and when they saw that they would continue to be asked, they said: 'O our Lord! We want You to return our souls to our bodies, so that we can fight in Your way a second time.' When it thus became established that they didn't really need anything, they were left alone (i.e., they were no longer asked whether they desired anything more).'''[1]

A Media Campaign Against The Polytheists

As we have hitherto discussed on more than one occasion, the main medium of spreading information during the Prophet's lifetime was word of mouth, and, given the ease with which good poems were memorized, the main information that was being spread by word of mouth was in the form of poetry. Skilled poets, therefore, were a valuable commodity in Arabia. After the Battle of Badr was over, the poets of the Quraish concentrated their talents on composing poems that honoured Quraish's fallen soldiers and that expressed grief and resentment for the many losses their army suffered. After Uhud was concluded, those same poets – such as Hubairah ibn Abee Wahb, 'Abdullah ibn Az-Zab'aree, Diraar ibn Al-Khattaab, and 'Amr ibn Al-'Aas – tried to overstate the significance of their victory; but no matter, for Muslim poets – Hassaan ibn Thaabit ﷺ, Ka'ab ibn Maalik ﷺ, and 'Abdullah ibn Rawaahah ﷺ – were ready to refute them and to counter the effects of their poems.

On a psychological level, Hassaan's poems were like bullets being sprayed at the Quraish. Quraish's victory, Hassaan ﷺ explained, was no victory at all. The Muslims, with a wonderful show of bravery, managed to kill the flag-bearer of Quraish's army. Hassaan ﷺ mocked Quraish's soldiers in his poems for being

[1] *Saheeh Muslim*, the Book of Leadership, chapter, "Clarifying that the Martyrs are in Paradise, that They are Alive With their Lord, and that They are Being Provided with Sustenance"; *Hadeeth* number: 1887.

cowardly, an attribute of theirs that was attested to by the fact that they could not even protect their flag-bearer - one of the most protected men of any army. Furthermore, Hassaan ﷺ reminded them of how their flag ended up in the hands of one of their women, since all of the men had left it, being busy with the task of fleeing from the battlefield. With these insults Hassaan ﷺ wanted to remind Quraish's nobles that they showed cowardice and that they went through many humiliating situations during the early part of the battle; in effect, Hassaan ﷺ was saying to them: "Do not be deceived by your victory; it was tainted, and we are still alive and as strong as ever!" To be sure, Arabs valued honour above all else. What honour, then, did Quraish's nobles have left when, all over Arabia, poems were being circulated in which a description was given of how Quraish's soldiers fled, which left one of their women with no choice but to pick up their flag for them. That a woman did what they were supposed to do underscored their cowardly actions.

One of Quraish's poets, Diraar ibn Al-Khattaab (who later embraced Islam), tried to distort reality and divide the ranks of Muslims by saying in one of his poems that the victory of the Muslims on the Day of Badr was a victory not of all Muslims, but of the Prophet ﷺ and the *Muhaajiroon*. Diraar tried to revive tribal pride within the ranks of Muslims in Al-Madeenah. He of course failed in that attempt, for shortly thereafter Ka'ab ﷺ replied to his poem with one of his own, in which he ﷺ established the unity of Muslims and the support and help that the *Ansaar* were willing to give to the Prophet ﷺ.

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The Most Important Events That Took Place Between Uhud And Al-Khandaq

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The Quraish Tries To Bring About Instability In Al-Madeenah

The outcome of Uhud was pleasing not just to the Quraish; polytheistic Arab tribes that lived near Al-Madeenah were also encouraged by the outcome of the battle, so encouraged, in fact, that they felt a renewed sense of hope of being able to overcome the Muslims in battle. Many Arab tribes fixed their gazes on Al-Madeenah, waiting for the opportune moment to attack it and kill its inhabitants.

So in the months that followed Uhud, Muslims found no peace in their own land, instead finding that they were constantly being threatened by one enemy or another. The tribe of Banu Asad wanted to attack Al-Madeenah; Khaalid ibn Sufyaan Al-Hudhalee began to mobilize his forces for an all-out attack on Al-Madeenah; even 'Adal and Qaarah, two subtribes that promised to be loyal to the Prophet ﷺ, had the temerity to betray him ﷺ and the Muslims. Outside of Al-Madeenah, 'Aamir ibn At-Tufail began to kill Muslim messengers who left Al-Madeenah to preach the message of Islam, even though messengers in those times were recognized by all Arabs to have the right of safe passage to and from their destinations. And within Al-Madeenah, the Jews of Banu An-Nadeer tried to assassinate the Messenger of Allah ﷺ. Nonetheless, with exceptional bravery, planning, and execution, the Prophet ﷺ and his Companions ﷺ were able to thwart all of the above-mentioned attempts of the polytheists to do harm to Islam and Muslims.

The Tribe Of Banu Asad

Through spies that were scattered throughout the Arabian Peninsula, an urgent warning was sent to the Prophet ﷺ: Led by Tulaihah Al-Asdee, the tribe of Banu Asad ibn Khuzaimah was mobilizing its forces to mount an all-out offensive on Al-Madeenah. Banu Asad had two main goals in mind: To win the riches of Al-Madeenah and to help the Quraish to make polytheism come out victorious over Islam.

But before the people of Banu Asad could mobilize their forces, the Prophet ﷺ sent out a unit to attack them first. That unit consisted of one-hundred and fifty men from both the *Muhaajiroon* and the *Ansaar*, and the Prophet ﷺ appointed Abu Salamah ibn 'Abdul-Asad ﷺ to lead them. Having handed the flag of war over to Abu Salamah ﷺ, the Prophet ﷺ said, "Continue travelling until you make camp on the land of Banu Asad, and then attack them before their forces assemble together against you."

It was in the month of *Muharram* that Abu Salamah ﷺ and his unit set out to attack Banu Asad. Once they reached their destination, the Muslim unit raided Banu Asad's livestock. The people of Banu Asad became so terrified that they fled without taking with them any of their livestock, which the Muslims took as booty. The plan of scaring and scattering Banu Asad's fighters worked perfectly. It was not likely that Banu Asad would be foolish enough to plan again for an attack on Al-Madeenah. Therefore, having successfully achieved the aim of their mission, Abu Salamah's unit returned safely to Al-Madeenah.

Abu Salamah ﷺ is one of the first people ever to embrace Islam; he ﷺ was from the small elite group that believed in the Prophet ﷺ during the earliest days of his mission. The raid on Banu Asad was particularly difficult for Abu Salamah ﷺ, for the wounds that he was inflicted with on the Day of Uhud had not yet completely healed. In fact, during the course of the expedition to Banu Asad, Abu Salamah's wounds worsened, to the degree that he ﷺ returned to Al-Madeenah exhausted and in very bad shape;

shortly after his return, Abu Salamah ﷺ died.

There are a number of interesting points related to the raid on Banu Asad. First, the Prophet ﷺ resorted to his often-employed strategy of scattering and demoralizing the enemy before they had a chance to mobilize their forces. Being certain that the Muslims were weakened by the Battle of Uhud, the people of Banu Asad were truly shocked when they saw a small army of Muslims fearlessly attacking them. Second, whereas the polytheists could not maintain secrecy - after all, news of Banu Asad's planned attack reached the Prophet ﷺ in Al-Madeenah - the Muslims did an impeccable job of preserving their secrets, as is attested to by the fact that the people of Banu Asad learned about the Muslim attack on them only after the attack began in earnest. That the Muslim unit had to travel a long distance to reach their destination should have meant that Banu Asad would learn about their approach at an early stage; but the excellent planning of the Prophet ﷺ and the exemplary discipline of his Companions ﷺ prevented the enemy from learning about the attack until it was too late. Secrecy and surprise were the main causes of victory in this battle. Third, Abu Salamah's unit left an indelible mark on Banu Salamah's attitude towards the Muslims: Convinced of the military might of the Muslims, the people of Banu Asad gave up all hope of conquering Al-Madeenah. In fact, seeing how capable the Muslims were of mounting a surprise attack, Banu Asad became terrified of them, fearing that they could be attacked at any time. It is not surprising; therefore, that Banu Asad soon made overtures of wanting to sign a peace treaty with the Muslims.

'Abdullah Ibn Unais ﷺ Confronts Khaalid Ibn Sufyaan Al-Hudhalee

Sharing common motives with Banu Asad - wanting to gain the riches of Al-Madeenah and to support their fellow polytheists from the Quraish - the people of Hudhail and their allies planned an attack of their own on Al-Madeenah. The main organizer of the

planned attack was Khaalid ibn Sufyaan Al-Hudhalee, who was recruiting fighters from both Hudhail and elsewhere; he was asking his fighters to make preparations and to gather at *'Arafaat.* In fact, it could be said that Khaalid ibn Sufyaan was single-handedly orchestrating the planned attack. That is why, instead of going after the people of Hudhail, the Prophet ﷺ deemed it sufficient to kill Khaalid ibn Sufyaan. The Prophet ﷺ knew that without their leader and organizer, the people of Hudhail and their allies would lose their motivation and will to attack Al-Madeenah, and so the Prophet ﷺ ordered 'Abdullah ibn Unais Al-Juhanee ؓ to carry out the important task of killing Khaalid. 'Abdullah ibn Unais ؓ later recounted the details of his mission:

The Messenger of Allah ﷺ called me and said, "Verily, it has been conveyed to me that Khaalid ibn Sufyaan ibn Nabeeh is gathering people together in order to attack me; right now, he is at 'Arinah, so go to him (there) and kill him." I said, "O Messenger of Allah, describe him, so that I can recognize him (when I see him)." The Prophet ﷺ said, "When you see him, you will notice that he (i.e., his body) shakes." I then left, taking with me my sword, and I continued my journey until I reached him at 'Arinah; he was with some women that he was visiting. When I reached him, it was time for *'Asr.* As soon as I saw him, I saw what the Messenger of Allah ﷺ described to me: his body was shaking. I began to approach him, but fearing that a fight between us would divert me from prayer, I prayed as I walked towards him, nodding with my head to indicate the bowing and prostrating positions. When I finally was face to face with him, he asked, "Who are you?" I said, "I am an Arab man who has heard about you and your efforts to gather an army to fight that man (in Al-Madeenah). And I have come to you for that reason." "Yes," Khaalid said, "I am in the process of doing that." I walked with him for a while, and as soon as I was able to, I attacked him with my sword and killed him. I then left just as his women were racing towards him. When I traveled back to the Messenger of Allah ﷺ, and when he ﷺ saw me, he ﷺ said, "The face (shows signs of) success." I said, "I killed

him, O Messenger of Allah." He ﷺ said, "You have spoken the truth." The Messenger of Allah ﷺ then stood up with me, after which he ﷺ entered his house. He ﷺ then gave me a staff. He ﷺ said, "Keep this with you, O 'Abdullah ibn Unais." I went out with the staff, and when the people saw me with it, they said, "What is this staff (for)?" I said, "The Messenger of Allah ﷺ gave it to me and ordered me to hold on to it." They said, "Will you not go back to the Messenger of Allah ﷺ and ask him why he ﷺ gave it to you?" I returned to the Messenger of Allah ﷺ and asked, "O Messenger of Allah, why did you give me this staff?" He ﷺ said, "It will be a sign between me and you on the Day of Resurrection."

The Prophet ﷺ then explained to him that some people will come on the Day of Resurrection with good deeds that they will lean upon (hence the staff). Until the day he died, 'Abdullah ؓ kept the staff and his sword together. And when 'Abdullah ؓ was being prepared for his burial, his staff was placed alongside him in his shroud, so that he ؓ was then buried with it.

The Lessons and Morals of This Story

1) Nipping a Problem in the Bud

Rather than allow the enemy to mobilize its forces and to increase in strength, the Prophet ﷺ always sought to hurt them and weaken their resolve in the early stages of their planning. The Prophet ﷺ understood that, left unchecked, problems can grow in scope and intensity. It is for this reason that the Prophet ﷺ did not give Khaalid ibn Sufyaan the time he needed to gather together an entire army; in fact, so quickly did the Prophet ﷺ deal with the threat that, to end that threat, it was sufficient to kill a single man. In dealing with problems in their early stages of development, the Prophet ﷺ saved many Muslim lives, lives that would have been lost had the Prophet ﷺ delayed in taking serious action against the enemy; instead, the Prophet ﷺ did what all good leaders do: he ﷺ noticed a problem, assessed it, came up with a plan to deal with it, and immediately put his plan into action – without showing the irresoluteness that is the chief characteristic of a weak leader.

2) The Prophet's Ability to Choose the Right Man for the Job

A leader is judged as much by the people around him and the people he appoints for specific tasks as for his own actions. In this regard, the Prophet ﷺ was well-acquainted with the skills and talents of his Companions ؓ and employed them accordingly. When choosing a leader, the Prophet ﷺ sought out a man who was knowledgeable, brave, and good at making decisions. When choosing someone to teach or preach the message of Islam, he ﷺ looked for someone who was at once knowledgeable, charismatic, and refined in character. When choosing ambassadors to visit kings, the Prophet ﷺ would send someone who was handsome, eloquent, and quick-witted. And when choosing someone to carry out a dangerous mission that could very likely end in death, the Prophet ﷺ would choose a man who was brave, strong-hearted, and patient. Not only was 'Abdullah ibn Unais Al-Juhanee ؓ brave, strong-hearted, and sincere in his faith; he was also qualified for the mission of killing Khaalid ibn Sufyaan for another reason: he ؓ was superior to others in his knowledge of Hudhail territory, since it bordered on the territory of his own tribe - the Juhainah. [1]

3) 'Abdullah's Reward

'Abdullah ibn Unais ؓ was asked to carry out a very dangerous mission: to travel deep into enemy territory and to kill a prominent figure. In both the past and present, the successful completion of such a mission is rewarded with a huge sum of money; mercenaries compete with one another to gain such reward money. But 'Abdullah ibn Unais ؓ was not offered any money, nor did he ask for any; what he ؓ was being offered and what he ؓ supremely wanted was a reward that relatively few human being achieve - the eternal bliss of Paradise. In this regard, 'Abdullah ؓ was like all of the Prophet's Companions ؓ, whose main aim in life was to earn rewards for the Hereafter. To be sure, some of them earned worldly profits through trade and hard work, but those profits meant little

[1] Refer to *Ghazwat-Uhud* by Muhammad Baashmeel (pg. 31).

to them. In the life of this world, 'Abdullah ibn Unais ﷺ was given a staff whose significance will become manifest in the Hereafter, when it will serve as a sign between the Prophet ﷺ and 'Abdullah ibn Unais ﷺ.

4) Some Rules of Jurisprudence

Even during war, there are rules pertaining to worship that Muslims must adhere to; for example, Al-Khattaabee related that most scholars agree that, if a Muslim is being pursued by the enemy, he may pray by simply nodding his head. However, there is disagreement among scholars regarding what a Muslim should do when he is chasing the enemy. Most scholars say that, in that situation, he must descend from his riding animal, pray on the ground, and perform all of the regular motions of prayer - such as bowing and prostrating. Imam Ash-Shaafai'ee (may Allah have mercy on him) mentioned an exception: if Muslims are chasing the enemy, if they are cut off from the rest of their army, and if they fear that the people they are chasing will attack them, they can perform prayer with gestures (by nodding their heads to signify the bowing and prostrating positions). It is also related from Ash-Shaafi'ee - and this is relevant to the story of 'Abdullah ibn Unais ﷺ - that he said, "If the (Muslim) pursuer fears that the person he is chasing will get away, he can perform prayer with gestures; otherwise, he may not do so."[1]

5) The Permissibility of Resorting to *Ijtihaad* (Forming a Legal Opinion Based on Available Evidence)

That *Ijtihaad* was permissible during the lifetime of the Prophet ﷺ was proven by dint of the fact that 'Abdullah ibn Unais ﷺ resorted to *Ijtihaad* when he decided to perform prayer not with the regular movements and motions but with gestures. Then, when he ﷺ returned to Al-Madeenah, the Prophet ﷺ did not reproach him or find fault with him for what he did, which establishes the permissibility of praying with gestures when one

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[1] Refer to *'Umdatul-Qaaree Sharh Saheeh Al-Bukhaaree* (6/263).

is extremely afraid for one's life. This ruling is correct since 'Abdullah ibn Unais ﷺ did what he did during the lifetime of the Prophet ﷺ, during the period of revelation. Therefore, had there been cause to correct Unais's mistake, revelation would have descended to the Prophet ﷺ to correct Unais's wrong action; since that did not occur, it is sensible to conclude that what Unais ﷺ did was correct.

The Deception Of The 'Adul And Al-Qaarrah Tribes, And The Tragedy Of Ar-Rajee'

There are varying accounts about the reason why the Prophet ﷺ sent a unit to Ar-Rajee'. According to a narration related by Bukhaaree, sending spies to gather information about the enemy was the only purpose for which the Prophet ﷺ sent anyone to Ar-Rajee'; however, other authentic narrations provide a more detailed account of what happened. A group of emissaries from the 'Adul and Al-Qaarrah tribes visited the Prophet ﷺ in Al-Madeenah and said to him, "Verily, we want to embrace Islam, so send back with us a number of your Companions ﷺ who can help us understand (our duties), who can teach us to recite the Qur'an, and who can teach us the legislations of Islam."[1] In spite of their sweet words, these emissaries were far from sincere in their intentions.

It is likely that, wanting to exact revenge for the death of Khaalid ibn Sufyaan Al-Hudhalee, the Hudhail tribe resorted to trickery and deception. In fact, Al-Waaqidee said with certainty that the Ar-Rajee' tragedy began when Banu Laihyaan, one of the clans of the Hudhail tribe, went to the people of the 'Adul and Al-Qaarrah tribes, offering them money if they did something for them. They wanted the people of 'Adul and Al-Qaarrah to travel to the Messenger of Allah ﷺ and ask him to send back with them men who could invite them to Islam and teach them about Islam's legislations. Once they had the Muslim delegates within their

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/354, 355).

reach, they meant to capture them, imprison them, and then sell them to members of the Quraish. It was because of these reasons that the Messenger ﷺ sent a delegation of Muslims that consisted of ten Companions ﷺ, placing in authority over them 'Aasim ibn Thaabit ibn Al-Aqlah ﷺ.

When the Muslim delegates reached a spot that was situated between 'Usfaan and Makkah, the Banu Laihyaan clan, which consisted of about two-hundred fighters, ambushed them. Having surrounded them from all directions, the fighters of Banu Laihyaan forced the Muslims to retreat to a nearby hill. Banu Laihyaan then promised to spare their lives if they surrendered themselves, but of course they meant to betray that promise.

The leader of the Muslim delegates, 'Aasim ibn Thaabit ﷺ, refused to accept their offer; true, the Muslims were outnumbered about twenty to one and that death was more likely than not, but 'Aasim ﷺ did not want to surrender. He ﷺ said, "Verily, I have indeed vowed never to accept the protection of a polytheist." 'Aasim ﷺ then began to fight them, firing arrows at them until he ran out of them, and then fighting against them with his spear until it broke. All that he had left then was his sword. He ﷺ said, "O Allah, I have defended Your religion on the beginning of this day of mine, so protect my flesh at the end of it!" The wording of this supplication was truly significant, for in a previous battle against the Muslims, a woman named Sulaaqah bint Sa'd ibn Ash-Shuhaid was bereaved of her husband and all of her four sons. 'Aasim ﷺ had killed two of them: Al-Haarith and Mus'aafan. Sulaaqah made a vow that, if Allah every enabled her to drink alcohol from the upper part of 'Aasim's skull, she would do so. And in accordance with that vow, she offered a reward of one-hundred camels to anyone who brought back the head of 'Aasim ﷺ. Therefore, the men of Banu Laihyaan did not care whether they took back 'Aasim ﷺ dead or alive; they merely needed his body – but 'Aasim's supplication stood in their way.

Finally, 'Aasim ﷺ broke part of his sword, leaving him with no weapon, but he ﷺ still continued to fight. During the fighting,

'Aasim ﷺ injured two men and killed one. But in the end, there were too many spears pointed at 'Aasim ﷺ. And the men of Banu Laihyaan finally managed to kill him. All that remained for them to do was to chop off his head and take it to Sulaaqah bint Sa'd, so that they could take from her their reward of one-hundred camels.

Before the men of Banu Laihyaan could reach 'Aasim's body, Allah ﷻ sent down to them a swarm of flying insects. The insects had a painful sting, and whenever men tried to approach 'Aasim's body, the insects would bite them on the face. No one among them was able to come even near 'Aasim. Realizing that they could do nothing about the situation, the men of Banu Laihyaan said, "Leave him until nightfall, at which time these insects will leave him. But when nightfall arrived, Allah ﷻ sent a flood – even though there was not a single cloud in any direction of the sky. The flood carried 'Aasim's body away, and the men of Banu Laihyaan never saw it again.

In the skirmishes that took place on that day, 'Aasim ﷺ was one of seven Muslims ﷺ who died. As for the three remaining Muslims, Banu Laihyaan offered them safety if they put down their weapons. Given the impossibility of both fleeing and overcoming the enemy, the three Muslims agreed to accept the terms offered to them. But as soon as the opportunity arose, the polytheists betrayed them. 'Abdullah ibn Taariq ﷺ, one of the three remaining Muslims, fought back and was consequently killed. As for the other two, Khubaib ﷺ and Zaid ibn Ad-Dithinnah ﷺ, they were taken captive and were being led towards Makkah. Once they arrived there, the men of Banu Laihyaan sold them to the Quraish. All of this occurred in the month of Safar, in the year 2 H.

Khubaib ﷺ was sold to the children of Al-Haarith ibn 'Aamir ibn Naufal, who intended to kill him in revenge for what Khubaib ﷺ did on the Day of Badr: He ﷺ killed their leader, Al-Haarith. After Khubaib ﷺ found out that the children of Al-Haarith had decided to kill him, he asked one of the daughters of Al-Haarith to lend him a razor, for he ﷺ wanted to shave off his pubic hair, one of

the Islamic duties that are related to personal hygiene. A woman lent the razor to him, and shortly thereafter she panicked when she realized that her son was missing; no one had taken the child; instead, he had simply climbed up the stairs of the house and made his way to the prisoner. When his mother finally found him, she was terrified to see that he was sitting in the lap of Khubaib ﷺ, who had the borrowed razor in his hand. She thought that Khubaib ﷺ was going to try to get revenge on her son for what was happening to him. And seeing her expressing, Khubaib ﷺ quickly allayed her fears, saying, "Are you afraid that I will kill him? I would never do that, *In Sha Allah Ta'aalah* (if Allah, the Exalted, wills)." She would later say, "I have never seen a prisoner who is better than Khubaib ﷺ. (While he was a prisoner with us,) I would see him eating a bunch of grapes, and at that time, there were no fruits in Makkah. And verily, he was tied up in iron (chains). Therefore, it (the bunch of grapes) was nothing other than sustenance that Allah provided him with."

After the people of the Quraish took him out to the *Masjid* in order to kill him, Khubaib ﷺ said, "Let me perform two units of prayer." As soon as he finished performing those two units, he turned to them immediately and said, "Had it not been for the fact that you would say that I am afraid of dying, I would have prayed more." Thus Khubaib ﷺ was the first Muslim to establish the practice of praying two units of prayer before being executed by the enemy. Khubaib ﷺ then said, "O Allah, count their numbers, and kill them one by one, and do not spare a single one of them."

As Khubaib ﷺ was being chopped up alive, Abu Sufyaan asked him, "Would it please you if Muhammad was with us being killed, while you are with your family?" Khubaib ﷺ replied, "No, by Allah. It would not even please me if I were (safe) with my family, while the Prophet ﷺ was where he is (in Al-Madeenah), being pricked and harmed by a single thorn." Khubaib ﷺ was then killed, and his body was hung up on a cross (perhaps it was a practice that the Quraish had learned from the Romans; Abu Sufyaan was, after all, well-traveled). They then appointed

someone to watch over Khubaib's corpse; later on during the night, 'Amr ibn Umayyah Ad-Damree came to take him away and bury him.

As for Zaid ibn Ad-Dithinnah ﷺ, Safwaan ibn Umayyah purchased him and killed him in revenge for his father, Umayyah ibn Khalaf, who was killed on the Day of Uhud. Abu Sufyaan asked Zaid ﷺ the same question that he asked Khubaib ﷺ: "I ask you by Allah, O Zaid! Would you love for Muhammad to be here with us in your place, so that we can kill him, while you are (safe) among your family (in Al-Madeenah)?" Zaid ﷺ replied, "By Allah, I would not even love for Muhammad to be pricked and harmed by a thorn where he is right now (in Al-Madeenah), while I am (safe) among my family." Abu Sufyaan said, "Of all people, I have never seen anyone loving someone as much as the Companions of Muhammad ﷺ love Muhammad ﷺ."[1]

What took place between the men of Banu Laihyaan and the ten Muslim delegates is known as the occurrence of Ar-Rajee', since it was beside the water source of Ar-Rajee' that the ambush took place.

The Lessons and Morals of This Story

1) The Permissibility of Surrendering to the Enemy

Discussing the *Hadeeth* that relates the above-mentioned story, Imam Ibn Hajr (may Allah have mercy on him) wrote in *Fathul-Baaree*: "This *Hadeeth* proves that it is permissible for a (Muslim) prisoner to refuse to accept a promise of safety even if doing so leads to being killed. One may choose this course of action if one wants to be strict and to avoid being forced to say words of disbelief. Nonetheless, if one wants to take the other route that is (also) sanctioned by the *Shariah*, one may surrender and accept the enemy's promise of safety."

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/400) and to *Seerah Ibn Hishaam*, to the chapter titled, "The Killing of Ibn Ad-Dithinnah, and an Example of His Loyalty to the Messenger ﷺ)."

It is clear that, based on the different actions of the ten Muslim delegates, it is permissible both for a Muslim to surrender and accept amnesty offered by the enemy, in the hope of escaping later on, and for a Muslim to fight until the end, so as to avoid being captured, humiliated, and forced to utter words of disbelief. 'Aasim ﷺ chose the latter course of action; Khubaib ﷺ and Zaid ﷺ chose the former. But whenever a Muslim prisoner has the opportunity to escape, he must do so, so as to avoid being in a position of humiliation.

The above-mentioned story teaches us that, when in a situation similar to the one faced by the ten Muslim delegates, Muslims have a wide range of options. In each individual case, a Muslim should consider the circumstances, his enemy, his chances of escape, and any other factor that might play into his situation; and then he should choose the best course of action that is available to him, whether that means fighting, escaping, or surrendering.

2) Allah ﷻ Answers the Supplication of 'Aasim ﷺ

It is interesting to note that Allah ﷻ answered 'Aasim's supplication by protecting his flesh from the polytheists, even though He ﷻ did not protect 'Aasim from being killed by the polytheists. This is because Allah ﷻ wanted to at once honour 'Aasim ﷺ with martyrdom and protect his body from being defiled and mutilated.

3) Honouring the *Sunnah* of the Prophet ﷺ

It is the seemingly small details of the Prophet's *Sunnah* that many of today's Muslims take for granted; this was not, however, how the Companions ﷺ followed the *Sunnah* of the Prophet ﷺ. Consider the situation of Khubaib ﷺ, who was a prisoner of the Quraish and who had just been sentenced to death. In spite of his precarious situation, he remembered an act of *Sunnah* that he needed to perform: removing his pubic hair, an act of personal hygiene that a Muslim must, according to the teachings of the Prophet ﷺ, perform at least once every forty days. This should serve as a reminder for many of us who are negligent when it

comes to performing various acts of *Sunnah*. Khubaib's story should especially serve as reminder to those who say that, since the Muslim nation is going through difficult times, we must not bother ourselves with small details, such as growing the beard, straightening the rows for prayer, and so on. For here was Khubaib ﷺ going through not just a difficult time but imminent death, yet he remembered to perform what many of us might consider to be a small act of *Sunnah*. Here, in terms of attitude, lies one of the main differences between us and the Prophet's Companions (may Allah be pleased with them all).

4) Islam Removes From a Person's Heart Hatred and the Desire to Exact Personal Revenge

When Khubaib ﷺ had the son of a polytheist in his lap and a razor in his hand, he ﷺ could have exacted revenge on the children of Al-Haarith for what they were doing to him. He had been sentenced to die anyway; why not get revenge on them by killing one of their children? Well, there was a very good reason why not: He ﷺ was a Muslim, and faith had penetrated the deepest regions of his heart. Looking at the terrified expression on the mother's face, Khubaib ﷺ said, "Are you afraid that I will kill him? *In Sha Allah* (Allah Willing), I would never do that!" Khubaib ﷺ understood that the child was innocent and was not responsible for the crimes of his adult relatives. Allah ﷻ said:

﴿مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

> *"Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warnning)."* (Qur'an 17: 15)

A Muslim should get angry only when his religion is somehow being attacked, a principle that Muslims must adhere to both in easy and hard times. Since the child was innocent, Khubaib ﷺ

explained that it would never even cross his mind to kill him. Khubaib's attitude and demeanour in this situation attests to his high level of *Eemaan* (faith); may Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

5) The Companions' Love of the Prophet ﷺ

It is not uncommon for a person to want to sacrifice his life for another person; motives for making such a sacrifice differ, ranging from love for a relative to an impulse to act selflessly for a greater cause. Whatever the motive, no human being has ever loved another human being as much as each Companion ﷺ loved the Messenger of Allah ﷺ. Love is based on a person's knowledge of another person's character and traits, and no one knew the Prophet ﷺ as much as his Companions ﷺ knew him. On many instances in this book, we have seen examples of just how much the Companions ﷺ loved the Prophet ﷺ; and the tragedy of Ar-Rajee' is yet another shining illustration of that love. In the last moments of Khubaib ﷺ and Zaid's life, Abu Sufyaan asked them if they would prefer it if the Prophet ﷺ were in their place and they were back home in Al-Madeenah with their families. They could have simply said, "No," and that would have attested to their love for the Prophet ﷺ. But they wanted to express the true extent of their love, and so they explained to Abu Sufyaan that they wouldn't be at peace in their homes even if the Prophet ﷺ was safe in his home but pricked by a harmless thorn.

The love that they felt for the Prophet ﷺ attested to their sincere faith in Allah ﷻ and His Messenger ﷺ. The Prophet ﷺ said, "If three qualities are combined in a person, then he has tasted the sweetness of *Al-Eemaan* (faith): He loves Allah and His Messenger more than anything else; he loves a slave (of Allah) for the sake of Allah and for no other reason; and he hates to return to disbelief after having been saved by Allah, just as he hates to be thrown into the fire."[1]

[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter, "It is a Part of *Eemaan* (faith) for One to Hate to Return to Disbelief Just as Ones Hates to be Thrown into the Fire"; *Hadeeth* number: 21.

'Aamir Ibn At-Tufail And The Tragedy Of Bair Ma'oonah (4 H.)

'Aamir ibn At-Tufail was a leader, though not the head chieftain, of the Banu 'Aamir tribe. He was a haughty and arrogant man who had ambitions of becoming king not just of his tribe but of all of Arabia. Notwithstanding his blinding arrogance, he was realistic in one regard: he recognized that, sooner or later, the Prophet ﷺ was going to have authority over the entire Arabian Peninsula. And so 'Aamir went to the Prophet ﷺ and said, "I give you one of three choices: you can have authority over the people of the valleys (i.e., people who live in cities and villages), while I have authority over the people of the desert; or, you can appoint me as your successor; or, I will attack you with the people of Ghatfaan, with one-thousand red (i.e., red-skinned) men and one-thousand red women."[1] The Prophet ﷺ of course rejected all of those choices, which instilled in 'Aamir a desire to somehow destroy the Prophet ﷺ and his Companions ﷺ, for he knew that his ambitions of controlling Arabia hinged either on the Prophet's help or on his destruction.

Later on, the head chieftain of the Banu 'Aamir tribe, Mulaa'ib Al-Asinnah, visited Al-Madeenah. Mulaa'ib – who was the uncle of 'Aamir ibn At-Tufail – presented a gift to the Prophet ﷺ; for his part, the Prophet ﷺ invited Mulaa'ib to Islam. Although Mulaa'ib did not commit himself to embracing Islam, he was very close to doing so; perhaps what stopped him was that he was not sure whether his people would continue to follow him if he became a Muslim. He said to the Prophet ﷺ, "O Muhammad, if only you would send men from your companions to the people of Najd (i.e., to his people), and I would then have hope of them answering you (i.e., embracing Islam)." The Prophet ﷺ, having been betrayed before by the tribes of 'Adur and Al-Qaarah, said,

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Ar-Rajee'; Ra'il and Dhakwan; a mention of 'Adul and Qaarah, as well of 'Aasim ibn Thaabit, Khubaib, and his companions; *Hadeeth* number: 4091.

"I fear that they (i.e., my companions) will be harmed by the people of Najd." Mulaaib Al-Assinnah, whose real name was Abu Baraa, said, "I will grant them protection, so send to the people of Najd whomsoever you desire."

Having obtained a guarantee of protection from the leader of Banu 'Aamir – who was sincere in his offer and had no intention of betraying the Prophet ﷺ – the Prophet ﷺ sent a group of men, among whom was Al-Mundhir ibn 'Amr ﷺ, to invite the people of Najd to Islam.

'Aamir ibn At-Tufail's ambitious nature made him disrespectful of his own uncle and leader; he pleaded with the people of Banu 'Aamir to unite around him and to attack the Muslim delegates who were headed towards An-Najd, but they refused to help him. They said that they would not betray their leader, Mulaaib Al-Asinnah.

Driven by ambition and hatred, 'Aamir did not quit there; instead, he went to another tribe, the tribe of Banu Sulaim, and pleaded with its people to follow him in an attack on the Muslims. They agreed to follow him, and almost one-hundred of their archers accompanied 'Aamir to Ba'ir Ma'oonah, where they overtook the Muslim delegates and killed every single one of them with the exception of 'Amr ibn Umayyah ﷺ.[1] Ba'ir means 'a well.' And since it was at the well of Ma'oonah that this slaughter took place, what transpired there became known as the Tragedy of Ba'ir Ma'oonah, a disgraceful event took place in the year 4 H.

According to one narration, Anas ﷺ said, "People went to the Prophet ﷺ and said, 'Send with us men who can teach us the Qur'an and the *Sunnah*. He sent with them seventy *Ansaaree* men, who were known as *Qurraa* (*Qurraa* is the plural of *Qaaree*, one who is skilled in the recitation and memorization of the Qur'an).

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 322); to *Seerah Ibn Hishaam*, to the chapter titled, "A Mention of the Day of Ar-Rajee'"; to *Saheeh Bukhaaree* (4086, 4096); to *Al-Fath*, the explanation of *Saheeh Bukhaaree*; and to *Saheeh Muslim* (677).

Among them was my uncle (his mother's brother), Haraam ﷺ. These men would recite the Qur'an; they would study and learn together in the night. And during the day, they would bring water and place it in the *Masjid*. Also, they would gather wood, sell it, and use the proceeds to buy food for the People of *Suffah* (poor people who lived in the *Masjid*) and for the poor. The Prophet ﷺ sent these men back with the visitors who came (to Al-Madeenah). Then they ('Aamir ibn At-Tufail and his followers) appeared and killed them before they were able to reach their destination. They (the Muslims) said, 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.''' During the slaughter, one of the attackers approached Anas's uncle, Haraam ﷺ, from behind and ran his spear through him; as this was happening to him, Haraam said, "By the Lord of the Ka'bah, I have indeed achieved success!" Allah ﷻ answered the supplication of those Muslims, for back in Al-Madeenah, the Messenger of Allah ﷺ said to his Companions ﷺ, "Verily, your brothers have been killed. They said (as they were dying), 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.'''[1]

The Lessons and Morals of This Story

1) For Islam to Spread and Reign Supreme, Sacrifices Have to be Made

We have hitherto seen how the allies of Hudhail deceived Muslims at Ar-Rajee', Muslims who had left Al-Madeenah in order to teach others about Islam. In this story that tragedy is repeated: someone, namely 'Aamir ibn At-Tufail, ambushed and attacked Muslims who left Al-Madeenah to preach the message of Islam, and then slaughtered them in a vile and barbaric manner.

[1] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Confirmed that the Martyr Gains Entry into Paradise"; *Hadeeth* number: 677.

These two tragic incidents deeply affected the Prophet ﷺ; in fact, he ﷺ spent a number of months performing *Qunoot* (Supplication during prayer that is made either before or after the bowing position and that is resorted to when tragedies and calamities occur) during *Fajr* prayer. In the *Qunoot*, the Prophet ﷺ would supplicate against the tribes of Sulaim that disobeyed Allah ﷻ and His Messenger ﷺ. Ibn 'Abbaas ؓ said, "For consecutive months the Messenger of Allah ﷺ performed *Qunoot* in the *Zuhr*, *'Asr*, *Maghrib*, *'Eesha*, and morning (*Fajr*) prayers. At the end of each prayer (i.e., the last unit), after he ﷺ would say, 'May Allah answer he who praises Him (i.e., when he would be standing up from the bowing position),' he ﷺ would supplicate against certain clans of the Banu Sulaim tribe - against the Ra'il, Dhakwaan, and 'Usaiyyah clans. And the people (praying) behind him would say, *'Aameen.'*"[1] Anas ibn Maalik ؓ said, "And that was the beginning of *Qunoot*; prior to that we wouldn't perform it." And when a man asked Anas ؓ about *Qunoot*, whether it was supposed to be performed after the bowing position or immediately after the completion of recitation (i.e., before the bowing position), he ؓ said, "No, it should be performed after the completion of recitation (i.e., before the bowing position)."[2] Some scholars mention that when there is a need to fulfill - for example, Muslims in a specific area are hit with a calamity and need help - *Qunoot* should be performed after the bowing position; otherwise, it should be performed before the bowing position. But the reality is that the Companions ؓ acted differently in this regard; some of them performed *Qunoot* before the bowing position, and some of them performed it after the bowing position; this indicates the permissibility of performing *Qunoot* both before and after the bowing position.

Even though Muslim preachers were twice ambushed and killed, the Prophet ﷺ and his Companions ؓ did not weaken their

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[1] Refer to *Sunan Abu Daawood*, the Book of Prayer, chapter, "*Qunoot* in the Different Prayers"; *Hadeeth* number: 1443.

[2] *Saheeh Bukhaaree* (4088, 4096).

resolve in the least to perform *Da'wah* to Islam. No matter how dangerous the situation, they were still determined to serve Islam, understanding that the cause they struggled for was more important than their lives.

The point is this: they knew that they had to sacrifice their lives, since Islam - or any other religion or great movement, for that matter - becomes strong only when lives are sacrificed to make it strong. Without strength, determination, and sacrifices, a religion or movement becomes nothing more than a philosophy - read in books, studied in schools, and then abandoned as time goes on.

Both the tragedies of Ar-Rajee' and Ba'ir Ma'oonah show us what price we too should be willing to pay in order to fulfill our mission of preaching the message of Islam. Everything has a price: happiness has a price; honour and power have a price; even rest and comfort have a price, the price being not achieving anything worthwhile in life. The price of preaching Islam, the reward for which is great in the Hereafter, may involve giving up the dearest thing one has - one's very life.

2) "By the Lord of the Ka'bah, I Have Succeeded"

The person who said these words was Haraam ibn Milhaan ﷺ, who uttered them when a spear went through his back and exited from his chest. Taking blood in his hands and wiping it on his face and head, Haraam ﷺ said, "By the Lord of the Ka'bah, I have succeeded." Even the hardest of hearts should be moved by these words. After a life of turmoil, trials, and tribulations, Haraam ﷺ saw the eternal bliss that lay ahead of him and said in so many words: "Peace at last! Free at last! Now, and never before now, I have achieved complete and unmitigated success!"

A man of no faith, however, cannot appreciate the significance of Haraam's last words, which is why the man who killed Haraam ﷺ, Jabbaar ibn Salma, was bewildered when he heard them. Jabbaar ﷺ later said, "One of the things that drew me to Islam was a situation I experienced: I stabbed one of their men that day between his shoulders, and then I watched as the

spearhead came out from his chest; meanwhile, he was saying, 'By the Lord of the Ka'bah, I have succeeded!' I said to myself, 'He has not succeeded! Haven't I just killed the man?' I later asked (people) about what he said (and why he said it), and they answered me, saying, 'He was successful because he succeeded in dying a martyr (and achieving Paradise as a result).' And I said, 'Yes, by Allah, he has succeeded.'" That incident was one of the reasons that prompted Jabbaar ﷺ to embrace Islam.[1]

When we read about what Haraam ﷺ said just after a spear was run through his body, we would not be wrong to ask the question: Does a martyr experience the pain and the pangs of death? And a more satisfactory answer we could not find than the one provided by the Messenger of Allah ﷺ, who said, "What the martyr feels from the touch of death is similar to what one of you feels when he is pinched."[2]

Al-Miqdaam ibn Ma'dee-Karib ﷺ related that the Messenger of Allah ﷺ said, "The martyr has six qualities (or rewards) from Allah ﷻ: He is forgiven with the first flow of blood (that exits from his body); he (then) sees his seat in Paradise; he is protected from the punishment of the grave; he is safe from the greater terror; he is adorned in the robe of *Al-Eemaan;* and he is granted intercession for seventy of his relatives."[3]

Another honour that martyrs will be bestowed with on the Day of Resurrection is that their wounds will be like they were on the day they were killed: except that "the colour will be the colour of blood, and the smell will be the smell of *Misk* (the best kind of perfume)."[4] We also know that the lives of martyrs do not end

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[1] Refer to *Seerah Ibn Hishaam,* to the chapter titled, "A Mention of the Day of Ar-Rajee'"; and to *Fathul-Baaree,* to the explanation of *Hadeeth* numbers, 4091 and 4092, for it is an explanation that contains in it many valuable lessons.

[2] Refer to *Saheeh Sunan At-Tirmidhee* by Al-Albaanee (may Allah have mercy on him); (2/133), *Hadeeth* number: 1667.

[3] *Al-Jaamai' Al-Ahkaam Al-Qur'an* (the *Tafseer* of Verse number 171 from *Aal-'Imraan*), and *Saheeh Sunan At-Tirmidhee,* by Al-Albaanee (2/133).

[4] *Saheeh Sunan At-Tirmidhee* (2/128).

with their deaths; rather, they remain alive; they are provided with sustenance, and they enjoy a blissful existence with their Lord. Allah ﷻ said:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." (Qur'an 3: 169)

3) The Prophet ﷺ Did not Know the Future or Other Matters from the Unseen World, Except for What He Learned Through Revelation

The tragedies of Ba'ir Ma'oonah and Ar-Rajee', as well as similar occurrences during the Prophet's lifetime, prove that the Prophet ﷺ did not know the future. Allah ﷻ said:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾

"Say (O Muhammad ﷺ): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." (Qur'an 7: 188)

Allah ﷻ alone is the Knower of the unseen world, and part of the unseen world is the future. As for Messengers and angels ﷺ, they only know those aspects of the unseen world that their Lord teaches them. Allah ﷻ said:

﴿عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾﴾

"He (Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." (Qur'an 72: 26, 27)

4) Fulfilling One's Promise, Pledge, or Covenant

The only Muslim to survive the Ba'ir Ma'oonah tragedy was 'Amr ibn Umayyah Ad-Damree ﷺ, who was, nonetheless, taken captive by the enemy. When 'Aamir ibn At-Tufail found out that 'Amr ﷺ was a descendant of Mudar, he felt a certain kinship towards him. Claiming that there was an obligation upon him to free a slave for the sake of his mother, 'Aamir ibn At-Tufail freed 'Amr ﷺ.

'Amr ﷺ would have loved to exact revenge for his slaughtered brothers right then and there, but he ﷺ was one man, and a prisoner at that, against hundreds of enemies. Therefore having no other choice, 'Amr ﷺ headed back towards Al-Madeenah. He stopped on the way to rest in a shaded area; while there, he ﷺ came across two men from the Banu 'Aamir tribe, the very same tribe whose men had just slaughtered many Muslims.

Unbeknown to 'Amr ﷺ, these two particular men had just obtained a guarantee of protection from the Messenger of Allah ﷺ. 'Amr ﷺ and the two men had stopped in the same shaded area to get some rest during their respective journeys. Upon meeting them, 'Amr ﷺ asked, "Who are you?" They said, "We are from the Banu 'Aamir (tribe)." 'Amr ﷺ didn't say anything to them about the ordeal he had just been through; instead, he spoke in a friendly manner with them, so as to not give away his real intentions. Thinking that they had nothing to fear, the two men went to sleep, which is when 'Amr ﷺ killed them both. From his point of view, 'Amr ﷺ was getting revenge on the Banu 'Aamir tribe for the killings its people had perpetrated; nonetheless, the matter was not as simple as that, for these men were not responsible for the crime committed by their fellow tribesman, 'Aamir ibn At-Tufail. In fact, as we have seen earlier, the leader of Banu 'Aamir and the men of Banu 'Aamir refused to aid 'Aamir ibn At-Tufail in his nefarious activities. But much of this knowledge was unknown to 'Amr ibn Umayyah ﷺ, who only knew that the perpetrator of the slaughter was one of the leaders of the Banu 'Aamir tribe.

As soon as 'Amr ibn Umayyah ﷺ returned to Al-Madeenah, he ﷺ informed the Messenger of Allah ﷺ about everything that had

happened, including his decision to kill the two men from the Banu 'Aamir tribe. The Prophet ﷺ then showed a wonderful display of trustworthiness and honesty; he ﷺ said, "You have killed two people whose blood money I will pay," thus acknowledging that the killing of the two men was a mistake and not an act of war, even though the two men were related to the man who had just slaughtered many Muslims. What mattered to the Prophet ﷺ was that the two men were carrying a guarantee of safety from him; consequently, he ﷺ did not want to punish them for what a certain individual of their tribe did. The Prophet ﷺ could not bring those two men back to life, but he ﷺ could at least acknowledge the mistake of their killings and pay the correct amount of blood money to their relatives, which is exactly what he ﷺ did. Because of what 'Aamir ibn At-Tufail did, the Prophet ﷺ could very well have considered the killing of the two men as part of the revenge that was necessary to get back at 'Aamir and his followers. But the Prophet ﷺ didn't see things that way; he ﷺ instead taught through his actions that the innocent should not be held accountable for the crimes of their relatives.

5) The Noble Companion 'Aamir ibn Fuhairah ؓ

After the Muslim delegates had been killed at Ba'ir Ma'oonah, 'Aamir ibn At-Tufail asked his prisoner, "Who is this?" He was pointing at one of the Muslims he killed. 'Amr ibn Umayyah ؓ responded, "This is 'Aamir ibn Fuhairah ؓ." 'Aamir said, "After he was killed, I indeed saw him being raised to the sky, until I saw that the sky was between him and the ground. And then he was returned (to the ground)."[1] Perhaps 'Aamir was allowed to see that in order to instill terror into his heart and to let him know the honour that was being bestowed upon his enemy.

6) Hassaan ibn Thaabit ؓ Reaches out to 'Aamir's People

We have hitherto discussed the effectiveness of Hassaan's poems in dealing with Ka'ab ibn Al-Ashraf. After the slaughter of the

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4093); also, refer to *Seerah ibn Hishaam*, to the chapter titled, "A Mention of the Day of Ar-Rajee'."

Muslim delegates, Hassaan ﷺ was being given another opportunity to use his talents to defend Islam against its enemies. Mulaa'ib, the head chieftain of Banu 'Aamir, had been snubbed, insulted, and betrayed by his own nephew: Mulaa'ib had guaranteed the safe passage of many Muslims, and his nephew, 'Aamir ibn At-Tufail, went behind his back, first trying to get the support of his own people, and then trying to get help from the Sulaim tribe. 'Aamir's actions amounted to nothing short of treason. Left on their own, the people of 'Aamir would probably have sorted things out in a relatively peaceful manner. 'Aamir would probably have been punished or reproached or banished from Banu 'Aamir territory, but nothing more.

But Hassaan ﷺ intervened in order to prevent that from happening. He ﷺ composed Verses in which he encouraged Rabee'ah ibn 'Aamir, Mulaa'ib's son, to get revenge on 'Aamir ibn At-Tufail for betraying his father. Now this was no longer an internal matter to be decided upon by Banu 'Aamir's leaders. Hassaan's poem was being recited on the lips of Arabs all over the Arabian Peninsula. Rabee'ah's honour was being impugned. Was he going to stand by and do nothing after his father had been so disgracefully betrayed?

Honor, as we have hitherto seen, was an issue of paramount importance to Arabs. In effect, Hassaan's poem left Rabee'ah with only one honourable course of action: He had to kill 'Aamir ibn At-Tufail. Rabee'ah did try to kill 'Aamir; in fact, he struck him with his sword and inflicted him with a serious, albeit non-lethal, wound. But no sooner did he strike 'Aamir than 'Aamir's fellow clansmen jumped on him and said to 'Aamir, "Take your revenge!" 'Aamir said, "I have forgiven him. If I continue to live after this, I will see what I should do about this attack."

7) The End of 'Aamir ibn At-Tufail

Allah ﷻ answered the supplication of His Prophet ﷺ, who said, "O Allah, be sufficient for me by ridding me of 'Aamir."[1]

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[1] *Al-Bidaayah Wan-Nihaayah,* the section titled: "The Delegation of Banu 'Aamir, and the Story of 'Aamir ibn At-Tufail". Also, refer to *Majma' Az-Zawaaid,* the

Shortly after the Prophet ﷺ made this supplication, 'Aamir became afflicted with an incurable disease. Death did not come to him in an instant; no - as is the case with many tyrants in this world - he would first have to undergo a period of disgrace and humiliation in this world. The symptoms of 'Aamir's illness resembled the symptoms suffered by the victims of certain plagues, which is why as soon as he became sick, everyone stayed away from him, fearing that his illness was contagious. Abandoned by everybody, 'Aamir remained a lonely, forlorn patient in the house of a female member of his tribe.

With the onset of his sickness, 'Aamir's dreams of becoming king of Arabia vanished into thin air. The isolation he endured during his illness coupled by the loss of his dream certainly contributed to what happened next: He went mad, screaming at anyone who dared to remain in close proximity to him. "Bring me my horse!" he screamed at someone. His horse was brought to him, he mounted it, and he then died while was seated on it. As if being ostracized by his people was not humiliating enough, 'Aamir also went through the humiliation of dying a madman.

Book of *Al-Maghaazee* and *Siyar*, chapter, "The Battle of Ba'ir Ma'oonah"; and to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 4091.

2

The Prophet's Marriage To The Mother Of Poor People And To Umm Salamah; Also, Other Events Worthy Of Mention

Zainab Bint Khuzaimah, "Mother Of Poor People"

Her title during the pre-Islamic days of ignorance was, "Mother of Poor People," a title obviously given to her because of her tireless efforts to feed the poor. Her actual name was Zainab bint Khuzaimah ibn Al-Haarith Al-Hilaaliyyah, and she was from the clan of Banu 'Abd-Manaaf ibn Hilaal ibn 'Aamir ibn Sa'sa'ah. She had previously been married to 'Abdullah ibn Jahsh ibn Riaab, who died a martyr on the Day of Uhud. To honour her after she was bereaved of her husband, and to not let her spend the rest of her life a lonely widow, the Prophet ﷺ married her. Their blessed marriage took place in the month of Ramadan, approximately thirty months after the Prophet ﷺ migrated to Al-Madeenah; nine months later, Zainab died.

She had previously been married to 'Abdullah ibn Jahsh ibn Riaab, who died a martyr on the Day of Uhud. To honour her after she was bereaved of her husband, and to not let her spend the rest of her life a lonely widow, the Prophet ﷺ married her.

The Prophet ﷺ Marries Umm Salamah

The name Umm Salamah literally means, mother of Salamah. It is common among Arabs to take a *Kunyah,* a name with which one is ascribed to a son or daughter – usually, to the eldest son. In the

same manner Umm Salamah's husband became known as Abu Salamah ﷺ, which literally means, father of Salamah. Umm Salamah's actual name was Hind bint Abu Umayyah Hudhaafah ibn Al-Mugheerah Al-Qurashiyyah Al-Makhzoomiyyah ﷺ. Her husband was her cousin, and his actual name was 'Abdullah ibn 'Abdul-Asad ﷺ; he ﷺ was the cousin of the Messenger of Allah ﷺ, for 'Abdullah's mother was Barrah bint (daughter of) 'Abdul-Muttalib; additionally, 'Abdullah ﷺ was the Prophet's brother from breastfeeding, which means that the same woman breastfed both of them.

Fleeing from the oppression of the Quraish, Umm Salamah ﷺ and Abu Salamah ﷺ were among those Muslims who had migrated from Makkah to Abyssinia; after a short stay there, they returned to Makkah, only to migrate again after a while – this time to Al-Madeenah, after the Prophet ﷺ and the Muslims ﷺ had already reached there.

1) An Important Discussion Between Umm Salamah ﷺ and Abu Salamah ﷺ

Umm Salamah ﷺ and Abu Salamah ﷺ had been through a lot of hardships together, hardships that only made their love for one another stronger. Appreciating the bond that had evolved between them, Umm Salamah ﷺ one day said to Abu Salamah ﷺ, "It has been conveyed to me (from the Prophet ﷺ) that, if a woman's husband dies, if he is from the people of Paradise, and if she does not marry again after his death, Allah will unite them in Paradise (in marriage). So come and let us pledge to one another that you will not marry again after me, and that I will not marry again after you." Abu Salamah ﷺ replied, "Will you obey me?" She ﷺ said, "Yes." He ﷺ said, "When I die, get married (again)." And then he ﷺ made the supplication: "O Allah, after I die, provide Umm Salamah with a man who is better than me, a man who will neither cause her grief nor harm her." When Abu Salamah ﷺ later died, Umm Salamah ﷺ said to herself, "And who is better than Abu Salamah ﷺ." Only a short while later – after the end of the waiting

period that Umm Salamah ﷺ had to go through after her husband died – the Prophet ﷺ was at the door of her home, mentioning to her nephew or son that he ﷺ was about to propose to her.

2) The Supplication Umm Salamah ﷺ Made When Her Husband Died

Abu Salamah ﷺ died of wounds that were inflicted on him during a battle against the polytheists. Umm Salamah ﷺ loved him as a woman does her husband, but she ﷺ also respected him for his noble character. Going to inform the Prophet ﷺ about her husband's death, Umm Salamah ﷺ said, "O Messenger of Allah, verily, Abu Salamah ﷺ has indeed died." The Prophet ﷺ gave her a command, saying, "Say: 'O Allah, forgive both me and him, and compensate me with a good replacement for him.'" Umm Salamah ﷺ later said, "I said (what the Prophet ﷺ instructed me to say), and Allah provided me with someone who was better for me than Abu Salamah ﷺ: Muhammad ﷺ."

3) The Messenger of Allah's Exchange of Messages With Umm Salamah ﷺ When He ﷺ Proposed to Her

'Umar ibn Abu Salamah ﷺ said, "Verily, when Umm Salamah's period of waiting (the period of time a woman has to wait out after her husband's death before she can remarry) came to an end, Abu Bakr ﷺ proposed to her, but she rejected his proposal. Then 'Umar ﷺ proposed to her, and she rejected his proposal as well. Next, the Messenger of Allah ﷺ sent a message to her (in which he ﷺ proposed to her). She ﷺ replied, "Welcome. Inform the Messenger of Allah ﷺ that I am jealous by nature, that I have children, and that none of my guardians are present here (to give me away)."

The Prophet ﷺ replied with the following message: "As for your saying, 'I have children,' Allah will provide for your children for you. And as for your saying, 'I am jealous by nature,' I will invoke Allah to take away (from you) your jealousy. And as for your guardians, every single one of them will be pleased with me (i.e.,

with me being your husband)."[1]

According to one narration, Umm Salamah ﷺ said, "Verily, I am a woman who is advanced in my years." The Messenger of Allah ﷺ replied, "As for the question of age, I am older than you are."[2] Here was a generous and kind reply from one who was always generous and kind in his dealings - may the peace and blessings of Allah ﷺ be upon him.

Excited by the Prophet's proposal, Umm Salamah ﷺ said to her son, "O 'Umar, stand up and marry the Messenger of Allah ﷺ (to me)."[3] Commenting on these words of Umm Salamah ﷺ, Ibn Katheer (may Allah have mercy on him) said, "Umm Salamah's saying, 'O 'Umar, stand up and marry the Messenger of Allah ﷺ (to me),' means this: 'I am pleased (with the offer), and I give permission for me to be married off to him.' Some scholars misunderstood her saying, thinking that she was asking her son 'Umar ibn Abee Salamah ﷺ to marry her off (to be her guardian in marriage), but that is not correct, for he was young at the time, and was thus not qualified to conclude the agreement (of marriage)." Ibn Katheer then referred to another work of his in which he discussed this issue in detail, and he went on to say, "The one who concluded the (marriage) agreement with him (i.e., with the Prophet ﷺ) was her son, Salamah ibn Abu Salamah ﷺ, who was the eldest of her sons."[4]

4) The Early Part of their Blessed Marriage

When Umm Salamah ﷺ agreed to marry the Prophet ﷺ, he ﷺ said to her, "Verily, I will not give yo u less than what I gave to

[1] Refer to *Siyyar 'A'laam An-Nubalaa* (2/203, 204), and the chain of this *Hadeeth* is authentic.

[2] Refer to *At-Tabaqaat* by Ibn Sa'd (8/90). And though the narrators of this *Hadeeth* are all trustworthy, it is nonetheless a *Mursal* narration (i.e., a *Taabi'ee* related it from the Prophet ﷺ without mentioning the name of a Companion from whom he learned the *Hadeeth*).

[3] Refer to *Siyyar 'A'laam An-Nubalaa* (2/204), and the chain of the *Hadeeth* is authentic.

[4] Refer to *Al-Bidaayah Wan-Nihaayah* (4/92).

such and such woman: two hand mills, two jars, and a cushion made of leather that is stuffed with fibers."[1]

Shortly after Abu Salamah ﷺ died, Umm Salamah ﷺ gave birth to his daughter, who was named Barrah at first. When the Prophet ﷺ married Umm Salamah ﷺ, he ﷺ would go to her, in order to spend their early days of marriage together (which perhaps was delayed because of her pregnancy and delivery). But when he ﷺ would visit her, she would take her newborn daughter, place her in her lap, and breastfeed her. The Prophet ﷺ, being gentle and modest by nature, would become shy and would leave her. He ﷺ came to her a number of times, and the same thing would happen. Meanwhile, 'Ammaar ibn Yaasir ﷺ, who was Umm Salamah's half-brother (since Sumayyah ﷺ was mother of them both), realized what was happening; the baby was preventing any intimacy between the newly-married couple. 'Ammaar ﷺ realized that, in order to rectify the situation, he ﷺ had to act in a discreet manner. And so he ﷺ went to his sister's house and took from her the newborn girl, promising to have one of the women of his household breastfeed her. Soon thereafter, the Messenger of Allah ﷺ arrived and asked where the baby was. His visit coincided with the visit of one of Ibn Abu Umayyah's female relatives, who answered, "'Ammaar ibn Yaasir took him." The Prophet ﷺ then told Umm Salamah ﷺ that he ﷺ would return in the evening. After they spent that night together, the Prophet ﷺ said to her in the morning, "You are indeed deemed honourable by your family (i.e., by your husband; he ﷺ was referring to himself). If you wish, I will spend seven consecutive days with you, but if I do that for you, I will have to do it for my other wives (as well). And if you wish, I will spend three days (with you), and then I will begin the rotation (i.e., after those three days are over, I will go about in order, spending one night with each wife)." She ﷺ said, "Spend three nights (with me)."[2] The Prophet ﷺ spent three days with Umm Salamah ﷺ, after which he ﷺ said, "A

[1] Refer to *Siyyar 'A'laam An-Nubalaa* (2/204).

[2] Refer to *As-Seerah An-Nabawiyyah* by As-Soobaanee (3/136).

virgin has seven days, and a previously-married woman has three." What this means is that, if a man has more than one wife, he should spend seven days with his newlywed wife if she is a virgin, and three days if she had been previously married. After those days are over, he should begin a rotation, having his wives take turns by spending one night with each wife. Therefore, after the Prophet ﷺ spent three happy days with Umm Salamah ﷺ, he appointed for her a day in the rotation, as he ﷺ did with the rest of his wives ﷺ.

5) Changing the Name of Barrah ﷺ

As I mentioned above, Umm Salamah ﷺ gave birth to Abu Salamah's daughter ﷺ, whom she named, Barrah. Barrah means someone who is pious, and so it is a name that amounts to a degree of self-praise. And though it is true that Muslims should keep names that have good meanings, those names should not bespeak a person's level of piety, for only Allah ﷻ knows who the pious ones are. When Barrah ﷺ - or Zainab ﷺ, which became her new name - grew up, she ﷺ said, "Verily, after the Prophet ﷺ married my mother, he ﷺ entered upon her. My name was Barrah, and he ﷺ heard her calling me by that name. He ﷺ said, 'Do not announce yourselves to be pure (and pious and good), for indeed, it is Allah Who knows best who among you is pious, and who among you is a wicked-doer. So name her, Zainab.'" Umm Salamah ﷺ responded, "Then she is Zainab."[1]

The Prophet ﷺ loved beautiful names, which prompted him at times to change the names of certain people; and not just of children, but of men and women as well. On one occasion, a man named Shihaab ﷺ, who was in the presence of the Prophet ﷺ, was mentioned. The Messenger of Allah ﷺ said to him, "Rather, you are Hishaam."[2] And it is related in another narration, one that is graded '*Hasan* (acceptable),' that whenever a man came to

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[1] The chain of this narration is strong. It is related by Ibn Ishaaq, by way of Bukhaaree, in *Al-Adab Al-Mufrad* (781).

[2] The chain of this narration is *Hasan* (acceptable), and it is related by Bukhaaree in *Al-Adab Al-Mufrad* (825).

the Prophet ﷺ with a name that the Prophet ﷺ did not like, he ﷺ would change it.[1]

On another occasion, a very old woman visited the Prophet ﷺ while he ﷺ was with 'Aishah ﷺ. The Prophet ﷺ asked the old woman ﷺ, "Who are you?" She ﷺ said, "I am Jatthaamah Al-Muzaniyyah." The Prophet ﷺ said, "No, instead you are Hassaanah Al-Muzaniyyah. How are you? How is your situation? How have you been since we last met?" She ﷺ said, "(I am) well, may my mother and father be sacrificed for you, O Messenger of Allah ﷺ." Some meat was then placed before the Prophet ﷺ, who began to hand pieces of it to Hassaanah ﷺ. When Hassaanah ﷺ left, 'Aishah ﷺ said, "O Messenger of Allah, why such a wonderful welcome for this old woman?" The Prophet ﷺ responded, "She would visit us during the lifetime of Khadeejah, and honouring old friendships is from *Eemaan* (faith)."

6) The Wisdom Behind the Prophet's Marriage to Umm Salamah ﷺ

There were many good reasons why the Prophet ﷺ married Umm Salamah ﷺ; the author of *Tafseer Al-Manaar* mentioned some of them.[2] First, Umm Salamah ﷺ was a woman of superior character and intelligence, the latter quality being attested to by her advice on the Day of Al-Hudaiybiyyah (the discussion of which is yet to come, *In Sha Allah*). Second, by marrying Umm Salamah ﷺ, the Prophet ﷺ gave her consolation for the loss of her husband. Third, Umm Salamah ﷺ was from the Banu Makhzoom clan, a revered clan of the Quraish and, more importantly, the one that carried the banner of war against the Messenger of Allah ﷺ. It was hoped that the Prophet's marriage to Umm Salamah ﷺ would be seen as a token of good will - a reason (among other reasons) for the people of Banu Makhzoom to enter the fold of Islam, now that they had become in-laws of the Messenger of Allah ﷺ. Fourth, by marrying Umm Salamah ﷺ,

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[1] *At-Tabaraanee* (17/119).

[2] Refer to *Tafseer Al-Manaar* (4/372).

whose husband had died a martyr, the Prophet ﷺ taught an important lesson to the Muslims of his generation and to the Muslims of all ensuing generations: When men sacrifice their lives and are martyred, the men left behind should honour them by doing their utmost to take care of their bereaved dependants.

Umm Salamah ﵂, in spite of her age when she married the Prophet ﷺ, was the last of the Prophet's wives to die; to be exact, she ﵂ died in the year 61 H. As was the case with other wives who lived on after the Prophet's death, Umm Salamah ﵂ fulfilled her role of spreading knowledge and of relating, among other things, details of the private life of the Prophet ﷺ. She ﵂ related many *Ahaadeeth* from the Messenger of Allah ﷺ; her Musnad contains in it three-hundred and eighty-eight *Ahaadeeth*. Of those *Ahaadeeth*, Bukhaaree and Muslim agreed upon thirteen of them; three others Bukhaaree alone related; and thirteen others Muslim alone related.[1] May Allah ﷻ be pleased with her and with all of the Prophet's wives, who all tirelessly strove to spread the light of guidance and knowledge to the rest of mankind.

The Birth Of Al-Hasan Ibn 'Alee ﵁

Imam Al-Qurtubee, may Allah have mercy on him, wrote: "Al-Hasan ﵁ was born in Sha'baan, in the year 4 H." An-Nawawee narrowed down the date, saying that Al-Hasan ﵁ was born after the completion of five nights from the month of Sha'baan. And then before the passage of one year, Al-Husain ﵁ was born. The famous historian Al-Waaqidee wrote that Faatimah ﵂ became pregnant with Al-Husain ﵁ fifty nights after she gave birth to Al-Hasan ﵁.

'Alee ibn Abee Taalib ﵁ said, "When Al-Hasan was born, I named him Harb, but then the Messenger of Allah ﷺ came and said, 'Show me my son. What have you named him?' I said, 'Harb.' He ﷺ said, 'No, instead he is Hasan.'"[2] The Prophet ﷺ replaced the name that conveyed a harsh meaning – for Harb

[1] Refer to *Siyyar 'A'laam An-Nubalaa* (2/210).

[2] *Saheeh Bukhaaree* in *Al-Adab* (286).

means war - with one that suggested a good meaning - for the word Hasan literally means, something that is good.

The Prophet ﷺ picked up the newborn and kissed him. Abu Raafai' ؓ informed us of another thing the Prophet ﷺ did when Al-Hasan was born; he ؓ said, "When Faatimah ؓ gave birth to Al-Hasan ؓ, the Prophet ﷺ made the same call in Al-Hasan's ears as is made for the prayer (i.e., the *Aadhaan*)."[1]

In another narration, Abu Raafai' ؓ informed us about the *'Aqeeqah* of Al-Hasan. The *'Aqeeqah* is performed on the seventh day of a newborn's life, and what it involves is the slaughter of a sheep on behalf of the newborn; also on the seventh day, the newborn's head should be shaved. Abu Raafai' ؓ said, "When Faatimah ؓ gave birth to Hasan ؓ, she said, 'Shall I not perform *'Aqeeqah* on behalf of my son by spilling the blood of two male sheep?' The Prophet (wanting to perform the *'Aqeeqah* of his grandson himself) said, 'No, but shave his head and give charity in silver that is equivalent to the weight of his hair; (and give that charity) to the poor and to *Al-Aufaad* (*Al-Aufaad* were specific poor Companions ؓ of the Messenger of Allah ﷺ who stayed in the *Masjid* or in *As-Suffah*, which is a part of the *Masjid*).' Faatimah ؓ then carried out his instructions."[2] The Prophet ﷺ wanted to be the one who gave the *'Aqeeqah* meat for his grandson, Hasan ؓ; he ﷺ performed *'Aqeeah* for him by slaughtering two male sheep.[3] And about the practice of performing *'Aqeeqah* in general, the Prophet ﷺ said, "Every boy is held back by his *'Aqeeqah* (i.e., until it is performed); a slaughter is made for him on his seventh day, his head is shaved, and he is named."[4]

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[1] *Musnad Ahmad* (the *Musnad* of *Ansaaree* whose *Ahaadeeth* are related from Abu Raafai') and *Abu Daawood* (5105); some scholars have ruled that this *Hadeeth* is authentic, while others ruled that it is weak.

[2] *Musnad Ahmad*, section, "The *Ahadeeth* of Faatimah bint *Rasoolullah* ؓ that are Related Through Abu Raafai'"; At-Tabaraanee related it as well (3/30) with a *Hasan* (i.e., acceptable) chain.

[3] Refer to *As-Seerah An-Nabawiyyah*; also, the same is related in *Al-Ahaadeeth As-Saheehah* by Al-Sooyaanee (3/106).

[4] Related by Ahmad and the compilers of *As-Sunan*. And At-Tirmidhee declared it to be authentic. Refer to *Saheeh Al-Jaamai'* (2/835).

In The Year 4 H, Zaid Ibn Thaabit ﷺ Learns The Language Of The Jews

Khaarijah ibn Zaid ibn Thaabit related from his father, Zaid ibn Thaabit ﷺ, that the Messenger of Allah ﷺ once ordered him to learn the writing (i.e., the language) of the Jews, so that he could read for the Prophet ﷺ the letters they sent to him.[1] What is truly amazing in this regard is that Zaid ﷺ learned and mastered their language in just fifteen days, a feat that attests to two things: First, the intelligence of Zaid ﷺ, and second, the effort and hard work the Companions ﷺ were willing to put in order to execute a command of the Prophet ﷺ as quickly as possible.

According to one particular narration, when the Messenger of Allah ﷺ arrived in Al-Madeenah, some people brought Zaid ﷺ to be presented to the Messenger of Allah ﷺ. They said, "O Messenger of Allah, this is a youth from the Banu An-Najjaar clan, and with him (i.e., and committed to his memory) are somewhere between thirteen and nineteen Chapters (of the Qur'an) that Allah has revealed to you." Duly impressed by the child, the Messenger of Allah ﷺ said, "O Zaid, learn the writing (i.e., the language, which, among other things, involves learning how to read and write) of the Jews, for by Allah, I do not trust the Jews to (truthfully read to me) a book (or letter)." Zaid ﷺ later said, "And so I learned for him their writing (i.e., their language); not even fifteen nights passed before I mastered it. I would read to him their letters when they wrote to him, and I would answer for him when he wanted to write back."[2]

In the Prophet's time, a translator held a position of great importance; having access to all kinds of foreign correspondences, he would be privy to many important secrets. It is for this reason that the Prophet ﷺ chose a trustworthy Muslim, instead of

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[1] *Saheeh Bukhaaree,* the Book of Rulings, chapter, 'Translating for Rulers, and Whether the Translation of a Single Translator is Permissible"; *Hadeeth* number: 7195.

[2] Refer to *Siyyar 'A'laam An-Nubalaa* (2/429).

relying on a non-Muslim, to be his translator. In learning the Jewish language in just fifteen days, Zaid ﷺ showed signs of achieving wonderful things later on his life, and he ﷺ lived up to that promise. He ﷺ was among those who memorized the entire Qur'an during the lifetime of the Messenger of Allah ﷺ; he ﷺ was among the most famous of the transcribers who wrote down revelation for the Prophet ﷺ. He ﷺ, and he alone, undertook the task of writing the entire Qur'an on scrolls during the caliphate of Abu Bakr As-Siddeeq ﷺ, and he ﷺ was also one of transcribers of copies of the Qur'an during the caliphate of 'Uthmaan ﷺ. Each of these achievements in and of itself attests to the great service that Zaid ﷺ rendered for the Muslim nation. May Allah ﷻ be pleased with him and with all of the Prophet's Companions.

3

The Expulsion Of The Banu An-Nadeer Tribe

From the day Ka'ab ibn Al-Ashraf died until the Day of Uhud, the Jews of Al-Madeenah were in a constant state of fear. First, one of the three Jewish tribes of Al-Madeenah had been expelled, and then one of the agitators of the two remaining tribes was killed. As far as the Jews of Al-Madeenah were concerned, they did not want to take any rash actions that could result in their deaths or banishment from Al-Madeenah.

Their mood and outlook began to change, however, in the year 3 H, when the Battle of Uhud took place. The results of the Battle of Uhud instilled hope into the hearts of Al-Madeenah's Jews; they began to question whether the Muslims were as strong as they seemed to be, and they began to ponder their options. In the end, it was probably the tragedies of Ar-Rajee' and Ba'ir Ma'oonah that finally pushed the Jews over the edge and made it clear to them that they had to take some risks if they wanted to regain the control they had prior to the advent of Islam. Nonetheless, they did not engage in open confrontations with the Muslims; rather, they resorted to deception and to concentrating their energies on coming up with a secret plan to kill the Prophet ﷺ. At the same time, they began to fill up their fortresses with weapons and other equipment.

The History Behind And The Causes Of The Confrontation Between The Muslims And Banu An-Nadeer

1) The History of the Confrontation

Scholars from the middle centuries of Islam were of the view that the Battle of Banu An-Nadeer took place after Uhud, in the month of Rabee'ul-Awwal, in the year 4 H. Ibn Al-Qayyim wrote, "Muhammad ibn Shihaab Az-Zuhree claimed that the Battle of Banu An-Nadeer took place six months after Badr; this is either a misinterpretation on his part or someone wrongly ascribed this view to him. Without a doubt, the Battle of Banu An-Nadeer took place after Uhud. The battle that took place six months after Badr was the Battle of Banu Qainu'qaa'; the confrontation with Quraizah (the last of the three Jewish tribes) took place after the Battle of Al-Khandaq; and the Battle of Khaibar (yet another confrontation with the Jews) took place after Al-Hudaibiyyah.[1] Ibn Al-'Arabee and Ibn Katheer also championed the view that the Battle of Banu An-Nadeer took place after Uhud.

2) The Reasons for the Battle

There are many reasons that prompted the Prophet ﷺ to attack the Banu An-Nadeer tribe and to expel them from Al-Madeenah; of those reasons two are the most important.

First, Banu An-Nadeer blatantly violated many articles of their treaty with the Muslims. For example, they never offered help when the Muslims were fighting battles at Badr and Uhud; in fact, they did quite the opposite. They provided shelter to the enemy and guided them to the weakly guarded areas of Al-Madeenah. This barefaced violation occurred after Badr - as we have hitherto discussed - when Abu Sufyaan and two-hundred horsemen raided a district of Al-Madeenah. When Abu Sufyaan reached the outskirts of Al-Madeenah, it was the leader of Banu An-Nadeer, Salaam ibn

[1] Refer to *Zaad Al-Ma'ad* (3/249).

Mishkam, who hosted him, helped him, and provided him with sensitive information about the Muslims. Moosa ibn 'Uqbah ﷺ said, "It was the Banu An-Nadeer tribe that conspired with the Quraish, encouraging them to fight the Messenger of Allah ﷺ, and guiding them to the weaknesses (of Al-Madeenah)."[1]

And second, although it is true that the Jews of Banu An-Nadeer had previously done many vile things to warrant an attack, they completely outdid themselves when they planned to assassinate the Prophet ﷺ. After 'Amr ibn Umayyah Ad-Damree ﷺ killed two men of Banu 'Aamir, the Prophet ﷺ went with a group of his Companions ﷺ to the district inhabited by the Banu An-Nadeer tribe. The purpose of the official visit was to ask Banu An-Nadeer for assistance in the payment of the blood money that had to be paid for 'Amr's mistake. That the Prophet ﷺ went to them was to be expected, for part of the agreement that the Jews made with the Muslims of Al-Madeenah was that they would help them when it came to the payment of blood money, for cases similar to that of 'Amr ﷺ.

At first, the leaders of Banu An-Nadeer put on an artificial display of happiness when they saw the Prophet ﷺ. They gave a courteous and kind welcome, but no sooner did they find themselves to be alone than they began plotting the assassination of the Prophet ﷺ, since his presence in their district gave them the perfect, and perhaps only, opportunity they needed to carry out that end. It appears that they agreed to drop a huge stone on him from on top of a wall under which he ﷺ was seated.

But their plan failed. Allah ﷻ had guaranteed to protect the Prophet ﷺ from people, and that is just what He ﷻ did, revealing to the Prophet ﷺ Banu An-Nadeer's plan to kill him. The Prophet ﷺ then quickly got up from his seat and returned with great haste to Al-Madeenah. And his Companions ﷺ returned as well.

Regarding their planned assassination of the Prophet ﷺ, the Jews of Banu An-Nadeer were committing an act of war against not just the Prophet ﷺ, but the entire Muslim nation. The people of

[1] *Fathul-Baaree*, the Book of Al-Maghaazee, chapter, "The *Hadeeth* of Banu An-Nadeer (7/332).

Banu An-Nadeer had violated their treaty with the Muslims on many occasions, but this time, they went too far: The Prophet ﷺ had to react, and he ﷺ did react, ordering an immediate attack on Banu An-Nadeer. In the Noble Qur'an, Allah ﷻ mentioned how He ﷻ blessed the believers by saving the Prophet ﷺ from the plotting of Banu An-Nadeer:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾﴾

> *"O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust."* (Qur'an 5: 11)

Tafseer scholars have related various narrations that explain the reason behind the revelation of this Verse. For example, *At-Tabaree* reported that Ibn Ziyaad said, "The Messenger of Allah ﷺ went to Banu An-Nadeer in order to ask them to help pay blood money on behalf of his Companions ؓ; for this purpose, he ﷺ took along with him Abu Bakr ؓ, 'Umar ؓ, and 'Alee ؓ. He ﷺ said (to the leaders of Banu An-Nadeer), 'Help me pay off blood money that has befallen me.' They said, 'Yes, O Abul-Qaasim, it is about time you have come to us and asked us for help. Sit down, and meanwhile, we will feed you and give you what you ask for.' The Messenger of Allah ﷺ and his Companions ؓ sat down, waiting (for the leaders of Banu An-Nadeer to bring the money they promised); meanwhile, the leader of Banu An-Nadeer - the very man who said the aforementioned words to the Prophet ﷺ - said to his Companions, 'You will never be closer to him than you are now. Throw a stone down on him and kill him, and thereafter you will never see any evil again!' They betook themselves to a huge hand mill (a tool that consists of two circular stones, one placed on top of the other) that they owned in order to throw it down on the Prophet ﷺ. But Allah ﷻ held back their hands until Jibreel ؑ came and told the Prophet ﷺ

to get up from where he was sitting. Allah ﷻ then revealed the Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾﴾

"O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust." (Qur'an 5: 11)

In this manner, Allah ﷻ informed the Prophet ﷺ about what they wanted to do with him."[1]

Muhammad ibn Ishaaq, Mujaahid, 'Ikrimah, and others[2] related a slightly more detailed account of what happened; according to their narrations, the leaders of Banu An-Nadeer appointed a man named 'Amr ibn Jihaash with the task of killing the Prophet ﷺ. Their plan was this: Once the Prophet ﷺ sat down under a wall and the people gathered around him, 'Amr's job was to throw the hand mill on him from on top of the wall. But before 'Amr could throw down the hand mill, Allah ﷻ informed the Prophet ﷺ of their plot, and the Prophet ﷺ, as well as his Companions, immediately returned to Al-Madeenah.

Perhaps because of different accounts and other attempts that were made on the Prophet's life, scholars disagree about what event prompted the revelation of the above-mentioned Verse. Ibn Jareer, as well as others, believed that it was revealed in response to Banu An-Nadeer's plot to kill the Prophet ﷺ, a view that is strengthened by the fact that subsequent Verses discuss Jews, some of their infamous deeds, and their betrayal of the Prophets that were sent to them.[3] Expressing agreement on Ibn Jareer's assessment of the

[1] Refer to *Tafseer Ibn Jareer* (6/144, 145).

[2] Each of their narrations of this story might be weak if taken individually; but taken as a whole, they strengthen one another to the point that they can correctly be used as proof. Refer to *Al-Mujtama' Al-Madanee Fee 'Ahd An-Nubuwwah* (pg. 145).

[3] Refer to *Tafseer At-Tabaree* (6/144, 145).

matter, Dr. Muhammad ibn Aal-'Aabid added, "But it is still possible that the noble Verse was revealed after all of those events (i.e., after all of the events during which attempts were made on the Prophet's life), so that the same revealed Verse applies to all of those events equally, as has been stated by the scholars (of the past)."[1]

We can therefore conclude that the meaning of the aforementioned Verse is this: Remember Allah's favours, one of the greatest of which was saving the Prophet ﷺ from the Jews, who plotted to kill him. Allah ﷻ thwarted their evil plot and saved your Prophet ﷺ from their evil.

Allah ﷻ then ended the Verse by saying, "So fear Allah. And in Allah let believers put their trust." Here, after having shown believers a manifestation of His almightiness, Allah ﷻ reminded them that they should be thankful to him and that they should place their trust in Him alone.

Warning Banu An-Nadeer About Their Imminent Expulsion From Al-Madeenah, And The Siege That Followed

1) Banu An-Nadeer is Warned

Most *Seerah* books contain accounts of the advance warning that the Prophet ﷺ gave to Banu An-Nadeer. The Prophet ﷺ sent Muhammad ibn Maslamah ؓ to the people of Banu An-Nadeer, first giving him the following instructions: "Go to the Jews of Banu An-Nadeer and say to them, 'Verily, the Messenger of Allah ﷺ has sent me to you with this message: 'Leave my country (i.e., Al-Madeenah), for you have indeed betrayed the covenant I made with you; one of the ways you did this was the treacherous deed you intended to perpetrate. I give you a respite of ten (days) (during which time you have to leave Al-Madeenah). If anyone among you is seen afterwards (i.e., after the expiration of those

[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool* ﷺ (1/251).

ten days), then his neck will be struck (with a sword).'"[1]

They were so stunned that they found no words with which to reply to the Prophet's message; nonetheless, they did have something to say to Muhammad ibn Maslamah ﷺ, a member of the Aus tribe, the very same tribe that had been allied to the Banu An-Nadeer tribe during the pre-Islamic days of ignorance. They said to him, "O Muhammad, we never thought that a man from the Aus would bring us such an ultimatum!" Muhammad ibn Maslamah ﷺ responded, "Hearts have changed, and Islam has erased past covenants." They said, "We will load our things (in preparation for our departure)." They spent the following days loading as many supplies as they could for their departure from Al-Madeenah.

During that period, 'Abdullah ibn Ubai ibn Salool, chief of the hypocrites, sent a message to the leaders of Banu An-Nadeer, saying, "Stand firm! And fortify yourselves, for indeed, we will not surrender you to them. If you are fought against, we will fight alongside you; and if you are forced to leave, we will leave with you. But do not leave, for indeed, I have on my side Arabs and people who have joined my people, so that we are two thousand strong. So stay where you are, and they (my followers and the Arabs that are allied to me) will enter your fortresses with you; and for the cause of preventing the enemy from reaching you, they (my followers) are all willing to die."[2]

The leaders of Banu An-Nadeer regained at least some of their confidence - or perhaps better put, foolhardiness. Their head chieftain, Huyai ibn Akhtab, sent Jiddee ibn Akhtab to the Prophet ﷺ with the message: "We will not leave our land, so do whatever you want!" Upon receiving this message, the Prophet ﷺ and the Muslims ﷺ proclaimed, "Allahuakbar (Allah is the Greatest)," after which the Prophet ﷺ announced that the Muslims were to make preparations to fight the Jews.[3]

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[1] Refer to *Tabaqaat Ibn Sa'd Al-Kubraa* (2/57) and to *Al-Maghaazee* by Al-Waaqidee (1/363-370).

[2] Refer to *Taareekh At-Tabaree* (2/553).

[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (3/146).

2) The Siege and the Eventual Expulsion of Banu An-Nadeer

The ten day deadline passed, yet the people of Banu An-Nadeer were still in their homes. It was then that the Muslim army marched towards them. No fighting erupted, since the people of Banu An-Nadeer had locked themselves in their fortresses, a course of action that naturally resulted in a siege, one that lasted for fifteen nights.

The Prophet ﷺ ordered for their date-palm trees to be burned down, a strategic move that helped bring about an early end to the siege. The main wealth of Banu An-Nadeer was their land and gardens; with their trees burned down, they began to lose hope. They yelled at the Prophet ﷺ from inside of their fortresses, saying, "O Muhammad, you indeed forbade such destruction, and you would find fault with those who perpetrated it. So why now do you cut down and destroy our date-palm trees?"

Allah ﷻ cast terror into the hearts of Banu An-Nadeer's people; they knew that, if they were going to come out of this situation alive, accepting banishment from Al-Madeenah was their only option. To make matters worse, Ibn Ubai broke his promise of helping them; furthermore, they did not have enough provisions to last them for much longer. Sensing the urgency of their situation, they sent a message to the Prophet ﷺ, asking him to guarantee them safety if they packed up their things and left Al-Madeenah permanently. The Prophet ﷺ accepted their offer, saying to them, "Leave your homes, and your blood will be spared; also, you can take with you anything that your camels will carry, except for *Al-Halqah* (a word that refers to shields and weapons)." The people of Banu An-Nadeer were, of course, happy to leave with their bodies intact.

Before leaving, the people of Banu An-Nadeer tore down the roofs of their houses, and destroyed the pillars and walls; if they had to leave, they did not want to give the Muslims the satisfaction of using their homes - but given the difficulty of the task and the shortness of time, they were not able to demolish all of their homes. They also managed to load a huge quantity of gold and silver onto their camels; Sallaam ibn Abee Al-Huqaiq alone carried an ox's skin that was filled with gold and silver. He was quoted as saying

that what really mattered was the gold and silver they were taking with them; as for date-palm trees, there were plenty in Khaibar, the intended destination of many of Banu An-Nadeer's people.

The Prophet ﷺ appointed Muhammad ibn Maslamah ؓ to oversee Banu An-Nadeer's departure from Al-Madeenah. Under Muhammad ibn Maslamah's supervision, the people of Banu An-Nadeer soon left Al-Madeenah, having loaded their belongings and wealth onto the backs of six-hundred camels. As they were leaving, they placed female singers and musical instruments at the rear of their procession, so as to prevent the Muslims from taking pleasure in their departure. The tribe then split up into two groups, with one group going to Khaibar, and the other to Adhri'aat Ash-Sham. The more prominent of their leaders who went to Khaibar were Sallaam ibn Abee Al-Huqaiq, Huyai ibn Akhtab, and Kinaanah ibn Ar-Rabee' ibn Abee Al-Huqaiq. They were not only welcomed by Khaibar's inhabitants, but also recognized as having authority over them.[1]

The Lessons and Morals of this Story

Allah ﷻ discussed the expulsion of Banu An-Nadeer in the Noble Qur'an, dedicating an entire Chapter, *Al-Hashr*, to the topic; for this reason, 'Abdullah ibn 'Abbaas ؓ called "*Al-Hashr*" the "Chapter of Banu An-Nadeer." It is related in *Saheeh Bukhaaree* that Sa'eed ibn Jubair once said the words Chapter *Al-Hashr* to Ibn 'Abbaas ؓ, who stopped him with the correction: "Say: 'Chapter Banu An-Nadeer.'"[2]

Chapter *Al-Hashr* deals with the events that pertain to Banu An-Nadeer's expulsion from Al-Madeenah, the legal ruling on the spoils the Muslims gained, and the stance taken by the hypocrites throughout the confrontation. The chapter also exposes the inner realities of the Jews and hypocrites. Interspersed throughout Chapter *Al-Hashr*, Allah ﷻ orders Muslims to fear Him, warns them not to disobey Him, and mentions some of the lofty qualities

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[1] Refer to *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (3/212).

[2] *Saheeh Bukhaaree* (4029).

that are befitting of His greatness, majesty, and perfection. Even when historical events are discussed in the Qur'an, Allah ﷻ continues to discuss issues such as *Tawheed* (Islamic Monotheism) and the importance of preparing for the Day of Resurrection; in this manner, Muslims are reminded that these are issues of paramount importance.

When one contemplates Chapter *Al-Hashr*, one can derive many important lessons and morals:

1) The Horror that Allah ﷻ Places in the Hearts of His Enemies

Allah ﷻ said:

﴿هُوَ ٱلَّذِىٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ مَا
ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ
حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعۡبَۚ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِى
ٱلۡمُؤۡمِنِينَ فَٱعۡتَبِرُواْ يَٰٓأُوْلِى ٱلۡأَبۡصَٰرِ ٢ وَلَوۡلَآ أَن كَتَبَ ٱللَّهُ عَلَيۡهِمُ ٱلۡجَلَآءَ
لَعَذَّبَهُمۡ فِى ٱلدُّنۡيَاۖ وَلَهُمۡ فِى ٱلۡأٓخِرَةِ عَذَابُ ٱلنَّارِ ٣ ذَٰلِكَ بِأَنَّهُمۡ شَآقُّواْ ٱللَّهَ
وَرَسُولَهُۥۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٤﴾

> *"He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah is Severe in punishment."* (Qur'an 59: 2-4)

When one contemplates these Verses, one realizes that it was Allah ﷻ Who made the people of Banu An-Nadeer surrender. They had every possible material advantage on their side, and they truly believed that no one could make them leave their impenetrable fortresses. Perhaps they were partially right in that assumption, in that, throughout the duration of the siege, the Muslims were not able to force them to leave. Nonetheless, Allah ﷻ brought about their defeat, attacking them where they were most vulnerable – in their hearts. Terror enveloped their hearts, to the degree that they began to destroy their homes with their own hands. We could learn about the inner reality of Banu An-Nadeer's tribesmen only from the Qur'an, and not from the historical accounts of men. Allah ﷻ made it clear in the Noble Qur'an that:

﴿هُوَ ٱلَّذِيٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ﴾

"He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from their homes."

The same Verse went on to explain how the Jews of Banu An-Nadeer had made preparations for all possible contingencies, except that defeat came to them from a direction they thought was secure – from inside of their own selves. Terror having engulfed the insides of their breasts, they quickly acknowledged defeat. Their story should be a lesson for every person: Allah ﷻ alone is in control of all things; He is upon all things capable, and nothing can withstand His might. The path to victory for human beings, therefore, is short: They simply have to return to Allah ﷻ, believe in Him, repent to Him, and place their complete trust in Him. When believers do all of that, Allah ﷻ helps them, even if their enemy is strong; and a good example of this occurring is the expulsion of Banu An-Nadeer from Al-Madeenah.

2) Destroying Things Owned by the Enemy

After the Muslims reached the district of Banu An-Nadeer and the people of Banu An-Nadeer shut themselves up in their fortresses,

the Prophet ﷺ ordered his Companions ؓ to cut down and burn Banu An-Nadeer's date-palm trees. The people of Banu An-Nadeer called out, "O Muhammad, you indeed forbade such destruction, and you would find fault with those who perpetrated it. So why now do you cut down and destroy our date-palm trees?" Allah ﷻ then revealed the Verse:

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝٥﴾

> *"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by the Leave of Allah, and in order that He might disgrace the Faasiqoon (rebellious, disobedient to Allah)."* (Qur'an 59: 5)

After mentioning the different views of scholars regarding the interpretation of this Verse, Shaikh Muhammad Abu Zuhrah wrote, "As for the destruction and burning that occurs during war, these are some of the conclusions we can derive from the sources of Islamic legislation and from the actions of the Prophet ﷺ during the wars he ﷺ fought: First, the general rule is that it is not permissible to cut down trees or destroy buildings, since the goal of war is not to hurt citizens (of a country) but to ward off the harm and wrongdoing of an oppressive authority. Second, if it is established that cutting down trees and destroying buildings is a military necessity for which there is no alternative - such as when the enemy uses trees to shield themselves or when they use buildings to hurt the Muslim army - then doing so is permissible, as is exemplified here (i.e., regarding the siege of Banu An-Nadeer) and in the case of Thaqeef's fortress. Third, when certain scholars speak about the permissibility of destroying (buildings) and cutting down (trees), we should be clear on the point that they are speaking about cases of necessity. Therefore, Muslims do not destroy infrastructure simply to wreak havoc and harm the enemy, since citizens (of a country) are not the enemy; rather, the enemy is anyone who carries weapons in order to fight against the Muslims."

3) A Shift in Economic Policy in the Newly-Formed Islamic Country

The Muslims gained a good deal of booty after the siege of Banu An-Nadeer, mainly in the form of property and homes. That booty was not distributed in the same manner that the booty of Badr was distributed; the ruling on the distribution of wealth gained from Banu An-Nadeer was clarified in this Verse

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٦﴾

"And to what Allah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things." (Qur'an 59: 6)

Here, Allah ﷻ made it clear that, without the Muslims having had to endure the hardships of battle, He ﷻ blessed them with booty from the tribe of Banu An-Nadeer. Contrary to what happened before Badr and Uhud, the Muslims did not ride camels and horses but instead walked to the district of Banu An-Nadeer; furthermore, an end to the hostilities was brought about not through fighting, but through a peaceful agreement. The booty was therefore given to the Prophet ﷺ, who had the right to allocate one year's worth of expenditures on his family; with the wealth that remained from the booty, he ﷺ had the option of buying riding animals and weapons for the Muslim army.[1]

Even though one year's worth of expense money was allocated to his family, the Prophet ﷺ spent that money before the year ended, giving to the poor and needy whenever the opportunity to do so presented itself. That the Prophet ﷺ always spent any money he had on charity is attested to by his financial situation upon his death: his armour was pledged as security with a Jewish man

[1] *Saheeh Bukhaaree* (4033) and *Saheeh Muslim* (1757).

because he had to borrow barley from him in order to feed his family; also, throughout his life, the Prophet ﷺ never ate his full for three consecutive days. In fact, numerous *Ahaadeeth* narrations have been related that describe the frequent hunger suffered by the Prophet ﷺ and his family.

In Verse number seven of Chapter *Al-Hashr*, Allah clarifies the ruling for any booty that Muslims gain from polytheists in general:

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾

"What Allah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from the people of the townships, - it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the poor), and the wayfarer." (Qur'an 59: 7)

When the Muslims won booty from Banu An-Nadeer, the Prophet ﷺ summoned Thaabit ibn Qais and said to him, "Summon your people to me." Not being sure whether the Prophet ﷺ was referring to his tribe - the Khazraj - or to the native Muslims of Al-Madeenah in general - the *Ansaar* - Thaabit asked, "The Khazraj?" The Prophet ﷺ responded, "(No), All of the *Ansaar*."

Thaabit proceeded to summon everyone from both the Aus and Khazraj tribes, and when they were all gathered together, the Prophet ﷺ addressed them, beginning his speech by praising Allah and glorifying Him. He ﷺ went on to mention some of the good deeds of the *Ansaar*, particularly the generosity they bestowed upon the *Muhaajiroon*, sharing with them their homes and wealth and, in general, preferring them to their own selves. The Prophet ﷺ said to the *Ansaar*, "If you want, I will divide what Allah gave to me as booty from Banu An-Nadeer between you and the *Muhaajiroon*, in which case the *Muhaajiroon* will continue to reside in your homes and share in your wealth. And if you want, I will give it all to them, and they will leave your homes [and take residence elsewhere (in the homes left behind by the Banu An-Nadeer tribe)]."

Sa'd ibn 'Ubaadah ﷺ and Sa'd ibn Mu'aadh ﷺ, the two leaders of the Aus and Khazraj tribes, said, "O Messenger of Allah, rather we will distribute (the spoils) between the *Muhaajiroon* (only), but they will stay in our homes as they have done hitherto." And the rest of the members of the *Ansaar* said, "We are pleased, and we have submitted, O Messenger of Allah ﷺ."

As per the decision of the *Ansaar*, all of the booty of Banu An-Nadeer was given exclusively to the *Muhaajiroon*, with the exception of two members of the *Ansaar*, Abu Dujaanah ﷺ and Sahl ibn Hunaif ﷺ, who were given a share of the spoils because they were poor and needed the money.[1] Even though the Prophet ﷺ knew that the booty was his to decide upon, he ﷺ gathered the *Ansaar* and consulted them, thus making them feel good about themselves and about their status with the Prophet ﷺ.

Additionally, the purpose behind the decided upon distribution was to ease the burden of the *Ansaar*: the *Ansaar* were able to retake full possession of their homes, while the *Muhaajiroon* moved into the homes left behind by the Banu An-Nadeer tribe. Owning property for the first time since they arrived in Al-Madeenah, many members of the *Muhaajiroon* soon became wealthy, or at least self-sufficient. This certainly was a major factor in bringing about an end to the economic crisis that began after the migration of Muslims to Al-Madeenah; also, giving homes to members of the *Muhaajiroon* was certainly a more permanent solution than having them stay in the *Masjid* or in the homes of their brothers from the *Ansaar*.

The distribution of Banu An-Nadeer's wealth marked a significant shift in the economic policy of the newly-formed Islamic country. Prior to the Battle of Banu An-Nadeer, war booty would be distributed as follows: the Muslim government would take one-fifth and distribute it according to principles outlined in the Qur'an, and the rest would be distributed among the Muslim army. After the Battle of Banu An-Nadeer, the rules changed; war booty became classified into two categories:

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[1] Refer to *Sharh Az-Zarqaanee 'Alal-Mawaahib* (2/86).

1) War booty that Muslims achieve through the valour of their swords. This category of war booty took on the old ruling: the Muslim leadership distributes one-fifth of it according to principles outlined in the Qur'an, and the rest is distributed among the Muslim army.

2) War booty that Muslims gain without fighting. As for this kind of war booty, the leader of the Muslim nation decides how all of it is spent; it is up to him to decide how best it can be used, and to then spend it accordingly. Therefore, he can use the booty to improve the economic conditions of the Muslim nation; to provide for the poor; to purchase weapons for the Muslim army; to build schools or repair roads, and so on. In this manner, the leader of the Muslim nation has a specific contingency fund that he can readily spend whenever necessary.

In the above-mentioned Verse, Allah ﷻ explains why only certain people are given a share from the latter kind of booty; He ﷻ said:

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٧﴾

"What Allah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment." (Qur'an 59: 7)

This Verse basically means that only certain people receive a share of the latter kind of booty in order to prevent the distribution of wealth in a Muslim country from remaining restricted among the rich and among the upper classes. This is just one of many examples

of how the *Shariah* aims to establish a just society, in which the financial gap between the rich and poor is narrowed through various legislations. Needless to say, therefore, that were Muslims to apply Islamic legislations that pertain to wealth - such as the system of *Zakaat*, the prohibition of usury, and the prevention of monopolies and unfair trade practices - everyone in society would be provided for. True, they might differ in the quantity of wealth they have, but no one would be a burden on someone else; that being the case, they would all still cooperate with one another.

Having clarified the reasoning behind the distribution of war booty that is gained through peaceful means, Allah ﷻ then ordered Muslims to fear Him and to obey the Prophet ﷺ:

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ۝٧﴾

"What Allah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment." (Qur'an 59: 7)

As for Allah's saying, "Verily, Allah is Severe in punishment, the scholars of *Tafseer* said that, even though this Verse was revealed about war booty, it applies generally to everything regarding which the Prophet ﷺ issued a command or a prohibition. Allah ﷻ ordered Muslims to obey the Prophet ﷺ in other Verses as well, such as in the following Verse:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ۝٦٥﴾

> *"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."* (Qur'an 4: 65)

And the Prophet ﷺ said, "If I forbade you from something, stay away from it. And if I ordered you to do something, then do as much of it as you can. For indeed those who came before you were destroyed only because of their many questions (of the wrong kind) and because of their disputes with their Prophets ﷺ."[1]

4) The Superiority of the *Muhaajiroon*, the *Ansaar*, and Those Who Follow Them in Goodness

The Virtues of the *Muhaajiroon*

Allah ﷻ pointed out the superior qualities of the *Muhaajiroon* in Chapter *Al-Hashr*, particularly referring to their truthfulness:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾﴾

> *"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., help His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)."* (Qur'an 59: 8)

The Virtues of the *Ansaar*

Also in Chapter *Al-Hashr*, Allah ﷻ described many good qualities of the *Ansaar*:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾﴾

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[1] *Saheeh Muslim*, the Book of Virtues, chapter, "Venerating the Prophet ﷺ, and Avoiding Asking Him Unnecessary Questions"; *Hadeeth* number: 1337.

"And those who before them, had homes (in Al-Madeenah) and had adopted the faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

The Virtues of Those Who Follow Them in Goodness

Allah ﷻ also commended those who emulate the good qualities of the *Muhaajiroon* and the *Ansaar* and supplicate for their brothers who preceded them in faith:

﴿وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾﴾

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Qur'an 59: 10)

5) The Hypocrites

Also in Chapter *Al-Hashr*, Allah ﷻ exposed the secret alliance between the hypocrites and the Jews of Banu An-Nadeer. Allah ﷻ said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾ لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاءِ جُدُرٍ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ

جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ
قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ
ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾
فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾

"Have you (O Muhammad ﷺ) not observed the hypocrites who say to their brothers among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. Verily, you (believers in the Oneness of Allah – Islamic Monotheism) are more awful as a fear in their (Jews of Banu An-Nadeer) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah). They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not. They are like their immediate predecessors (the Jews of Banu Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment; (Their allies deceived them) like Shaitaan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitaan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!" So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zaalimoon (i.e., polytheists, wrongdoers, disbelievers in Allah and in His Oneness, etc.)." (Qur'an 59: 11-17)

These Verses refer to how the hypocrites, led by 'Abdullah ibn Ubai, promised to help the Jews of Banu An-Nadeer if the

Muslims attacked them. The hypocrites and the Jews of Banu An-Nadeer are described as being "brothers," if not by blood, and if not by the same form of disbelief, then at least by disbelief in general. The hypocrites promised their brothers from Banu An-Nadeer to defend them, but:

﴿وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـٰذِبُونَ﴾

"Allah is Witness that they verily are liars."

Allah ﷻ explained in detail how they were liars, saying:

﴿لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ﴾

"If they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them."

Allah ﷻ even described what would happen if the hypocrites were to help Banu An-Nadeer:

﴿وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ﴾

"And if they do help them, they (the hypocrites) will turn their backs."

In the next Verse, Allah ﷻ described a deplorable reality about the Jews and hypocrites:

﴿لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ﴾

"Verily, you (believers in the Oneness of Allah – Islamic Monotheism) are more awful as a fear in their (Jews of Banu An-Nadeer) breasts than Allah." (Qur'an 59: 13)

They feared the Muslims more than they feared Allah ﷻ, because they did not know the greatness and majesty of Allah ﷻ, which meant that they lacked the knowledge they needed to fear Allah ﷻ as He ﷻ truly should be feared. Further describing the inner reality of the Jews, Allah ﷻ described their cowardice, in terms of how:

﴿لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ﴾

"They fight not against you even together, except in fortified townships, or from behind walls."

And finally, Allah ﷻ tells us something about the Jews that we would not expect:

﴿بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

"Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not."

Outwardly, they are united against the Muslims, but inwardly, "their enmity among themselves is very great."

Then Allah ﷻ made it clear that deception and betrayal led to the downfall not just of Banu An-Nadeer, but of Banu Qainuqa' before them (as we have hitherto discussed):

﴿كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾﴾

"They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment." (Qur'an 59: 15)

Allah ﷻ ended these set of Verses with a comparison: He ﷻ compared the promise that the hypocrites gave to the Jews to the promise that *Shaitaan* (the Devil) gives to a human being:

﴿كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾﴾

"They are like their immediate predecessors (the Jews of Banu Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (Their allies deceived them) like Shaitaan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitaan (Satan) says: 'I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!' So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zaalimoon (i.e., polytheists, wrongdoers, disbelievers in Allah and in His Oneness, etc.)." (Qur'an 59: 15-17)

Just as the Jews were deceived by the promise of the hypocrites - for in the end the hypocrites did not fight alongside the Jews - some men are deceived by the *Shaitaan,* who promises them pleasure and happiness, but who then washes his hands of them in the Hereafter, saying:

﴿إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ﴾

"I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists)!"

As for the hypocrites, they said to the Jews of Banu An-Nadeer, "And if you are attacked (in fight), we shall indeed help you." But then when the siege began in earnest, the hypocrites effectively washed their hands of the Jews, providing them with no help whatsoever.

6) Reminding Believers about the Hereafter

Allah ﷻ said:

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ١٩ لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ ٱلْجَنَّةِ ۚ أَصْحَـٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ٢٠﴾

"And be not like those who forgot Allah (i.e., became disobedient to Allah) and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Faasiqoon

(rebellious, disobedient to Allah). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful." (Qur'an 59: 19-20)

Chapter *Al-Hashr* is essentially a discussion of the events that took place prior to, during, and after the siege of Banu An-Nadeer, which is why Ibn 'Abbaas ﷺ called it the "Chapter of Banu An-Nadeer." It is at once interesting and important to appreciate how the chapter describes the siege, sheds light on the attitudes of the various parties involved in the siege - and exhorts Muslims to reflect on greater matters, such as Islamic Monotheism and the Hereafter.

In this manner, the Prophet's Companions ﷺ were being trained to link important events in their lives with their greater purpose in life: to worship Allah ﷻ alone, without associating any partners with Him. With the defeat of Banu An-Nadeer, Muslims achieved a great victory, one that was accompanied immediately by economic growth and a new source of revenue for the Muslim nation - the war booty that was won from Banu An-Nadeer. After their victory, Muslims were called upon to keep score of their deeds and spiritual development, and to ask themselves the question, "Have we performed deeds that will benefit us in the Hereafter? Allah ﷻ was reminding them that they had to focus not on their worldly gains, but on the profits they earned for the Hereafter.

7) The Greatness of the Noble Qur'an

Also in Chapter *Al-Hashr* - or Chapter *Banu An-Nadeer*- Allah ﷻ said:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

"Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect." (Qur'an 59: 21)

This Verse means: Had We given the mountain a mind, as We have bestowed minds upon you, O mankind, and had We then revealed the Qur'an to it, it would have, fearing Allah, humbled itself and cut itself asunder. This example illustrates the lofty status of the Qur'an and reminds us of the effect that its admonitions should have upon us. In this Verse, man is reproached for the hardness of his heart and for how little he is affected when the Qur'an is being recited to him. Allah ﷻ ends the Verse by informing mankind that He ﷻ puts forward parables such as the one just mentioned, in order to make clear what is permissible and what is forbidden, and in order to make men reflect and contemplate His Verses.

Up until now, we have seen how Chapter *Al-Hashr* is about the Battle of Banu An-Nadeer, but also how it is in no way limited to a discussion of the battle's proceedings. The ending of the chapter is an example of the same point, for in the final Verses of Chapter *Al-Hashr*, Allah ﷻ mentions some of His Beautiful Names and lofty attributes. He ﷻ said:

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ
ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾﴾

"He is Allah, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.

All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." (Qur'an 59: 22-24)

These Verses instill Muslims with the understanding that they can learn more about their Lord by studying and understanding His Beautiful Names and lofty attributes. The Companions ﷺ understood this point, realizing that the more they knew and understood Allah's Names and attributes, the more their faith increased. And then the Companions ﷺ increased not just in knowledge, but also in the behavior and the deeds that are the fruits of knowledge.

8) The Prohibition of Alcohol

In Rabee'ul Awwal of the year 4 H, during the nights of the Banu An-Nadeer siege, alcohol became officially prohibited in Islam. Allah ﷻ revealed the Verse:

﴿فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

"So, will you not then abstain?." (Qur'an 5: 91)

And the believers responded by saying with a firm resolve, "We have indeed abstained, O our Lord!"[1]

Alcohol was forbidden not at once but in stages. Prior to the revelation of the above-mentioned Verse, Allah ﷻ informed Muslims that drinking alcohol was at once a great sin and a benefit for men. Instead of explicitly forbidding alcohol, Allah ﷻ simply informed Muslims that the sin of drinking alcohol is greater than the benefit of doing so. He ﷻ said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾﴾

"They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And

[1] Refer to *Al-Khasaais Al-'Aamah Lil-Islam* by Al-Qardaawee (pg. 181).

they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." (Qur'an 2: 219)

Commenting on this Verse, Sayyid Qutub (may Allah have mercy on him) said:

This Verse that we have with us was the first step in forbidding (alcohol). We learn from this that certain things and deeds might not be pure evil and that, at times, good mixes with evil and evil mixes with good on this earth. Nonetheless, permissibility or prohibition depends on whether the good of a thing or deed is greater than its evil. So since the sin of alcohol and gambling is greater than their benefit, we know the reason behind their prohibition, even though, in the above-mentioned Verse, their prohibition is not clearly spelled out for us.

From this we learn an important lesson about how Muslims are trained through Verses of the Noble Qur'an; in fact, we can discern a similar methodology of training in many examples of Islamic legislations. When a command or prohibition relates to an article of belief, Islam makes clear its ruling from the very beginning. But when a command or prohibition relates to an act of worship or to a custom or to a complicated societal situation, Islam proceeds slowly, making matters easy for people by legislating laws in stages (instead of at once).[1]

Sayyid Qutub rightly points out that, if an issue relates to beliefs and to Islamic Monotheism, Allah ﷻ immediately makes it clear what we should believe; no compromise is allowed, which is why, in the early stages of the Prophet's *Dawah*, the Prophet ﷺ never compromised his beliefs, even though doing so would have resulted in an end to his persecution and the persecution of his followers. Alcohol, on the other hand, was dealt with in a different manner. People were accustomed to drinking alcohol; for some of them it was a habit, and for others, an addiction. Habits and addictions require treatment.

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[1] Refer to *Fee Dhilaal Al-Qur'an* (1/229).

That treatment began when Allah ﷻ appealed to the Muslims' sense of sound logic: If the sin of drinking alcohol is greater than its benefit, should they not then abstain from it? Then the next step was taken with the revelation of this Verse from Chapter *An-Nisaa*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾﴾

"O you who believe! Approach not As-Salaat (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaaba (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (Ghusl). And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving." (Qur'an 4: 43)

Like other their brothers in faith, Muslims who drank alcohol performed the five obligatory prayers in the *Masjid*; so, without a doubt, prayer was more important to them than drinking alcohol. In the aforementioned Verse, Allah ﷻ informed Muslims that they should not approach prayer when they are in a drunken state. This made drinking alcohol virtually unfeasible, since the five prayers are spread throughout the day, leaving practically no time between them for people to get drunk and then sober up for the next prayer. In essence, the Companions ﷺ were being given a choice between prayer and drinking alcohol, and the

Companions ﷺ were at an advanced enough stage of their spiritual development to prefer prayer over alcohol. If we suppose that some of them continued to drink, they were forced to do so at odd times, which had the effect of breaking down their addiction. When the Companions ﷺ got out of the habit of drinking alcohol at certain customary times of the day, they were ready for an all-out prohibition of alcohol, a stage of legislation that was signaled by the revelation of this Verse:

﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

"Shaitaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salaat (the prayer). So, will you not then abstain?." (Qur'an 5: 91)

9) Deceivers Always lose out in the End

The Jews of Banu An-Nadeer stooped to a new low, even for them, when they attempted to take the life of the Prophet ﷺ. Through their treachery, they had hoped to gain strength and authority in Al-Madeenah, but Allah ﷻ saved the Prophet ﷺ from their evil plotting and made them pay dearly for their actions. In utter humiliation, they were forced to leave their homes and permanently leave Al-Madeenah; and what was more shameful for them, they suffered defeat not through battle, but from the terror that was cast into their hearts. Allah ﷻ said about them:

﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾﴾

"He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from

their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see)." (Qur'an 59: 2)

They suffered as a result of their treachery and evil plotting. Reminding others not to similarly be the cause of their own destruction - that is, not to be treacherous and then suffer the consequences - Allah ﷻ ordered mankind to "take admonition, O you with eyes (to see)." Here, Allah ﷻ orders us to take admonition, to learn from the downfall of Banu An-Nadeer. Three particular lessons come to mind when I contemplate this Verse as well as the downfall of Banu An-Nadeer:

1) Those who stand in the way of the truth and oppose it with all of their might, will, in the end, suffer defeat and humiliation. Allah ﷻ said:

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾﴾

"Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." (Qur'an 3: 12)

2) The struggle between truth and falsehood will continue until Allah ﷻ inherits the earth and that which is on it. During that period of time, falsehood will have its victories, as will the truth. But in the end, it is the people of the truth who will come out victorious.

3) Allah ﷻ orders us in the aforementioned Verse to "take admonition," which means that we should contemplate what happened to the Jews of Banu An-Nadeer as a result of their betrayal and treachery, so that we avoid committing a similar mistake and suffering a similar punishment.

10) "There is no Compulsion in Religion"

Among the tribe of Banu An-Nadeer were some of the children of the *Ansaar*, who had converted to Judaism as a result of being raised among the tribesmen of Banu An-Nadeer. Later on, when Banu An-Nadeer was expelled from Al-Madeenah, the parents of those children wanted to prevent them from leaving. Consequently, Allah ﷻ revealed the following Verse:

﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦﴾

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." (Qur'an 2: 256)

According to a narration that is related in *Sunan Abu Daawood*, 'Abdullah ibn 'Abbaas ﷺ said, "A woman's (i.e., some women's) children would all die in their infancy (or childhood), and she would then make a vow that if one of her children remained alive, she would have him convert to Judaism (this was before the advent of Islam). Later on, when the people of Banu An-Nadeer were forced to leave (Al-Madeenah), they had among them certain children of the *Ansaar*. (The parents said,) 'We will not allow our children to leave,' and Allah ﷻ then revealed (this Verse):

﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ﴾

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path." (Qur'an 2: 256)"[1]

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[1] *Abu Daawood* (3/132); *Hadeeth* number: 2682.

4

The Battle Of Dhaat Ar-Riqaa'

Its History, Its Causes, And The Reason For Its Name

Because of different interpretations of historical accounts, historians and scholars of *Seerah* disagree about when this battle took place. Bukhaaree was of the opinion that it took place after the Battle of Khaibar;[1] Ibn Ishaaq, on the other hand, believed that it took place after the Battle of Banu An-Nadeer[2] ; according to another opinion, it took place after Khandaq in the year 4 H; and according to yet another opinion, one that was espoused by Al-Waaqidee[3] and Ibn Sa'd[4] , the Battle of Dhaat Ar-Riqaa' took place in the month of Muharram, in the year 5 H. Ibn Hajar championed Bukhaaree's view, arguing that, since Abu Moosa Al-Ash'aree ﷺ participated in the Battle of Dhaat Ar-Riqaa' and since he arrived in Al-Madeenah from Abyssinia immediately after the conquest of Khaibar, the Battle of Dhaat Ar-Riqaa' must of taken place after Khaibar. Furthermore, Ibn Hajar argued, Abu Hurairah ﷺ also participated in Dhaat Ar-Riqaa', and he ﷺ embraced Islam around the time of the conquest of Khaibar, which also means that Dhaat Ar-Riqaa' took place after Khaibar. And yet another proof that Ibn Hajar mentioned is that, during the Battle of Dhaat Ar-Riqaa', the Messenger of Allah ﷺ

[1] *Saheeh Bukhaaree* (4125: 4137).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/225).

[3] Refer to *Al-Maghaazee* by Al-Waaqidee (1/395).

[4] Refer to *At-Tabaqaat* by Ibn Sa'd (2/61).

performed what is known as the prayer of fear (prayer that is performed in a specific manner when one fears an enemy attack); and the prayer of fear was legislated after Khandaq, at 'Asfaan, during the days of Al-Hudaibiyyah - and Al-Hudaibiyyah took place in the year 6 H.

Among latter day scholars, Dr. Al-Bootee stated with certainty that Dhaat Ar-Riqaa' took place before Khandaq. His proofs: a *Hadeeth* that is related in *As-Saheeh* (either *Bukhaaree* or *Muslim*); in it, it is mentioned that the Messenger of Allah ﷺ spoke directly to Jaabir's wife around the time of the Battle of Al-Khandaq; yet according to another *Hadeeth*, which is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*, the Prophet ﷺ asked Jaabir ﷺ during the expedition of Dhaat Ar-Riqaa' whether he had gotten married, and Jaabir ﷺ answered, "Yes." Since the Prophet ﷺ knew Jaabir's wife around the time of Khandaq but not during the Battle of Dhaat Ar-Riqaa', and since both of these facts are established in authentic narrations, it is only logical to conclude that Dhaat Ar-Riqaa' took place before Khandaq. Having established this sound logical connection, Dr. Al-Bootee went on to refute Ibn Hajr's proofs. For example, he said that Abu Moosa's narration makes mention of another battle that is also called Dhaat Ar-Riqaa', for Abu Moosa ﷺ said, "We went out with the Prophet ﷺ on an expedition; we were a total of six people, and we had among us a single camel that we took turns riding upon" As for the Battle of Dhaat Ar-Riqaa' that we are discussing here, it is certain that more than six Companions ﷺ took part in it.

In short, as many have argued, Dr. Al-Bootee's case is strongest since one of the narrations he relies upon is related in either *Saheeh Bukhaaree* or *Saheeh Muslim*, while the other is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*. Also, Dr. Al-Bootee soundly refuted Ibn Hajr's main proof - Abu Moosa's narration - by explaining that more than one expedition was called Dhaat Ar-Riqaa'. Al-Bootee mentioned that the Battle of Dhaat Ar-Riqaa' - the one that we are discussing here - took place in the year 4 H, approximately one and a half month after the Banu An-Nadeer

tribe was expelled from Al-Madeenah. Most scholars of *Seerah* are of the same opinion, as am I.

As for the cause of the battle, the tribes of Najd betrayed the Muslims on more than one occasion, once killing seventy of them who went to Najd for the purpose of inviting its people to Islam (a tragedy that we have hitherto discussed). In response to the betrayal of certain tribes in Najd, the Prophet ﷺ went out with his army with the intention of attacking two particular tribes: Banu Muhaarib and Banu Tha'labah.[1]

Dr. Muhammad Abu Faaris mentioned another reason for the battle. A man went to Al-Madeenah and told the Muslims that the people of Banu Muhaarib and Banu Tha'labah from Ghatfaan were mobilizing their forces in order to attack the Prophet ﷺ.

If the reader of this work has paid even the slightest attention to prior events, he will have no problem in deducing what the Prophet ﷺ did in response to that information: He ﷺ went to attack them in their land, before they could do the same in Al-Madeenah. Taking with him four-hundred fighters - according to some reports, seven-hundred fighters - the Messenger of Allah ﷺ traveled to Banu Muhaarib and Banu Tha'labah territory.

When he ﷺ reached them, the people of Banu Muhaarib and Banu Tha'labah became terrified, so much so that they fled to nearby mountaintops, leaving their women, children, and wealth behind. At the time for prayer, the Muslims feared that enemy fighters might be nearby, ready to mount a surprise attack. Because of that possibility, the Prophet ﷺ led the Muslims in what is known as the prayer of fear, which differs from regular congregational prayer in that some Muslims pray behind the Imam, while others stand guard, facing the enemy; then the two groups of Muslims change roles, so that everyone gets to pray, while there is always a group that stands guard in case the enemy attacks.

The Muslims achieved the aims of their expedition: to instill terror into the men of Ghatfaan, break up their army, and deter them

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[1] Refer to *Fiqhus-Seerah An-Nabawiyyah* (pgs. 194, 195).

from attacking Al-Madeenah. Having taught the men of Ghatfaan a stern lesson, the Prophet ﷺ and his Companions ❁ embarked on their return journey to Al-Madeenah.

The expedition was named Dhaat Ar-Riqaa', but the reason for this naming is not agreed upon by historians. Ar-Riqaa' literally means a patch or a piece of cloth that is used to tie or patch something up. It is said that the expedition was named Dhaat Ar-Riqaa' because, during it, the Muslims had to patch up their war banners. Some speculate that the battle was given its name based on a tree that was called Dhaat Ar-Riqaa'. Others say that the expedition was called Dhaat Ar-Riqaa' because the Muslim army arrived at a destination whose land was characterized by many white and black spots that had the appearance of patches. But the correct view in this matter is that the expedition was called Dhaat Ar-Riqaa' because, during it, the skin on the legs of Muslim soldiers became dry and ulcerated, and they were consequently forced to tie pieces of cloth around their feet and legs. Bukhaaree and Muslim related that Abu Moosa Al-Ash'aree ❁ said, "We went out with the Prophet ﷺ on an expedition, and we were six men. We had among us a single camel that we took turns riding upon. Our feet became dry and ulcerated, and I was no exception, for even my nails fell off. (To alleviate the pain,) We would tie pieces of cloth around our legs. And it was because we would tie pieces of cloth around our legs that the military expedition was named Dhaat Ar-Riqaa'."[1]

The Prayer Of Fear, Guarding The Front Lines, And The Bravery Of The Prophet ﷺ

1) The Prayer of Fear

During the military expedition of Dhaat Ar-Riqaa', Allah ❁ revealed to His Prophet ﷺ the legislation of the fear prayer. Allah ❁ described in the Noble Qur'an how the fear prayer differs from normal congregational prayer:

[1] *Saheeh Bukhaaree* (4128) and *Saheeh Muslim* (1816).

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ
وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ
أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً
وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن
تَضَعُوٓا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾﴾

"When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salaat (the prayer), let one party of them stand up [in Salaat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers." (Qur'an 4: 102)

When they performed the fear prayer, a group of Muslims would line themselves up in rows with the Prophet ﷺ; meanwhile, another group of Muslims stood guard, facing the enemy. After the first group finished praying one unit of prayer behind the Prophet ﷺ, they would finish the second and final unit by themselves, while the Prophet ﷺ remained in a standing position. Having completed their prayer, the first group would go and stand guard, while the second group lined themselves up and performed one unit of prayer behind the Prophet ﷺ. Since it was his second and last unit, the Prophet ﷺ would remain seated, while the men of second group completed their second unit of prayer on their own. Then, when they were all in the seated position, the Prophet ﷺ would make *Tasleem* (i.e., say *'Assalaamu*

'Alaikum Warahmatullah'), thus signaling the end of the prayer for them all.

One narration gives a different account of how the Prophet ﷺ and his Companions ﷺ performed the fear prayer. According to that narration, the Prophet ﷺ led one group in two units of prayer, after which they would leave. A second group would then come and perform two units of prayer behind the Prophet ﷺ, so that in the end, the Messenger of Allah ﷺ performed four units, while his Companions ﷺ performed only two.[1] Dr. Al-Bootee explained that different narrations indicate that the Prophet ﷺ led his Companions in the fear prayer on more than one expedition; and that he ﷺ performed it one way on a certain occasion, and the second way on another occasion.

It is related that the Muslims performed the fear prayer in the area of Nakhl, which was two days worth of travel away from Al-Madeenah. The legislation of the fear prayer points to the importance of prayer, for even in the heat of battle, when one fears for his very life, one is not excused from prayer. No matter what the circumstances, therefore, a Muslim must never miss the compulsory prayers.

2) Guarding the Front Lines, and the Bravery of the Prophet ﷺ

Two incidents of particular interest took place when the Muslims returned from Dhaat Ar-Riqaa'. The first began when, during their return journey, the Muslims captured a female polytheist; her husband then vowed not to return to his homeland until he spilled the blood of at least one of the Prophet's Companions ﷺ. That night, the Prophet ﷺ ordered two men to stand guard while the rest of the army rested; those two men were 'Abbaad ibn Bishr ﷺ and 'Ammaar ibn Yaasir ﷺ.

'Abbaad ﷺ stood guard for a part of the night, while 'Ammaar ﷺ slept; they were to take turns after half of the night passed.

[1] Refer to *Saheeh Muslim* (483).

'Abbaad ﷺ decided to use his time wisely by performing prayer; lying in ambush, the irate husband of the captured woman fired an arrow at 'Abbaad ﷺ and hit his target. Without breaking from his prayer, 'Abbaad ﷺ simply pulled out the arrow from his body and continued praying; not until three arrows struck him did he cut off his prayer. He ﷺ woke up 'Ammaar ﷺ, who, upon seeing the condition of his companion, said, "How perfect Allah is! Why didn't you wake me up?" 'Abbaad ﷺ responded, "I was reciting a chapter of the Qur'an (Baihaqee related that it was Chapter *Al-Kahf*) that I did not want to cut off until I completed it. When he continued to fire at me, I went into the bowing position and alerted you. And by Allah, had I not feared compromising this front line that the Prophet ﷺ ordered me to guard, I would have let myself die before I either cut off the Chapter or managed to complete it."[1] This story illustrated at once to what degree the Prophet's Companions ﷺ were attached to the Noble Qur'an - so much so that 'Abbaad ﷺ forgot about the pain of being hit with an arrow - and how they fulfilled their duties in a responsible manner, for the only reason why 'Abbaad ﷺ cut off his prayer was that he ﷺ wanted to alert his Companion ﷺ and thus prevent the enemy from reaching the rest of the Muslim army.

As for the other incident, it too occurred while the Muslims were returning from Dhaat Ar-Riqaa'. It was time for the customary noon-nap, and the Muslim had reached a valley that was filled with trees that had thorns growing on them. The members of the army spread out, with each one of them trying to find a well-shaded place to rest. For his part, the Messenger of Allah ﷺ rested under a tree after having first hung up his sword on it. Jaabir ibn 'Abdullah ﷺ later recounted what happened next: "A short while passed by while we were sleeping, when suddenly the Messenger of Allah ﷺ called out to us. We all went to him and found that he ﷺ was not alone, for a Bedouin was sitting down beside him. The Messenger of Allah ﷺ said: Verily, this man took out my sword

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[1] *Sunan Abu Daawood* and *Musnad Ahmad*. Refer to *As-Seerah An-Nabawiyyah Fee Dao-Al-Masaadir Al-Asliyyah* (pg. 427).

while I was sleeping. When I woke up, it was in his hand, unsheathed. He said to me: 'Who will defend you from me?' I said to him: 'Allah.''' Jaabir ﷺ went on to say, "The Messenger of Allah ﷺ did not punish him. The name of the Bedouin was Ghaurath ibn Al-Haarith."[1]

Ghaurath vowed that he would never again fight against the Prophet ﷺ or even be with a people who fought against him ﷺ. The Prophet ﷺ then freed Ghaurath, who returned to his people and said to them, "I have come to you from the best of people."[2]

Ghaurath's story attests to the bravery of the Prophet ﷺ, to his gentle approach in dealing with ignorant people, and to his unshakeable and strong faith. The Prophet ﷺ believed with certainty that, even though he ﷺ had to endure hardships and ill-treatment from others, no person could kill him and prevent him from conveying the message of his Lord. This was a guarantee from Allah ﷻ, Who said:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥۚ وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٦٧﴾

"O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve." (Qur'an 5: 67)

Knowing this guarantee to be true, the Prophet ﷺ responded to Ghaurath's question by saying, "Allah (will defend me from you)." And sure enough, terror filled the heart of Ghaurath, who began to shake with fear as he dropped the sword. Greatly humbled by the experience, Ghaurath sat down before the Prophet ﷺ with his head lowered. Just a few minutes earlier, Ghaurath was hoping to achieve fame and honour among Arabia's polytheists as the man who killed the Prophet ﷺ, and

[1] *Saheeh Bukhaaree* (4135, 4136) and *Saheeh Muslim* (843).

[2] Refer to *Fathul-Baaree,* to the explanation of *Hadeeth* number: 4136.

now he was sitting down in a submissive manner before the Prophet ﷺ awaiting his judgment. To be sure, this was nothing short of a miracle that Allah ﷻ bestowed on His Prophet ﷺ. No man was going to be allowed to prevent the Prophet ﷺ from conveying the message of Islam; after all, he ﷺ was the seal of all Prophets and a Messenger to all of mankind until the Day of Resurrection, and it was crucial for him to live out his days and complete his mission on earth. May the peace and Blessings of Allah be upon him.

The Prophet's Dealings With Jaabir Ibn 'Abdullah ؓ

The Prophet ﷺ loved his Companions ؓ a great deal, always providing them with both the material and moral support they needed, especially during times of hardship. Knowing that Jaabir ibn 'Abdullah ؓ was poor, the Prophet ﷺ wanted to console him and help him out. Jaabir's father was martyred on the Day of Uhud, and he left behind a number of children, whose upkeep became Jaabir's responsibility.

The opportunity to help Jaabir ؓ presented itself after the Dhaat Ar-Riqaa' expedition, when the Muslim army was returning to Al-Madeenah. All of the riders of the army rode onwards, but Jaabir ؓ lagged behind because his camel was weak and slow. The Prophet ﷺ rode back to Jaabir ؓ to ask him what was wrong, and Jaabir ؓ responded, "My camel is slowing me down." The Prophet ﷺ said, "Make it kneel," and after Jaabir ؓ did as he was told, the Prophet ﷺ asked Jaabir ؓ to hand him a stick. The Prophet ﷺ then struck the camel a number of times, after which he ﷺ said to Jaabir ؓ, "Now ride it." Much to Jaabir's amazement, his camel began to move at a very fast speed, to the degree that it competed to ride past the Prophet's camel.

The Prophet ﷺ and Jaabir ؓ then spoke to one another, and during the course of their discussion, the Prophet ﷺ asked, "Will you sell me this camel of yours, O Jaabir?" Jaabir ؓ said, "O Messenger of Allah, no, rather I will give it to you as a gift," to which the Prophet ﷺ responded, "No, instead sell it to me."

Jaabir ؓ said, "Then offer me a price, O Messenger of Allah." The Prophet ﷺ said, "I will take it for one dirham." Jaabir ؓ said, "No, for then you will have the best of me in the sale, O Messenger of Allah ﷺ." The Prophet ﷺ said, "Then for two dirhams." And again Jaabir ؓ said, "No." The Messenger of Allah ﷺ continued to raise his offer, until his offer reached the value of an *Ooqiyyah*, or forty dirhams. Jaabir ؓ asked, "And are you pleased (with that amount for the camel), O Messenger of Allah?" The Prophet ﷺ said, "Yes." Jaabir ؓ said, "Then it is yours," and the Prophet ﷺ concluded their verbal agreement by saying, "I have taken it," even though the camel remained in the possession of Jaabir ؓ for a short while longer.

The Prophet ﷺ then asked, "O Jaabir, have you gotten married yet?" Jaabir ؓ said, "Yes, O Messenger of Allah." The Prophet ﷺ asked, "To a woman who was previously married, or to a virgin?" Jaabir ؓ said, "Rather to a previously married woman." The Prophet ﷺ said, "Should you not have married a virgin, whom you could play with, and who could play with you." Jaabir ؓ then explained his situation, saying that his father had been martyred on the Day of Uhud, leaving behind seven daughters, and that he ؓ wanted to marry a mature woman who could raise them properly. Upon hearing Jaabir's explanation, the Prophet ﷺ, "You have done what is right, *In Sha Allah* (Allah Willing)."

The Prophet ﷺ then informed Jaabir ؓ that, once they reached a place called Siraar, which is situated approximately three miles outside of Al-Madeenah, they would hold a marriage banquet for him and slaughter a camel for the occasion. The Prophet ﷺ further told him that his wife ؓ would hear about their arrival and come, and that he ؓ should consummate his marriage with her. When that night arrived, Jaabir ؓ told his wife about what the Prophet ﷺ said, and she ؓ responded, "Then come closer, for I hear and obey." The following morning, Jaabir ؓ took the camel he had sold to the Prophet ﷺ, intending to give him full possession of it. Arriving at the door of the Prophet's house,

Jaabir ﷺ made his camel kneel, and he ﷺ then entered the *Masjid* and sat down. When the Prophet ﷺ later came out, he ﷺ saw the camel and asked, "What is this?" The people he asked responded, "O Messenger of Allah, this is a camel that Jaabir brought." The Prophet ﷺ asked, "And where is Jaabir?"

Jaabir ﷺ was then summoned, and the Prophet ﷺ said to him, "O son of my brother, take your camel by its head, for it is yours." The Prophet ﷺ then called Bilaal ﷺ and said to him, "Go with Jaabir, and give him an *Ooqiyyah* (i.e., forty dirhams)." Bilaal ﷺ then did as he ﷺ was instructed. From the very beginning, the Prophet ﷺ was looking not actually to buy Jaabir's camel, but to help Jaabir ﷺ. In a completely spontaneous manner, the Prophet ﷺ cured Jaabir's camel by the permission of Allah ﷻ, organized a marriage feast for him, and gave him forty dirhams, in fact, slightly more than forty dirhams, without taking his camel in return.[1]

This story sheds a great deal of light on the wonderful character of the Prophet ﷺ and on the concern he ﷺ felt for the welfare of his Companions ﷺ. From it one can learn the true meaning of Islamic brotherhood and the effects that brotherhood should have on one's actions, character, and dealings.

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[1] Refer to *Saheeh Muslim* (1466, 5080, 5245, 5246) as well as to *Seerah Ibn Hishaam*, to the chapter titled, "The Battle of Dhaat Ar-Riqaa'"; above, the narration is summarized, though the quoted parts are taken from Ibn Hishaam's narration of the story.

5

The Battles Of Badr Al-Mau'id And Daumatul-Jandal

The Battle Of Badr Al-Mau'id

After the conclusion of the Battle of Uhud, Abu Sufyaan made an appointment with the Muslims, saying that their respective armies should meet in a decisive battle in the month of Dhil-Qai'dah, in the year 4 H. The only problem was that the Prophet ﷺ and his Companions ﷺ showed up for the appointment, but Abu Sufyaan and the Quraish did not.

In the month of Dhil-Qai'dah, the Prophet ﷺ marched towards Badr with an army that consisted of fifteen-hundred men, among whom there were ten horsemen. 'Alee ibn Abee Taalib ﷺ carried the banner of the Muslim army; and once the Muslims arrived at Badr, they made camp there for eight days, waiting throughout that period for Abu Sufyaan to arrive with his army.

Whether Abu Sufyaan intended all along not to fight the Muslims at Badr for a second time, or whether he truly backed out at the last moment, he did initially go through the movements, making all the necessary preparations for the planned expedition. He gathered men from the Quraish and their allies, managing to mobilize an army that consisted of two-thousand fighters and fifty horses. The army even actually marched out of Makkah, travelling until the water source of Majannah, which was about forty miles outside of Makkah.

But Abu Sufyaan wavered in his resolve and delivered this speech to his army: "O people of Quraish, the only situation that is befitting for you (i.e., for you to go out on a military expedition) is for there to be a fruitful year (when there is a lot of rainfall and plentiful crops), one during which you can herd (your livestock) among the trees and drink (plentiful) milk. This year of yours is a year of drought, and so I am returning (to Makkah), and you too should return (with me)." Having given this excuse, Abu Sufyaan returned to Makkah, and the fighters that were under him obediently returned with him.

Meanwhile, back at Badr, a man named Makhshee ibn 'Amr Ad-Damree met the Prophet ﷺ; he was the same Makhshee who agreed, on behalf of his tribe, Banu Damrah, to a peace treaty with the Messenger of Allah ﷺ after the Battle of Waddaan. Perhaps Makhshee was there because it was trade season in Badr, and perhaps he also wanted to see what was going to happen between the Muslims and the Quraish. He said to the Prophet ﷺ, "O Muhammad, have you come to meet the Quraish beside this water source?" The Prophet ﷺ responded, "Yes, O brother of Banu Damrah; and if you wish, we will return to you that which was between us and you (i.e., if you wish, we can end the peace treaty that was between us), after which we will fight against you until Allah judges between us and you." Seeing the determination of the Prophet ﷺ and the many fighters he had with him, Makhshee was not so foolish as to want to fight them. And so he simply answered, "No, by Allah, O Muhammad, we have no need of that (of you offering an end to our peace treaty) from you."[1]

True, the Quraish did not show up for the appointed battle, but in no way was the expedition a waste of time for the Muslims. They put on a strong display of force, and they made it clear to other enemies, the people of Banu Ad-Damrah, that the Muslims continued to honour their treaty with them because they were noble, strong, and true to their word, and not because they were

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/232).

weak and needed an extension of the treaty.

That the Muslims marched to Badr and waited there for the Quraish established without a doubt that they were a force to be feared, in Al-Madeenah, outside of Al-Madeenah, and throughout the Arabian Peninsula. In terms of weapons, strength, and numbers, the Quraish was thought to have the most powerful army in all of Arabia, but even they were terrified of fighting the Muslims.

For all their talk and boasting after Uhud, a battle they had claimed to have won decisively, the leaders of the Quraish could only lower their heads in shame, for everyone in Arabia soon found out that they did not show up at Badr; what was even more shameful for the leaders of the Quraish was that it was they who had made the appointment for the battle in the first place. The leaders of other tribes came to know that the Muslims did not become weaker after Uhud, but instead became stronger and more determined. Therefore, their expedition to Badr ended in a great moral victory for them. Another benefit of going to Badr was that they participated in the seasonal trade that was taking place there, and they ended up making sizeable profits before returning to Al-Madeenah.

Daumatul-Jandal

The Battle of Daumatul-Jandal differed from other battles that we have hitherto discussed, in that the enemy at Daumatul-Jandal did not pose an immediate threat to the Muslims of Al-Madeenah; nonetheless, they did pose a long-term threat, and they were bent on raiding nearby trading caravans, a practice that had a negative impact on the economy of Al-Madeenah.

Shortly after the Muslims returned from the Battle of Badr Al-Mau'id, the Messenger of Allah ﷺ led his army northwards towards the Qudaa'ah tribe. The Qudaa'ah lived north of the Asad and Ghatfaan tribes, along the border of the Ghasaasinah, a people who were loyal to the Roman Byzantine Empire. And nearby was the famous Daumatul-Jandal marketplace – hence the

name of the battle - which was situated approximately four-hundred and fifty kilometers north of Al-Madeenah.

The Messenger of Allah ﷺ attacked the Qudaa'ah in the month of Rabee'ul Awwal, in the year 5 H. Hostilities began when news reached Al-Madeenah about the gathering of tribes at Daumatul-Jandal, tribes that were planning to overtake, attack, and seize every trading caravan that passed by them. Other reports indicated that those tribes had ambitions of bringing their activities closer to Al-Madeenah.

Daumatul-Jandal, which lies on the border between Al-Hijaaz and Ash-Sham (Syria and surrounding regions), was certainly very far from Al-Madeenah; it took sixteen nights to travel from Al-Madeenah to Daumatul-Jandal. Had the Muslims paid no heed to the Qudaa'ah and their allies, no one could have blamed them, since those tribes posed no immediate threat to Al-Madeenah. But the Prophet's strategy was based on long-term objectives, a reality that made it necessary to break up Qudaa'ah's forces before they became too strong. In regard to the Muslims going to Daumatul-Jandal and confronting the Qudaa'ah, a number of reasons and goals came into play, some of them being as follows:

1) If the Muslims did not get involved in the situation that was developing at Daumatul-Jandal, Qudaa'ah would increase in strength as time went by, and the Muslims would lose control of the region as well as the military prestige and presence that deterred others from attacking them.

2) The gathering of ill-intentioned people at Daumatul-Jandal could have had a negative impact on Muslim trade. For had the Muslims remained silent and done nothing, the Qudaa'ah would have been able to prevent Muslim trading caravans from reaching marketplaces north of Daumatul-Jandal. What was potentially worse was that the Qudaa'ah would have been able to attack trading caravans of tribes that were guaranteed protection by the Muslims. If the Muslims had failed in protecting them, a great deal of harm and chaos would have resulted.

3) Perhaps most importantly of all, the Muslims needed to dominate the region and let its inhabitants know that they were safe and that they were under the protection of the Muslim nation. This was important because Islam came to establish justice on earth, to make people safe in the worldly things they valued the most – their lives, their honour, and their wealth. It was therefore a goal of the Muslims to protect trade-routes and trading caravans from those who meant to do them harm.

4) The Muslims wanted to prevent the Quraish, the primary enemy of the Muslim nation at the time, from gaining trade allies in the north. If the Muslims successfully managed to put on a display of force in the area of Daumatul-Jandal – through which Makkan trading caravans travelled to do business in Ash-Sham – the Quraish would have more reason than ever before to fear for the safety of their trading caravans.

5) There was another more subtle goal that needed to be achieved: Arabs, who would soon enter into the fold of Islam, needed to get rid of the inner fear they had of the Roman Empire. Islam is a universal religion that is not limited to Arabs; which is why scholars such as Adh-Dhahabee, Al-Waaqidee, and Muhammad Ahmad Baashmeel felt that one of the reasons for the battle was to send a signal to the Romans. The Muslims were attacking tribes that bordered on Roman territory, tribes that were five nights worth of travel away from the capital of the second Roman Empire: Damascus. This should certainly have grabbed the attention of those in the Roman Empire who had previously thought nothing of the Arabs, never mind feared them.

For these and perhaps other reasons, the Prophet ﷺ left Al-Madeenah with an army of one-thousand men. They would travel during the night and try to remain hidden during the day, so as to prevent the enemy from hearing about their approach.

Since the Muslim army was headed towards relatively unfamiliar

territory, they needed help, and so the Prophet ﷺ took on a guide, who was from the Banu 'Adhirah tribe, and whose name was Madhkoor. As happened often before, no sooner did the Muslim army come near to the enemy, than the enemy fighters scattered in different directions, fleeing with their lives, and leaving behind their livestock.

The Muslims did manage to capture one of their men, whom they took to the Prophet ﷺ. The Prophet ﷺ asked the prisoner about his people, and he responded, "They fled once they heard that you took their livestock." The Prophet ﷺ presented the teachings of Islam to him, and he immediately embraced Islam.

For a number of days that followed, the Prophet ﷺ made camp over there; during that period, he sent out scouts and military units, which resulted in a further dispersal of the enemy army. Without having killed anyone during this expedition, but still having achieved their goals, the Muslims returned to Al-Madeenah.

During their homeward-bound journey, the Prophet ﷺ agreed to a peace treaty with 'Uyainah ibn Hisn Al-Fizaaree, and 'Uyainah asked the Prophet ﷺ permission to herd his camels and sheep on land that was situated thirty-six kilometers outside of Al-Madeenah.

That the Muslims reached the faraway land in which Daumatul-Jandal was situated and achieved their goals there, was an amazing feat. The humbleness that 'Uyainah showed when he asked permission to herd his livestock near Al-Madeenah also points to the respect the Muslims earned as a military force in Arabia. Furthermore, the Prophet ﷺ established that a vast area of land, and not just Al-Madeenah, was a part of the Muslim nation and that Muslims bore completely responsibility over the safety of that area. The Muslims had truly become the dominant force in the region; no one tribe could have successfully beaten them in battle. Had anyone been able to do so, it would have been 'Uyainah ibn Hisn, for he had ten-thousand loyal followers, but even he saw the futility of waging war with the Prophet ﷺ, deeming it wiser to make peace with him.

The natives of Daumatul-Jandal and surrounding regions began to fear the Prophet ﷺ just as they feared Caesar to the north; they also came to realize that a new faith, the religion of Islam, had found its way to their lands, and was there to stay.

The expedition to Daumatul-Jandal had many other benefits and achieved many others goals, other than the ones mentioned above. For example, it was the first time that the Muslim army was being trained to travel to far-off lands, which is why it is considered as the precursor of later Islamic conquests in the lands of Asia and Africa. Also, during the course of the expedition, the Muslims learned much about the tribes of the north and their military capabilities. Also, as in the Battle of Badr Al-Mau'id, the Muslims put on an impressive display of force, which had the effect of deterring enemy tribes from thinking that they could successfully mount an attack on Al-Madeenah.

There were many other benefits of the expedition for the army as a whole and for the soldiers as individuals. We must remember that the expedition lasted for approximately one month; for that entire time, one-thousand Muslim men got to know one another better than they ever could have back in Al-Madeenah. Together, they faced the hardships of travelling through the desert. They went out as an Islamic army, and not as a tribe, for the army consisted of Muslims from the Aus, the Khazraj, the Quraish, and various other tribes. To be sure, their month-long companionship together eroded the last vestiges of tribal xenophobia that had been their trademark during the pre-Islamic days of ignorance. All were loyal not to tribal leaders, as they had been in the past, but to Allah ﷻ and His Messenger ﷺ.

During the course of the journey, more experienced Muslims had the opportunity to teach new Muslims about their religion; furthermore, since everyone was together all the time for an entire month, they were able to learn about the character of each individual among them.

For approximately one-thousand miles worth of desert travel, the Prophet ﷺ trained his Companions ﷺ, preparing them for future

battles and military expeditions. The expedition to Daumatul-Jandal also afforded the Prophet ﷺ to try something new in Al-Madeenah: He ﷺ appointed Sibaa' ibn 'Arfatah Al-Ghaffaaree ؓ to act as governor of Al-Madeenah during his absence.

This was a first; Sibaa' ؓ was not from the Aus, the Khazraj, or the Quraish; rather, he was a member of the Ghaffaar tribe, whose members were known during pre-Islamic times for their harmful practice of highway robbery. Therefore, the experiment was a test for the people of Al-Madeenah, to see how much they had come to see one another as Muslims, and not as individuals who fell under one of two categories: fellow tribesmen or foreigners. At the same time as being tested, they were being trained to obey the person who was appointed leader over them, regardless of his status, background, or tribe. At every stage of his Prophethood, the Messenger of Allah ﷺ strove to train his Companions ؓ and to make them continually improve themselves, in terms of their faith, their character, and their actions. Even during his absence from them, the Prophet ﷺ trained his Companions ؓ to obey the teachings of Allah's Book and the Prophet's *Sunnah*.

6

The Battle Of Banu Al-Mustaliq

Who Were The People Of Banu Al-Mustaliq? When Did The Battle Of Banu Al-Mustaliq Begin? And What Were The Causes Of The Battle?

1) Banu Al-Mustaliq

Banu Al-Mustaliq was an offshoot of the Khuzaa'ah tribe. Banu Al-Mustaliq literally means "The Children of Al-Mustaliq," for, as often was the case in Arabia, the tribe was named after a forefather. That forefather's title was Al-Mustaliq, though his complete name was Judhaimah ibn Sa'd ibn 'Amr ibn Rabee'ah ibn Haarithah ibn 'Amr ibn 'Aamir Maa As-Samaa.[1]

As for the overall tribe that Banu Al-Mustaliq belonged to, the Khuzaa'ah, scholars disagree about whether it is a tribe that descended from 'Adnaan or Qahtaan, the two well-known progenitors of Arabs. The correct view in this issue is the one that is held by most scholars: Khuzaa'ah is a Yemeni tribe that is descended from Qahtaan.[2]

2) The History of the Battle

Scholars and historians do not agree on the timing of the battle;

[1] Refer to *Hadeeth Al-Qur'an 'An-Ghazawaat Ar-Rasool* ﷺ (1/311).

[2] Refer to *Marwiyyaat Ghazwat Banu Al-Mustaliq* (from pages: 45-51).

there are basically three views in matter. One group of scholars holds that it took place in Sha'baan, in the year 6 H. All of these scholars were of this view: Ibn Ishaaq, Khaleefah ibn Khayyaat, Ibn Jareer At-Tabaree, Ibn Hazm, Ibn 'Abdul-Barr, Ibn Al-'Arabee, Ibn Al-Atheer, and Ibn Khaldoon.

A second group of scholars also maintains that the battle took place in the month of Sha'baan – in fact, all three groups of scholars maintain that it occurred in Sha'baan – but they are of the opinion that it took place in the year 4 H. Al-Mas'oodee and Ibn Al-'Arabee Al-Maalikee are two of the main proponents of this view.

And finally, a third group of scholars believes that the battle occurred in Sha'baan, in the year 5 H. These are some of the many scholars from the past and present who are proponents of this view: Moosa ibn 'Uqbah, Ibn Sa'd, Ibn Qateebah, Al-Balaadhiree, Adh-Dhahabee, Ibn Al-Qayyim, Ibn Hajr Al-'Asqalaanee, Ibn Katheer, Al-Khudaree Bik, Al-Ghazaalee, Al-Bootee, Abu Shohbah, Ash-Shaikh As-Saa'aa'tee, Muhammad Abu Zuhrah, Sayyid Qutub, Hasan Mashshaat, Muhammad 'Alee As-Saaboonee, Muhammad Bakr Aal 'Aabid, and Mahdee Rizqullah Ahmad.

For the following reasons, I am inclined to lean towards the last opinion:

- As opposed to scholars specialized in other fields, most historians, from both past and present, are of this view.
- Since it is known that the Battle of Badr Al-Mau'id took place in the year 4 H, we can safely and correctly conclude that the Battle of Banu Al-Mustaliq occurred at some other time.
- Based on the previous point, we know that the Battle of Banu Al-Mustaliq did not take place in the year 4 H; furthermore, one proof in particular indicates that it could not have taken place in the year 6 H; hence the correctness of the view that it occurred in the year 5 H. What is that proof? It is related that Sa'd ibn Mu'aadh ﷺ was present during the Battle of Banu Al-Mustaliq, for he is mentioned in the *Hadeeth* that describes the false accusation that was leveled against the Mother of the Believers,

'Aishah ﷺ, immediately after the Battle of Banu Al-Mustaliq. When the Prophet ﷺ asked if the *Ansaar* ﷺ would excuse him for justly punishing Ibn Ubai for the crime of harming him and leveling false accusations against his family, Sa'd ibn Mu'aadh ﷺ said, "O Messenger of Allah, I will excuse you for punishing him. If he is from the Aus, I will strike his neck (i.e., I will kill him), and if he is from our brothers from the Khazraj, command us, and we will do as you command"[1] It is known that Sa'd ibn Mu'aadh ﷺ died after the Battle of Banu Quraizah, a battle that, according to the correct view, took place in Dhil-Qai'dah, in the year 5 H. Therefore, the Battle of Banu Al-Mustaliq must have taken place before that time.

3) The Causes of the Battle

These are the most important causes of the Battle of Banu Al-Mustaliq:

a) Allying themselves with the Quraish, and clearly establishing themselves to be enemies of the Muslims, the tribesmen of Banu Al-Mustaliq supported and fought alongside their polytheist brothers on the Day of Uhud.

b) Banu Al-Mustaliq had control over territory through which the Muslims had to pass through on their way to Makkah; so in the long term, the area controlled by Banu Al-Mustaliq could have acted as a buffer zone for the Quraish, preventing Muslims from ever being able to march with their army towards Makkah. Something, therefore, needed to be done about the situation.

c) News reached the Messenger of Allah ﷺ about how the tribesmen of Banu Al-Mustaliq were mobilizing their forces to attack him. Their leader, Al-Haarith ibn Abee Diraar, was in the process of organizing his army. When the Prophet ﷺ heard about this, he ﷺ went out with his army to meet them. And the two forces met at a water source that was called Al-Muraisee'.

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[1] *Saheeh Bukhaaree* (4750).

4) The Events That Transpired Before, During, and After the Battle

When the Prophet ﷺ heard about suspicious military activities that were taking place among the Banu Al-Mustaliq tribe, he ﷺ didn't immediately go out with his army; instead, he ﷺ first sent Buraidah ibn Al-Haseeb Al-Aslamee ﷺ to find out whether they really had intentions of attacking Al-Madeenah. Buraidah ﷺ went to them and pretended that he had come to help them. Thus having gained their trust, Buraidah ﷺ found out that they were truly bent on waging war against the Prophet ﷺ. He promptly returned to Al-Madeenah and informed the Messenger ﷺ about what he had found out.

Then, on Monday, the third of Sha'baan, in the year 5 H, the Messenger of Allah ﷺ set out from Al-Madeenah with seven-hundred fighters[1] and thirty horsemen.[2] The people of Banu Al-Mustaliq had no excuse for their actions: The message of Islam had been conveyed to them, but they still decided to side with the leaders of the Quraish and participate alongside them in the Battle of Uhud; furthermore, they had the temerity, after Uhud, to prepare for another attack on Al-Madeenah. That the Prophet ﷺ attacked the people of Banu Al-Mustaliq was therefore an inevitable result of their own actions. Both Bukhaaree[3] and Muslim[4] (may Allah have mercy on them) related that the Prophet ﷺ caught them unawares, attacking them while they were busy providing their livestock with drinking water. The Muslims fought against and killed their fighters, and took their women and children as captives. One of the women prisoners was Juwairiyyah bint Al-Haarith ibn Abee Diraar.[5]

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[1] Refer to *Taareekh Al-Islam Wal-Maghaazee* by Adh-Dhahabee (pg. 259).

[2] Refer to *Al-Waaqidee* (1/405).

[3] *Saheeh Bukhaaree* (2541).

[4] *Saheeh Muslim* (1730).

[5] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 433).

The Prophet's Marriage To Juwairiyyah Bint Al-Haarith ﷺ

The Messenger of Allah ﷺ distributed among his Companions ﷺ the children and female prisoners that were captured from Banu Al-Mustaliq. 'Aishah ﷺ said, "When the Messenger of Allah ﷺ distributed the children and female prisoners that were captured from Banu Al-Mustaliq, Juwairiyyah bint Al-Haarith was allotted either to Thaabit ibn Qais ibn Shimaas ﷺ or to one of his cousins. She wrote an agreement with her owner to purchase her freedom (over time). She was a sweet and extremely beautiful woman; anyone that saw her was instantly taken by her. She went to the Messenger of Allah ﷺ, asking him to help her pay off the money she needed to purchase her freedom. And by Allah, no sooner did I see her at the door of my apartment than I hated her (out of jealousy), knowing that he ﷺ would see in her that which I saw (in her (in terms of her exceptional beauty). She entered upon him and said, 'O Messenger of Allah, I am Juwairiyyah, daughter of Al-Haarith ibn Abee Diraar, who is the leader of his people. I have been afflicted with a calamity that is not unknown to you, and I have been allotted to Thaabit ibn Qais ibn Shimaas or to a cousin of his. I wrote an agreement with him, in which I promised to come up with enough money to purchase my freedom. And I have now come to you, asking you to help me pay that amount off.' The Prophet ﷺ said, 'Will you consider a better option than that?' She said, 'And what is that, O Messenger of Allah?' He ﷺ said, 'I will pay the amount you owe in order to gain your freedom, and I will marry you.' She said, 'Yes, O Messenger of Allah, that is indeed what I will do.' People soon found out that the Messenger of Allah ﷺ had married Juwairiyyah bint Al-Haarith ﷺ, and they began to say (about the people of Banu Al-Mustaliq), 'These are the in-laws of the Messenger of Allah ﷺ (i.e., so it is not befitting for them to remain as captives and slaves).' They immediately freed everyone that was in their possession; and so through his marriage to her, the people of one-hundred households from the Banu Al-Mustaliq tribe gained their freedom. No woman was ever known to be a

greater blessing for her people than she was for her people."[1]

After all of this transpired, Al-Haarith ibn Abee Diraar, who did not know about the good news, went to Al-Madeenah in order to purchase the freedom of his daughter. The Prophet ﷺ invited the venerable chieftain to Islam, and the latter embraced Islam right then and there.[2]

The Battle of Banu Al-Mustaliq has been singled out as a unique and blessed battle, for shortly after its ending, the entire tribe of Banu Al-Mustaliq embraced Islam. What prompted them to embrace Islam were the noble and generous actions of the Companions ﷺ, who freed all of their captives, feeling that it was not befitting for them to literally own the in-laws of the Prophet ﷺ. In response to this collective freeing of slaves and captives, and in the atmosphere of forgiveness and kindness that then ensued, the entire tribe of Banu Al-Mustaliq entered into the fold of Islam. This historic event can be attributed to the love and respect that the Companions ﷺ felt for the Prophet ﷺ.

To be sure, the Prophet's marriage to Juwairiyyah ﷺ benefited all Muslims; it was hoped that through their marriage, the people of Banu Al-Mustaliq would be more inclined towards accepting Islam, and that hope was fulfilled in the best of ways. As a result, Muslims increased in both numbers and strength.

As for Juwairiyyah ﷺ, she became wife of the Prophet ﷺ and mother to all believers. She entered into the fold of Islam wholeheartedly, and she became knowledgeable and an avid worshipper, as the following narration indicates. One morning, the Prophet ﷺ left her early in the morning, around the time of the morning prayer. When the Prophet ﷺ left her, she was sitting down in her *Masjid*, the part of her home in which she would perform prayer. Later on, the Prophet ﷺ returned, only to find

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/160, 161); this narration is also related in Abu Daawood, the Musnad of Imam Ahmad, *Mo'jam At-Tabaraanee*, *As-Seerah An-Nabawiyyah* by Ibn Hishaam, and AL-Isaabah by Ibn Hajar.

[2] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Gazawaat Ar-Rasool* ﷺ (1/317).

that she was still sitting there, which indicated that she had been sitting down all that time, remembering Allah ﷻ, praising Him, and supplicating to Him. The Prophet ﷺ asked her, "You are still in the same position that you were in when I had left you?" She ﷺ said, "Yes." The Prophet ﷺ wanted to teach her a very special invocation, and so he ﷺ said, "After I left you, I said four words (i.e., four phrases) three times each; were they to be weighed against everything you said (in terms of invocations and supplications) since the beginning of this day, they (the four phrases I said) would have outweighed them (i.e., outweighed everything you said). (Those four phrases are:) 'How perfect Allah is and I praise Him by the number of His creation and His Pleasure, and by the weight of His throne, and the ink of His words.'"[1]

And in terms of her knowledge, Juwairiyyah ﷺ left behind an important legacy, having relating *Hadeeth* narrations from the Prophet ﷺ. Among the narrators who related from her were Ibn 'Abbaas ﷺ; 'Ubaid ibn As-Sabbaaq ﷺ; Kuraib ﷺ, the freed slave of Ibn 'Abbaas ﷺ; Mujaahid; and Abu Ayyoob Yahyaa ibn Maalik Al-Azdee. Seven of her *Hadeeth* narrations are still found in *Hadeeth* compilations, and four of those seven are related in the famous "Six Books." Bukhaaree related one of her narrations, and Muslim related two. One of the *Ahadeeth* she related makes it clear that one should not specify Friday as a day of fasting; another discusses the reward for glorifying Allah ﷻ; another is about *Zakaat*, and yet another is about freeing slaves. With her seven *Hadeeth* narrations, she ﷺ, like many other Companions ﷺ, contributed towards the end of preserving the Prophet's *Sunnah* and handing it down to ensuing generations - this, on top of the honour of being a wife to the Prophet ﷺ and a mother to all believers. Juwairiyyah ﷺ died in either the year 50 H or the year 56 H. May Allah be pleased with her and with all of the Prophet's wives.

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[1] *Saheeh Muslim* (2726).

During The Return Journey From Al-Muraisee', The Hypocrites Try To Sow Dissension Between The *Muhaajiroon* And The *Ansaar*

In the expedition of Banu Al-Mustaliq, the Muslims were accompanied by a large number of hypocrites. Prior to Banu Al-Mustaliq, the hypocrites abstained from fighting alongside Muslims in battles, but they joined them this time around. Their main motivation was greed: They knew the Muslims had won a string of battles after Uhud, and they wanted to get a share of the spoils.[1]

At Al-Muraisee', the hypocrites exposed themselves, revealing the hatred they felt towards Islam and Muslims. In the past, the more the Muslims won victories, the more bitter the hypocrites became. And in their heart of hearts, they were waiting for the day when they could rejoice over the defeat of the Muslims. And so when the Muslims won at Al-Muraisee', the hypocrites vented their anger by trying to sow dissension between the *Muhaajiroon* and the *Ansaar*. When they failed in that attempt, they tried to personally harm the Prophet ﷺ and his family ؓ, waging a despicable psychological war during which they leveled false accusations against the Prophet's wife, 'Aishah ؓ.

But let us first concentrate on their earlier attempt at Al-Muraisee'. Zaid ibn Arqam ؓ, and eye-witness and victim of that attempt, later recounted: "I was on a military expedition (other narrations explicitly mention the name of that expedition: Banu Al-Mustaliq), and I heard 'Abdullah ibn Ubai say (to the native inhabitants of Al-Madeenah), 'Do not spend on those who are with the Messenger of Allah ﷺ (i.e., the *Muhaajiroon*), and they will all then abandon him. And if we return (to Al-Madeenah), the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., the *Muhaajiroon;* and he was also referring to the Prophet ﷺ).' I mentioned what he said to my uncle,[2] and he in

[1] Refer to *Hadeeth Al-Qur'an Al-Kareem* (1/318).

[2] He was not referring to his real uncle, but to Sa'd ibn 'Ubaadah ؓ, the leader of the Khazraj tribe.

turn made mention of that to the Prophet ﷺ. The Prophet ﷺ summoned me, and I told him what happened. The Messenger of Allah ﷺ then summoned 'Abdullah ibn Ubai and his companions, and they all swore that they never said those words. The Messenger of Allah ﷺ didn't believe me, and instead believed them. I was overcome with grief of the kind I had never before been afflicted with. Allah ﷻ then revealed the Verse:

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ۝١﴾

"When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." (Qur'an 63: 1)

Zaid ﷺ went on to say, "The Messenger of Allah ﷺ sent news to me, reciting (this Verse), and saying, 'Verily, Allah has indeed believed you, O Zaid.'"[1]

Another eye-witness, albeit one less involved in the actual incident, also gave an account of what happened. That eye-witness was Jaabir ibn 'Abdullah ﷺ, who said, "We were on a military expedition, and during it, a man from the *Muhaajiroon* kicked a man from the *Ansaar*. The *Ansaaree* man said, 'Help, O people of the *Ansaar*.' And the *Muhaajir* man said, 'Help, O people of the *Muhaajiroon*.' Hearing those cries for help, the Messenger of Allah ﷺ said, 'What is the matter with you that you make a call from the pre-Islamic times of ignorance (i.e., you are not calling for help from your fellow believers, but instead from your fellow tribesmen, which is a characteristic not of Islam, but of ignorance)?' They said, 'O Messenger of Allah, a man from the *Muhaajiroon* kicked a man from the *Ansaar*.' The Prophet ﷺ said, 'Leave it (i.e., abstain from making the call for help that you made), for it is evil.' Hearing about what had just transpired, 'Abdullah

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/408), *Saheeh Bukhaaree* (4617), and *Saheeh Muslim* (2772).

ibn Ubai said, 'Did they really do that? Lo! By Allah, if we return to Al-Madeenah, the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., those who migrated to Al-Madeenah).' Ibn Ubai's words were conveyed to the Prophet ﷺ, and 'Umar ﷺ (who was in his company) said, 'O Messenger of Allah, allow me to strike the neck of this hypocrites (i.e., Ibn Ubai).' The Prophet ﷺ said, 'Leave him. Let not people say that Muhammad kills his companions.'"[1]

According to one narration, 'Umar ibn Al-Khattaab ﷺ said to the Prophet ﷺ, "Order 'Abbaad ibn Bishr to kill him," to which the Prophet ﷺ responded, "Then how will it be, O 'Umar, when people say that Muhammad kills his companions. No, instead announce that we are departing (from here)." It was a time of the day during which the Prophet ﷺ never left camp and resumed a journey, but that day was an exception.[2]

It is also related that Ibn Ubai found out that Zaid ﷺ informed the Prophet ﷺ about what he had said and that he went to the Prophet ﷺ and swore by Allah that he didn't say the words that Zaid ﷺ ascribed to him. Certain men from the *Ansaar,* who were with the Prophet ﷺ at the time, said about Zaid ﷺ, "O Messenger of Allah, perhaps the lad only imagined hearing that." When the Messenger of Allah ﷺ resumed his homeward-bound journey, Usaid ibn Hudair ﷺ met him, extended greetings of peace to him, and said, "O Prophet of Allah, you have departed at a strange time (of the day); prior to now, you would not depart at this time (so what is the matter?)." The Prophet ﷺ said, "Did you hear what your companion said?" Usaid ﷺ said, "Which companion, O Messenger of Allah?" The Prophet ﷺ said, "'Abdullah ibn Ubai." "And what did he say?" Hudair ﷺ asked. The Prophet ﷺ said, "He claims that if he returns to Al-Madeenah, the noble ones there will expel the ignoble ones." Hudair ﷺ said, "Then you, O Messenger of Allah, will expel him from it (Al-Madeenah) if you

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/409). At-Tirmidhee, Bukhaaree, Muslim and Imam Ahmad also related this narration.

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/319).

wish; he is the ignoble one, and you are the noble one." Usaid ﷺ then said, "O Messenger of Allah, be gentle with him. For by Allah, Allah brought you to us at a time when his people were stringing beads for him in order to crown him (king of Al-Madeenah). Verily, he thinks that you have deprived him of his kingdom."

That day, the Messenger of Allah ﷺ marched with his people until the evening, and continued to march with them until the morning; and they still continued to march, stopping only when the sun began to bother them (probably around noon time). It was only then that they made camp; the people were so tired that no sooner did their faces hit the ground than they fell asleep. The Prophet ﷺ made them march for such a long time in order to keep their minds busy, so that they had neither the time nor the energy to talk about what had happened the day before, in terms of the quarrel and the things 'Abdullah ibn Ubai said. A chapter of the Qur'an was then revealed about the hypocrites, about Ibn Ubai and those who were like him. When it was revealed, the Messenger of Allah ﷺ took hold of Zaid ibn Arqam's ear and said, "This is the one upon whose ear Allah has bestowed honour."[1]

This story is filled with important lessons and morals; here are the more important ones:

1) Preserving a Good Reputation of the Muslim Leadership, and Uniting the Ranks of Muslims

When 'Umar ﷺ asked permission to kill Ibn Ubai, the Prophet ﷺ responded, "Then how will it be, O 'Umar, when the people say that Muhammad kills his companions?"

People were speaking about the great degree to which the Companions ﷺ loved the Prophet ﷺ. Even one of the biggest enemies of Islam at the time, Abu Sufyaan, acknowledged that love when he said, "I have never seen anyone loving another

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/319, 320); this narration is also related in *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, as well as *Jaamai' Al-Bayaan* by At-Tabaree.

person as much as the companions of Muhammad love Muhammad."[1] There is a great difference between that and between people saying, "Muhammad kills his own companions." Had that been said by people, internal dissent would potentially have become a problem among the ranks of Al-Madeenah's inhabitants. The enemies of Islam would have then taken advantage of the situation by trying to sow dissension among the Muslims of Al-Madeenah. As matters stood, the Companions loved the Prophet ﷺ a great deal, and the enemies of Islam knew that they loved him a great deal, a reality that consequently made them lose hope of attacking Islam from within.

The Prophet ﷺ did not in the least react negatively to Ibn Ubai's harsh and vile remarks; to the contrary, he ﷺ took positive steps to bring a quick end to the conflict. For one thing, he ﷺ kept his troops busy with almost two days of non-stop marching, an imposed ordeal that preventing them from talking about the fight that took place the day before and about the threat that was made by Ibn Ubai. And in fact, people did forget about the previous day's events, and thus the conflict was nipped in the bud.

Also, the Prophet ﷺ did not respond to Ibn Ubai's threats with a show of strength or with the use of weapons; no, the Prophet ﷺ wanted the Muslims to remain united. This was a particularly important attitude to take because Ibn Ubai had Muslim followers who were deceived by him. Had Ibn Ubai been killed that day, as 'Umar suggested doing, some people would have become angry on behalf of Ibn Ubai, and their anger would possibly have prompted them to act rashly - perhaps to break off from the Muslim army, and form their own community. That would have benefited neither Islam nor the Prophet ﷺ and his Companions. No, the Prophet ﷺ needed to look at what was best for Islam in the long-run, which is why he ﷺ did not punish Ibn Ubai. This left Ibn Ubai incensed; he was not even important enough to be punished for his actions; or perhaps he felt that he could act with impunity. Whatever the case, he began to expose himself and his

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[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (3/463).

evil character. With his true nature thus revealed, his own people began to reproach him for his actions and treat him harshly for the things he said and did. In fact, it was his own people that later suggested killing him to the Prophet ﷺ; and even then, the Prophet ﷺ refused to kill him. The Prophet's strategy worked wonderfully; he ﷺ did not have to harm Ibn Ubai at all, for Ibn Ubai was doing a wonderful job of that himself.

2) "No. Instead We will be Gentle with Him, and We will Show Good Companionship to Him as Long as He Remains Among Us"

Ibn Ubai had a son who shared the same name, 'Abdullah, but who was completely different in terms of character, for he ﷺ was a sincere believer. His full name was 'Abdullah ibn 'Abdullah ibn Ubai ibn Salool ﷺ. When 'Abdullah (the son) learned about what had happened, and heard about the revelation of Chapter *Al-Munaafiqoon*, he became greatly troubled. He ﷺ went to the Messenger of Allah ﷺ and said to him, "O Messenger of Allah, I have learned that, because of what you found out about my father, Ibn Salool, you want to kill him. If you are going to do that, then order me to kill him, and I will carry his head to you. For by Allah, the people of the Khazraj know that no one among them is more dutiful to his father than I am. And I fear that, if you command someone other than me, and if that person kills him, I will not allow myself to look at the killer of my father walking around safely among the people; I fear that I will kill him, which means that I will have killed a believer in retaliation for the death of a disbeliever, and that I will enter the Hellfire (as a result)." Trying to allay 'Abdullah's fears, the Messenger of Allah ﷺ said, "No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us."[1]

When the Muslim army reached the high ground that overlooks Al-Madeenah, 'Abdullah ﷺ accosted his father, Ibn Ubai, and prevented him from proceeding onwards. He ﷺ said to his father, "Stop, for by Allah, you will not enter Al-Madeenah until the

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/321), as well as to *Al-Bidaayah Wan-Nihaayah*.

Messenger of Allah ﷺ gives you permission to do so." When the Messenger of Allah ﷺ came, Ibn Ubai asked for the Prophet's permission to enter Al-Madeenah, and the Prophet ﷺ granted him permission to do so.[1]

Here we see how 'Abdullah ﷺ put obedience to Allah ﷻ and His Messenger ﷺ above all other considerations, even above the loyalty and dutifulness he showed to his father throughout his life. Noticing the inner hurt that 'Abdullah ﷺ was feeling, respecting him for choosing Allah ﷻ and His Messenger ﷺ above his father, and wanting to reward him with a show of mercy, the Messenger of Allah ﷺ showed how forgiving he was and how great a heart he had by saying wonderful words of consolation: "No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us." The Prophet ﷺ thus quickly put 'Abdullah ﷺ at ease and dispelled his fears and doubts.

3) Putting an End to all Forms of Prejudice and Racism

Islam shuns the kind of tribalism and partisanship that blinds one to the truth, and here I am speaking about all forms of partisanship. The only thing that one should be bias towards is the truth. People should never blindly support their relatives or friends. In this regard, when a man from the *Muhaajiroon* kicked a man from the *Ansaar*, each of the two men appealed for help not from fellow believers at large, but specifically from the members of their respective groups. It was as if they were asking for help and support regardless of whether they were right or wrong; this perhaps applies more so to the *Muhaajir* man ﷺ, for he ﷺ was asking for help against the *Ansaaree* man ﷺ even though it was he who physically assaulted him. This was certainly a big step backwards in the training of the Companions ﷺ, and the Prophet ﷺ reacted immediately, admonishing the Companions ﷺ not as much about the incident itself as about their calls for partisanship and tribal loyalty.

True, both of the men were calling for help using names that were

[1] Refer to *Al-Walaa Wal-Baraa Fil-Islam* by Al-Qahtaanee (pg. 209), as well as to *Al-Bidaayah Wan-Nihaayah.*

mentioned in the Qur'an, the *Muhaajiroon* and the *Ansaar*, but that did not change the fact that they were asking people to blindly support them, without taking into consideration who was the culprit and who was the victim in the affair. The Prophet ﷺ made it clear that it is wrong to ask for biased help based on a shared background, a similar colour, a similar race, or any other worldly similarity that bonds people together. No, instead people should help one another based on what is true and correct, which means that everyone should unite behind the person who is the victim against his transgressor.

The Prophet ﷺ illustrated this principle in a *Ahadeeth* in which he ﷺ said, "Help your brother, regardless of whether he is a wrongdoer or a person who is wronged." If this *Hadeeth* is taken literally, its meaning matches the philosophy of Arabs during pre-Islamic times: It does not matter whether your fellow tribesman is right or wrong; help him no matter what. But the Prophet ﷺ did not intend a literal meaning, and he ﷺ knew that one of his Companions ﷺ would ask him to clarify what he said, which is exactly what one man did. That man said to the Messenger of Allah ﷺ, "I can help him if he is wronged, but suppose that he is the wrongdoer? How can I help him then?" The Prophet ﷺ said, "Restrain and prevent him from wrongdoing, for that, indeed, is helping him."[1]

Especially in these times, when Muslims are weak and divided, we need to apply this *Hadeeth* and unite not upon factors such as a common nationality or race, but upon the religion of Islam. We need to bridge the gap that divides us, which is a difficult task, but certainly not an impossible one. The Companions ﷺ accomplished this goal, and it is in their footsteps that we must follow.

The Chapter Of The Qur'an That Was Revealed After The Battle Of Banu Al-Mustaliq

Chapter *Al-Munaafiqoon* was revealed after the Battle of Banu Al-

[1] Related by *Saheeh Bukhaaree* from Anas ﷺ; also, refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/209).

Mustaliq, while the Muslims were making the return journey to Al-Madeenah. According to a narration that is related by Imam At-Tirmidhee, one of the Prophet's Companions ﷺ said, "When we woke up (during the return journey to Al-Madeenah), the Messenger of Allah ﷺ recited the *Al-Munaafiqoon* Chapter."[1]

As the title *Al-Munaafiqoon* (the hypocrites) indicates, the Chapter discusses the hypocrites in some detail; it points to some of their sayings and deeds, and more than anything else, it exposes their lies. And at the end of the Chapter, Allah ﷻ warned Muslims not to emulate the hypocrites by becoming preoccupied in worldly affairs and ambitions. For purposes of understanding this Chapter, we can break it down into three sections:

In the first section, Allah ﷻ exposes the lies of the hypocrites and describes their true nature: They make false oaths, they are not sincere to the Prophet ﷺ and the Muslims, and they hinder people from following the teachings of Islam. Allah ﷻ said:

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ
وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ (١) ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن
سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ (٢) ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣) ۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن
يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ
ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ (٤)﴾

"When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not. And when you look at them, their

[1] Refer to *Sunan At-Tirmidhee* (5/415).

bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path." (Qur'an 63: 1-4)

In the second section of the chapter, Allah ﷻ speaks about how the hypocrites intransigently follow falsehood; furthermore, Allah ﷻ relates some of their evil sayings - in particular, what they said after the Battle of Banu Al-Mustailiq, in terms of how they planned to expel the Prophet ﷺ and many of his Companions from Al-Madeenah. Allah ﷻ said:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٦﴾ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَلَـٰكِنَّ ٱلْمُنَـٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَـٰكِنَّ ٱلْمُنَـٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾﴾

"And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they turn aside their heads, and you would see them turning away their faces in pride. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Faasiqoon (rebellious, disobedient to Allah). They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. They (hypocrites) say: "If we return to Al-Madeenah, indeed the more honourable ('Abdullah ibn Ubaiy Bin Salul, the chief of hypocrites in Al-Madeenah) will expel therefrom the meaner (i.e., Allah's Messenger ﷺ)." But honour, power,

and glory belong to Allah, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not." (Qur'an 63: 5-8)

And in the final section of the chapter, Allah ﷻ warns Muslims not to imitate the hypocrites by becoming preoccupied with worldly pleasures and ambitions. So as to emphasize that point, Allah ﷻ orders them to do the exact opposite of what the hypocrites do. The hypocrites were miserly with their wealth, and they not only refused to spend themselves for the cause of Islam, they ordered others to do the same, saying, "Do not spend on those who are with the Messenger of Allah ﷺ." Allah ﷻ ordered Muslims to do the opposite, to spend in charity, and to thus show that they are different from the hypocrites. The hypocrites lived only for themselves; they were preoccupied with their wealth and their children, and they were heedless of their religious duties. Those who do the same are in reality "the losers." Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ
وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٩ وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم مِّن
قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ
فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠ وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَاۚ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١١﴾

"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakaat) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah)]. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." (Qur'an 63: 9-11)

We should appreciate how on this occasion, as on many other occasions, Verses of the Qur'an dealt with events that were

actually taking place during the Prophet's lifetime and related those events to important principles and teachings of Islam. In this manner, the Companions ﷺ grew spiritually and in knowledge with the passing of each important event or battle.

The Hypocrites Attempt To Stain The Honour Of The Prophet's Household In An Occurrence That Has Infamously Become Known As "The Incident Of The Great Lie"

Upon returning from the Banu Al-Mustaliq expedition, the hypocrites concocted a vile and base lie. At Al-Muraisee', they had failed in their attempt to divide the ranks of the Muslims; later, they decided to stoop to a new low, attacking the honour of 'Aishah ﷺ, a chaste and pious wife of the Prophet ﷺ, and a mother to all believers. What made their slander campaign so bad was that they managed to bring onto their side, in this matter, some sincere Muslims, who believed their lie, instead of believing that 'Aishah ﷺ was too chaste and pious to have perpetrated the abominable act of which she had been accused.

Both Imam Muslim and Imam Bukhaaree related the events of this story; here is the latter's account, which is related by none other than 'Aishah ﷺ herself:

When the Messenger of Allah ﷺ intended to go out (on a journey), he ﷺ would cast lots between his wives; the Messenger of Allah ﷺ would then take with him the wife whose lot had been drawn. In that manner, he drew lots between us for one of his expeditions (the Banu Al-Mustaliq expedition), and my lot was drawn. I then went with the Messenger of Allah ﷺ, and this was after the legislation of the *Hijaab* was revealed. Because of that revelation, I was carried on a *Haudaj* (a structure that is placed on the back of a camel; it is covered by cloth so as to conceal the woman that is sitting in it), and I would rest in it when we made camp.

We continued to travel until the Messenger of Allah ﷺ accomplished the goal of the expedition; we then began our

return journey. When we were close to Al-Madeenah (and we had stopped to rest), someone announced that we were about to depart (and continue our journey). When they made the announcement that we were about to depart, I walked past the entire army (intending to find a private place in which to relieve myself). When I finished relieving myself, I started to return to my things (and to my camel); but I suddenly realized that a necklace of mine that was made from *Jaz' Dhafaar* (beads from a well-known city in Yemen) had broken off. I searched for my necklace, and in looking for it, I was held back; meanwhile, the group of people who accompanied me carried my *Haudaj* and mounted it on the camel upon which I would ride. They thought that I was in the *Haudaj* (a structure that is placed on top of a camel and in which women would ride); at that time, women were light; they were not weighed down by a great deal of flesh, for we would eat enough food for our upkeep and no more. For this reason, they did not think that anything was amiss when they lifted the *Haudaj*. And at the time, I was a young woman. They steered the camel onwards and proceeded themselves to depart from the campsite; as the army was leaving (a fact that was unknown to me), I found my necklace. I returned to the campsite and found no one; I headed towards that part of the campsite in which I had been situated, thinking that they would notice I was missing and would then come back to get me. As I was sitting there, my eyes became heavy and I fell asleep. Safwaan ibn Al-Mu'attil As-Sullamee ﷺ, and then Adh-Dhakwaanee, was in the rear of the army (it was his job to remain behind the army, and pick up things anyone might have inadvertently dropped during the journey). It was the last part of the night, and when it was morning, he came across the place where I was. He saw a blackness (from a distance), and realized that it was a person who was sleeping. He came to me and recognized me when he saw me, for he had seen me before the legislation of the *Hijaab* (was revealed). I woke when I heard him say upon recognizing me, 'Indeed to Allah we belong and to Him we are returning.' I covered my face with my gown, and by Allah, he spoke not a single word to me, and I heard not a single word from him other than when I initially heard him say, 'Indeed to

Allah we belong, and to Him we are returning.' He descended and made his riding animal kneel down; he stepped on its legs and I mounted it. He then began to steer my riding animal for me; by the time we reached the army, they had already stopped (to rest or to make camp) in the severe heat of noontime; and they had already disembarked (from their riding animals). Then some of them perished (i.e., then some of them perished for accusing me and Safwaan of wrongdoing).

After we reached Al-Madeenah, I remained sick (and bed-ridden) for an entire month; during that time, the people were busy talking about what the concocters of the great lie had said (about me and Safwaan), but I didn't notice any of that (since I was sick, and since I was resting in my home). While I was in pain (because of my sickness), I became suspicious when I didn't receive the same gentle treatment that I normally received from him (i.e., the Messenger of Allah ﷺ) when I was sick. The Messenger of Allah ﷺ would simply enter upon me, extend greetings of peace to me, and then say, 'How are you?' And then he ﷺ would immediately leave; that is what made me suspicious that something was amiss, though I didn't truly perceive the evil (that was going on). When I recovered from my illness, I went out with Umm Mistah (Mistah's mother and a relative of Abu Bakr ﷺ) towards Al-Masaanai', which was a place we would go to in order to relieve ourselves.

Umm Mistah's father was Abu Ruhm ibn 'Abd-Manaaf, and her mother was Bint Sakhr ibn Aamir, who was the aunt of Abu Bakr As-Siddeeq (she was the sister of Abu Bakr's mother). And Umm Mistah's son was Mistah ibn Uthaathah.

When we finished our business, Umm Mistah and I headed back towards my house. Umm Mistah then tripped on (the bottom of) her robe; she exclaimed, 'May Mistah (her son) be destroyed (or, may evil befall him).' I said to her, 'Poorly have you spoken! Are you cursing a man who participated in Badr?' She said, 'O the naiveté! Did you not hear what he said (for Mistah was among those Muslims who believed in the lie that the hypocrites had concocted against 'Aishah ﷺ)?' I asked, 'And what did he say?' She

then told me the news about the people who concocted the lie (against me), and I became even more sick than before. When I returned to my home, the Messenger of Allah ﷺ entered upon me and extended greetings of peace, after which he ﷺ asked, 'How are you?' I responded, 'Do you give me permission to go to my parents?' At that point, I wanted to hear the news directly from them. The Messenger of Allah ﷺ granted me permission, and I went to my parents and said to my mother, 'O my mother, what are the people saying?' She said, 'O my daughter, don't take it too hard, for by Allah, rarely or never was there a woman who had co-wives, who was deemed beautiful by her husband, and who was loved by him except that her co-wives constantly tried to find fault with her.' I said, 'How perfect Allah is! Is this what the people are saying (i.e., are the people saying that I committed a lewd act with Safwaan)?' I cried throughout that night until the morning; my tears did not stop flowing, and I did not sleep at all. Even in the morning, I continued to cry.

When revelation (concerning my affair) was slow in coming, the Prophet ﷺ summoned 'Alee ibn Abee Taalib and Usaamah ibn Zaid, seeking their counsel as to whether he should divorce his wife (i.e., me). Usaamah pointed out to the Messenger of Allah ﷺ what he knew, in terms of the innocence of his family (i.e., of his wives) and how loving they were. He ؓ said, 'O Messenger of Allah, (she) is your family (i.e., your wife), and we know only good things (about her).' As for 'Alee ibn Abee Taalib, he said, 'O Messenger of Allah, Allah did not make matters narrow for you, and there are plentiful women (out there) other than her. And if you ask the servant girl (of 'Aishah, i.e., Bareerah), she will be truthful with you.' The Messenger of Allah ﷺ summoned for Bareerah to come to him, and when she came, he ﷺ said, 'O Bareerah, have you seen anything suspicious (about 'Aishah)?' She said, 'No, by the One Who has sent you with the truth. The thing that I most find fault with her is that she is a young women who sleeps, leaving her family's dough unwatched, and the sheep (that is fed in the house) comes and eats it (i.e., negligence, because of her youth, is the greatest fault I find in her).'

The Messenger of Allah ﷺ then stood up (and went out to address the people); and on that day, he ﷺ asked the people if they would excuse him for punishing 'Abdullah ibn Ubai ibn Salool (the man who started the lie and who was the most active in spreading it). Standing on the pulpit, the Messenger of Allah ﷺ said, 'O group of Muslims, who will pardon me for punishing a man who has harmed me by harming the members of my household. For by Allah, I know only good things about my family. And they (the people who are spreading the lie) implicated a man (i.e., Safwaan) about whom I know only good things. And he never entered upon my family except when he entered with me.'

Sa'd ibn Mu'aadh Al-Ansaaree ﵁ stood up and said, 'O Messenger of Allah, I will excuse you if you punish him. If he is a man from the Aus, I will strike his neck (and thus kill him). And if he is from our brothers from the Khazraj, command us, and we will do as you command.'

Sa'd ibn 'Ubaadah, the leader of the Khazraj tribe, then stood up. Prior to that time, he was a righteous man, but he was overcome by ignorant anger, and so he said (to Sa'd ibn Mu'aadh), 'By Allah, you have lied, for you will not kill him, nor are you able to kill him. And even had he been from your group (i.e., your tribe, the Aus), I would not love for him to be killed.' Sa'd's cousin Usaid ibn Hudair then stood up and said to Sa'd ibn 'Ubaadah, 'We will indeed kill him. Verily, you are a hypocrite who is arguing on behalf of the hypocrites.' The people of the Aus and the Khazraj stood up in anger, prepared to fight against one another, and all the while the Messenger of Allah ﷺ was standing up on the pulpit. The Messenger of Allah ﷺ continued to try to calm them down, until finally, they became silent, as did he ﷺ.

I cried the entire day, without sleeping for even an instant. My parents came to be by my side. I cried for two nights and a day without tasting any sleep. My parents thought that my crying would cause my liver (or heart) to split open. As I was crying, and while they were sitting by my side, a woman from the *Ansaar* asked permission to enter upon me, and I granted her permission. She sat

down and began to cry along with me. While we were upon that state, the Messenger of Allah ﷺ entered upon us. After he ﷺ extended greetings of peace, he sat down; and he hadn't sat down with me since the (lie) had been spoken (about me for the first time).

An entire month passed byand nothing concerning my affair was revealed (to the Prophet ﷺ). When the Messenger of Allah ﷺ sat down, he ﷺ uttered the testimony of faith, after which he ﷺ said, 'To proceed: O 'Aishah such and such has been conveyed to me about you. If you are innocent, Allah will establish your innocence. And if you have perpetrated a sin, then ask Allah for forgiveness and repent to Him. For indeed, when a slave (of Allah) acknowledges his sin and then repents to Allah, Allah accepts his repentance and forgives him.' When the Messenger of Allah ﷺ finished saying those words, my tears dried and stopped flowing, so that I did not even feel a teardrop (falling or streaking down my cheek). I said to my father, 'Answer the Messenger of Allah ﷺ on my behalf regarding what he said.' He said, 'By Allah, I do not know what to say to the Messenger of Allah.' I then said to my mother, 'Answer the Messenger of Allah,' and she said, 'I do not know what I should say to the Messenger of Allah ﷺ.'

I, being a young woman who had not read a great deal of the Qur'an, said, 'Verily, by Allah, I indeed know that you have heard what is being said so much that it has become established in your souls, so that you have come to believe it. Therefore, if I say something to you about the matter (i.e., about my innocence in the affair), Allah knows that I am innocent of it, but you will still not believe me. And if I confess to you about the matter, Allah will still know that I am innocent of it, yet you, on the other hand, will believe me. By Allah, I cannot think of something that exemplifies me and you (in this situation) other than the saying of Yousuf's father:

﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًاۖ فَصَبْرٌ جَمِيلٌۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝١٨﴾

"And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me)

patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe." (Qur'an 12: 18)

I then turned around and lay down on by bed. I knew then for certain that I was innocent and that Allah would establish my innocence. But, by Allah, I didn't think that Allah would send down revelation about my situation, revelation that would be recited (by people until the Day of Resurrection). My status, I felt, was too lowly for Allah to speak about me in such a way that His words would be recited (i.e., in the Noble Qur'an); what I did hope for was for the Messenger of Allah ﷺ to see a dream in his sleep, a dream in which Allah would establish my innocence.

By Allah, the Messenger of Allah ﷺ did not leave his seat, nor did anyone from the household leave, until Allah sent down revelation to him. He became afflicted with the same distress that always befell him [when revelation descended to him (that distress was a result of the weightiness of the message that was being revealed to him)], to the degree that sweat in the shape of pearls began to flow down from him (from his face), even though it was a winter day. This happened because of the heaviness of the speech that was being revealed to him.

As the distress parted from him (which signaled that that session of revelation had come to an end), he smiled, and the first thing he said was: 'O 'Aishah, as for Allah, He has indeed established and confirmed your innocence.' My mother said, 'Stand up and go to him (i.e., to the Prophet ﷺ), to which I responded, By Allah, I will not stand up and go to him, and I will praise no one save Allah.' Allah revealed (the following Verses):

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ هُوَ خَيۡرٞ لَّكُمۡۚ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُم مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ﴿١١﴾ لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ إِفۡكٞ مُّبِينٞ ﴿١٢﴾ لَّوۡلَا جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ ﴿١٣﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي

مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ
لَكُم بِهِۦ عِلۡمٌ وَتَحۡسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ قُلۡتُم
مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن
تَعُودُواْ لِمِثۡلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤۡمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۚ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ
أَلِيمٌ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿١٩﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ
عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾ ﴾

"Verily! Those who brought forth the slander (against 'Aishah رضي الله عنها – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not when you heard it, say, "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie"? Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been

for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful." (Qur'an 24: 11-20)

When Allah ﷻ revealed this to confirm my innocence, Abu Bakr As-Siddeeq – who would spend on Mistah ibn Uthaathah based on the fact that they were relatives and that the latter was poor – said, 'By Allah, after what Mistah said about Aishah, I will never again spend anything on him.' Allah then revealed (these Verses):

﴿وَلَا يَأْتَلِ أُولُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾﴾

"*And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.*" (Qur'an 24: 22, 23)

Abu Bakr said (in response to these Verses), 'Indeed, by Allah, I do love that Allah should forgive me,' after which he resumed spending on Mistah as he had done before. Abu Bakr said, 'By Allah, I will never deprive him of that (spending money).'

(During the period that revelation had not yet descended about my situation,) the Messenger of Allah ﷺ would ask Zainab bint Jahsh (another wife of the Prophet ﷺ) about my situation. He ﷺ said, 'O Zainab, what do you know? Or what have you seen?' She said, 'O Messenger of Allah, I want to protect my sight and my hearing (from the punishment that would result were I to lie). I only know good things (about her).' And she was the one, among all of the

Prophet's wives, who would compete with me (for the Prophet's love and attention), but Allah protected her (from lying about me), through her *Wara'* (*Wara'* means abstaining from what is forbidden, and being too conscientious to do what is wrong, regardless of the temptation). Her sister, Hamnah, however, defended her (i.e., defended her sister by attacking 'Aishah), and so was ruined as were the others who lied (against me and Safwaan).

This ordeal was just a link in the series of many hardships that befell the Prophet ﷺ throughout his lifetime. And even though the enemies of Islam tried to stain the honour of the Prophet's family, while some sincere Muslims mistakenly did the same, some believers remained steadfast, feeling that without the presence of incontrovertible proof, they had no right to be suspicious of sincere and good Muslims; in this regard, Abu Ayyoob and Umm Ayyoob stand out as examples of believers who thought the best of other believers - which is the way we should all be. In the end, Allah confirmed the honour and piety of the Prophet's family and the wickedness and deception of the hypocrites. A few years later, revelation ceased to descend; nonetheless, the Verses of this story are still recited today, and its lessons remain as timely as ever.

The More Important Lessons, Morals, Legislations, And Manners That Can Be Derived From The Verses That Discuss The "Incident Of The Great Lie"

1) In Verses that will be recited until the Day of Resurrection, Allah established and confirmed the innocence of 'Aishah . Allah said:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾

"Verily! Those who brought forth the slander (against 'Aishah – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man

among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment." (Qur'an 24: 11)

2) It is from the wisdom of Allah ﷻ that good should emerge unscathed from the grasp of evil. The ordeal that Abu Bakr's family went through was better for them in the long-run, for Allah ﷻ would later reward them for their patience and strong faith; He ﷻ said:

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ﴾

"Consider it not a bad thing for you. Nay, it is good for you."

3) Allah ﷻ admonished believers, reminding them that they should think the best of one another:

﴿لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" (Qur'an 24: 12)

4) Allah ﷻ confirmed that those who accused 'Aishah ؓ of evildoing were liars; He ﷻ said:

﴿لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾﴾

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars." (Qur'an 24: 13)

5) Allah ﷻ reminded believers of the tremendous favours that He ﷻ bestowed upon them:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾﴾

"Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. (Qur'an 24: 14)

6) Upon hearing news, one should make sure that it is true before one tells it to others; Allah ﷻ said:

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾﴾

"And why did you not, when you heard it, say, "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie"? (Qur'an 24: 16)

7) In the strongest of terms, Allah ﷻ forbade Muslims from ever perpetrating the same mistake again:

﴿وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾﴾

"And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise." (Qur'an 24: 18)

8) It is not only forbidden to spread false rumours about illicit sexual activities among believers; it is also forbidden to simply love or like for such rumours to be spread; therefore, as Muslims, we should be sincere to other Muslims, and that sincerity should manifest itself both on our tongues and in our hearts. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾﴾

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." (Qur'an 24: 19)

9) Later on in these Verses, Allah ﷻ reminded Muslims for a

second time about His mercy towards them and the favours He ﷻ bestowed upon them:

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾﴾

"And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful." (Qur'an 24: 20)

10) Allah ﷻ warned believers not to follow in the footsteps of the Devil:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

"O you who believe! Follow not the footsteps of Shaitaan (Satan). And whosoever follows the footstepts of Shaitaan (Satan), then, verily he commands Al-Fahsha [i.e., to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e., to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower." (Qur'an 24: 21)

11) Allah ﷻ encouraged believers to spend on their relatives even if they had been wronged by them:

﴿وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah's

Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Qur'an 24: 22)

12) When His believing slaves are slandered, Allah ﷻ defends them and promises their slanderers that they will be cursed both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾﴾

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, – On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, – He is the Manifest Truth." (Qur'an 24: 23-25)

The author of *Al-Kashshaaf* wrote in his commentary of these Verses: "Were you to closely study the entire Qur'an, searching for Verses that discuss the punishment that is promised to sinners, you will not find that Allah ﷻ gives a sterner warning than he gave regarding the great lie that was fabricated about 'Aishah ؓ."[1] What could be greater than the punishment that was promised to those who slandered 'Aishah ؓ, a punishment that involved being cursed both in this life and in the Hereafter? As for the Hereafter, their punishment will be greater; and supposing they are inclined to deny their sins, their tongues, hands, and legs will all testify against them, thus sealing the doom that will befall them forever and ever.

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[1] *Tafseer Al-Kashshaaf* (3/323).

13) A universal law that is established in the following Verse is that good is coupled with good, while evil is coupled with evil:

﴿ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

"Bad statements are for bad people (or bad women for bad men) and people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Kareem (generous provision, i.e., Paradise)." (Qur'an 24: 26)

14) As pointed out by Shaikh 'Abdul-Qaadir Shaibah Al-Hamd, when 'Aishah ﷺ was falsely accused of wrongdoing, people, by virtue of the way they reacted, broke up into four groups.

The first group, which consisted of the majority of people, protected their ears and tongues from getting involved in the rumour that was being spread. About the rumour, they said nothing; they spoke about only good things; however, they expressed neither their belief nor disbelief in the rumour.

The second group, which consisted primarily of Abu Ayyoob Al-Ansaaree ﷺ and Umm Ayyoob ﷺ, quickly denied that the rumour could be true. No sooner did they hear it than they described it as a lie, expressing their complete conviction that 'Aishah ﷺ was innocent of the alleged crime.

As for the third group, it consisted of sincere Muslims who neither believed nor disbelieved in the rumour; however, they did not deny that it could be true. The people of this group differ from those of the first group in that they openly discussed what was being said about 'Aishah ﷺ. They thought that such discussions were harmless and would not result in their being punished by Allah ﷻ; according to their rationale, a person who relates what a slanderer says is not a slanderer himself. Himnah bint Jahsh ﷺ,

Hassaan ibn Thaabit ؓ, and Mistah ibn Uthaathah ؓ were some of the members of this group.

And finally, the fourth group consisted of people who fabricated the lie in the first place; the people of this group were headed by the enemy of Allah, and the chief of the hypocrites, 'Abdullah ibn Ubai ibn Salool. He played the biggest role in making up and spreading the lie.

Allah ﷻ alluded to the moral superiority of the minority, those of the second group, saying that all of the Muslims should have taken a similar stance. Allah ﷻ said:

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ۝١٢﴾

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" (Qur'an 24: 12)

Allah ﷻ particularly reproached the people of the third group, saying that they should not have said the things they said; He ﷻ said:

﴿إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ۝١٥ وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ۝١٦﴾

"When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not, when you heard it, say, "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie"? (Qur'an 24: 25-26)

Despite the mistakes committed by the people of this category, Allah ﷻ affirmed the good deeds they previously performed, specifically those of Mistah ؓ: that he believed and migrated to

Al-Madeenah. And because Abu Bakr ﷺ vowed never to give him charity - despite the fact that Mistah ﷺ was poor and was one of his relatives - Allah ﷻ said:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Qur'an 24: 22)

By far, the worst of all were the people of the fourth group, the followers of 'Abdullah ibn Ubai. Having complete knowledge of both the past and the future, Allah ﷻ alluded to the fact that the people of this group would not repent but would die upon their disbelief; cursed were they both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ
﴿٢٥﴾﴾

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, - On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, - He is the Manifest Truth." (Qur'an 24: 23-25)

The Lessons And Morals Of The "Great Lie" Incident And Of The Battle Of Banu Al-Mustaliq

1) The Humanness of the Messenger of Allah ﷺ

The Prophet ﷺ was the recipient of revelation, so he had knowledge of the unseen world; but he ﷺ knew only as much as was revealed to him. Had he ﷺ been privy to everything from the unseen world, he ﷺ would have known that 'Aishah ﷺ and Safwaan ﷺ were innocent. But as matters stood, he ﷺ went through an entire month of suffering, and in the end, he ﷺ had to ask 'Aishah ﷺ herself whether she was innocent or guilty. Thus we see the humanness of the Prophet ﷺ in this story; through His infinite wisdom, Allah ﷻ willed for Muslims to see that side of him, so that, among other things, they would not attribute to the Prophet ﷺ powers and knowledge that he ﷺ did not possess.

2) The Punishment of Slander (Particularly of the Kind that Involves Accusing Another of Fornication or Adultery)

With the passing of each event during the Prophet's lifetime, Muslims were being educated about the teachings of Islam. When something happened, legislations would be revealed that were somehow relevant or timely. So when the hypocrites fabricated a lie about 'Aishah ﷺ and Safwaan ﷺ, Allah ﷻ wanted to decree certain rulings that would help preserve the honour and dignity of Muslims. As a result, Chapter *An-Noor* was revealed; in it, Allah ﷻ spoke about rulings regarding those who fornicate – the prohibition of their crime, what a ruler or judge should do when a husband or wife accuses his or her spouse of adultery, the punishment that should be meted out to those who accuse chaste women of committing adultery but do not come up with four witnesses to back up their claim, and other rulings as well.

Allah ﷻ forbade adultery and decreed a punishment for those who perpetrate it; He ﷻ also forbade people from spreading news of adultery and from falsely accusing others of committing adultery. For if people were to spread rumours of adultery, and if

everyone openly discussed those rumours, not only would people's honour be stained, but adultery would become a more widely practiced crime. Were people to speak about it all the time, some people of weak character would think that adultery was a widespread phenomenon, and they would consequently consider its perpetration an insignificant crime - the attitude, "Well, if everyone does it, it must not be so serious a crime." For these and other reasons, Allah ﷻ forbade Muslims from falsely accusing one another of adultery. If one does accuse another of adultery, and if he does not come up with four witnesses -- who all had to witness not simply two people being together, but the actual act of sexual intercourse - then he is punished by being whipped eighty times; furthermore, his testimony, if ever needed, is not accepted afterwards unless he openly and sincerely repents.

Accordingly, the Messenger of Allah ﷺ applied the said punishment on three people: Mistah ؓ, Hassaan ؓ, and Himnah ؓ;[1] however, it is nowhere authentically related that 'Abdullah ibn Ubai was whipped for his part in the ordeal. True, certain narrations indicate that 'Abdullah ibn Ubai was indeed punished, but they are all weak and cannot be used as proof.

Imam Ibn Al-Qayyim (may Allah have mercy on him) mentioned a number of possible reasons why 'Abdullah ibn Ubai wasn't punished, even though he played the biggest negative role in the entire ordeal:

1) Such punishments are meant as atonement, so that the person being punished suffers a little in this life, in order for him to suffer less, or not at all, in the Hereafter. A wicked-doer, such as Ibn Ubai, does not deserve that leniency. Never mind the meager eighty whippings, 'Abdullah ibn Ubai was promised a tremendously painful punishment in the Hereafter, one that is infinitely harsher than being whipped or stoned in this world.

2) Hypocrite that he was, Ibn Ubai would spread news in such a way that it would not come back to him.

3) The punishment for slander is applied only when there is proof

[1] Refer to *Tafseer Al-Qurtubee* (12/197, 201).

or when the slanderer acknowledges his sin. Ibn Ubai didn't confess that he slandered 'Aishah ﵂, nor did anyone testify that he slandered her ﵂. This is because he would slander her not in the presence of true believers, but in the presence of his followers; then it was his followers who would spread the lie among the rest of Al-Madeenah's inhabitants.

4) It has also been said that the Prophet ﷺ abstained from punishing Ibn Ubai for the same reason that he ﷺ abstained from killing him: He ﷺ wanted to keep Muslims united, to attract Ibn Ubai's followers to the truth, to avoid the uproar or unrest that might result if too many people sympathized with Ibn Ubai, and to allow Ibn Ubai to expose himself with his own sayings and deeds.

After mentioning these possible reasons, Ibn Al-Qayyim (may Allah have mercy on him) said, "And perhaps the Prophet ﷺ abstained from punishing Ibn Ubai for all of these reasons combined."

3) Hassaan ﵁ Apologizes to 'Aishah ﵂

Certain narrations make it clear that, with the exception of Ibn Ubai, those who spoke about the false rumour repented. Hassaan ﵁, who was famous for his poetic talents, composed a poem in which he at once apologized to 'Aishah ﵂ and praised her ﵂ for her noble qualities.

4) Some Rulings that are Derived from or that were Legislated During the Battle of Banu Al-Mustaliq

- By attacking Banu Al-Mustaliq, the Prophet ﷺ established the permissibility of, without prior warning, attacking those who disbelieve after the message of Islam has been conveyed to them.

  He ﷺ also established the permissibility of using the service of freeing a female slave as a form of dowry for one's marriage to her, for that is what the Prophet ﷺ did when he ﷺ purchased the freedom of Juwairiyyah bint Al-Haarith ﵂.

  We learn from the expedition of Banu Al-Mustaliq that, when

one intends to embark upon a journey, it is legislated for one to draw lots between his wives to decide which one of them will go along with him.

- In war, slaves are taken; some scholars, however, have stated that it is not permissible to take Arabs as slaves. But because of what happened after the Battle of Banu Al-Mustaliq, the majority of scholars are of the view that it is in fact permissible to take them as slaves.[1]
- There is universal consensus among scholars that whoever curses 'Aishah ﵂, despite her innocence having been unequivocally established in the Qur'an, or accuses her of having perpetrated adultery, is a disbeliever, since he rejects what is plainly established in the Noble Qur'an.
- During the expedition of Banu Al-Mustaliq, the ruling for a practice known as *Al-'Azl* became known. *Al-'Azl* is for a man to have sex with his wife but to remove his private part and release his sperm outside of her private area, so as to avoid impregnating her. When his Companions ﵃ asked him about this practice, the Prophet ﷺ gave them permission to do it. Scholars still disagree, however, because some of them believe that permission was given for men to practice *Al-'Azl* with slaves only. Nonetheless, the majority of scholars maintain that it is even permissible to practice *Al-'Azl* with one's wife, as long as one does so with her consent.[2]
- And finally, the Verse about performing *Tayummum,* a substitute form of purification that is performed when using water is not possible, was revealed. This legislation coupled with the legislation of the fear prayer underscore the importance of prayer, in that it must be performed under any circumstances - even when water is not available for ablution or when one fears being attacked by the enemy.

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[1] Refer to *Kitaab Al-Umm* by Ash-Shaafai'ee (4/186).

[2] Refer to *Nail Al-Autaar* by Ash-Shaukaanee (2/222-224).

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The Battle Of The Confederates (5 H)

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The History Of the Battle, Its Causes, And The Events That Transpired During It

The History Of The Battle And Its Causes

1) The History of the Battle

The majority of historians and scholars of *Seerah* hold the view that the Battle of the Confederates took place in the month of Shawwaal, in the year 5 H.[1] Most other scholars agree on the year 5 H, yet they disagree on the actual month during which the battle occurred. Al-Waaqidee[2] said, "It took place on Tuesday, the eight of Dhil-Qai'dah, in the year 5 H." Ibn Sa'd[3] said, "Verily, Allah ﷻ answered the supplication of the Messenger ﷺ and crushed the Confederates on a Wednesday, in the month of Dhil-Qaidah, in the year 5 H."

A relatively small group of scholars disagree altogether, saying that the Battle of the Confederates took place in the year 4 H; this view has been ascribed to Az-Zuhree, Maalik ibn Anas, and Moosa ibn 'Uqbah.

Those of the former view – that the battle took place in the year 5 H – feel that the reason why some scholars from the past believed

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 443).

[2] Refer to *Al-Maghaazee* (2/440), in a narration that is related without a chain.

[3] Refer to *At-Tabaqaat* (2/65,73), in a narration whose chain is connected.

that the Battle of the Confederates took place in the year 4 H is that they dated the Islamic calendar from the month of Muharram of the year after the Prophet ﷺ migrated to Al-Madeenah; hence they cancelled out prior months all the way back to Ar-Rabee' Al-Awwal. This view is contrary to that of most scholars, who date the Islamic calendar from the month of Muharram of the year during which the Prophet's migration took place.[1]

As for the view of the majority of scholars - of which I am a proponent - Ibn Al-Qayyim (may Allah have mercy on him) said, "Being the more correct of the two views in the matter, the Battle of the Confederates took place in the month of Shawwal, in the year 5 H. Everyone agrees that Uhud took place in the year 3 H. After Uhud, the polytheists made an appointment with the Messenger of Allah ﷺ to fight in the following year, which was the year 4 H, but the polytheists did not show up to the appointment because that year was an year of drought. Then, when it was the year 5 H, they went to Al-Madeenah to fight a battle against the Prophet ﷺ (an expedition that became known as the Battle of the Confederates)."[2]

2) Its Causes

When the Jews of Banu An-Nadeer were expelled from Al-Madeenah, they took away with them not just their wealth and belongings, but also their hatred and malice; many of them settled in Khaibar, from where they began to discuss plans to bring down the Muslims. Finally, they agreed that their best option was to form alliances with other tribes and to attack Al-Madeenah with a massive army. To accomplish their goal they sent out a delegation to Makkah that consisted of Salaam ibn Abee Al-Huqaiq, Huyai ibn Akhtab, Kunaanah ibn Ar-Rabee' ibn Abee Al-Huqaiq, Haudhah ibn Qais Al-Waailee, and Abu 'Ammaar.[3]

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Daww Al-Masaadir Al-Asliyyah* (pg. 443).

[2] *Zaad Al-Ma'ad* (2/288).

[3] *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/237).

The delegation achieved all of its aims; the Quraish and other tribes, the Ghatfaan and their allies, agreed to attack Al-Madeenah as a single army. The Quraish were still bitter over past hostilities, and they were particularly upset about the economic embargo that the Muslims had established against them. As for the people of Ghatfaan, they had no particular grievance that needed to be redressed, nor did they hate the Muslims to the degree that the Jews and the Quraish did. They joined the alliance only because they wanted to have a share of the spoils and to gain from the riches of Al-Madeenah. The leaders of Ghatfaan then convinced certain of their allies from other tribes to go along with them for the military expedition.

When the Jewish delegation arrived in Makkah, they said to the leaders of the Quraish, "Verily, your religion is better than the religion of Muhammad ﷺ, and you are more worthy of the truth than he is." Regarding this statement of theirs, Allah ﷻ revealed the following Verse:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا
﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾﴾

> "*Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghoot and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper.*" (Qur'an 4: 51, 52)

This, to be sure, was a grave mistake committed by the Jewish delegates. Even if they did not believe in Islam, they knew that it was a purely monotheistic religion; and yet to achieve their aim, they bore witness that a polytheistic religion was better than it. Such a mistake must surely have bothered those Jewish scholars who had some fairness in them.

To be sure, the aforementioned testimony of the Jews pleased

Quraish's leaders a great deal; their level of zeal increased, and they made a firm resolve to join the Jews of Khaibar in their attack on Al-Madeenah.

Just as the leaders of the Quraish were easy to convince, the leaders of Ghatfaan were predisposed to join the alliance; throughout Arabia, the people of Ghatfaan were known as mercenaries; one simply had to offer the right price in order to secure their services. And the Jewish delegates offered a fair sum. The agreement between the two parties was this: The Ghatfaan had to join the alliance and bring along six-thousand fighters for the expedition; and in payment for that service, the Jews promised to give them one year's harvest of their date-palm trees. Like Al-Madeenah, Khaibar was known for its plentiful dates, so an entire year's worth of harvest was simply too enticing an offer to refuse.

Without having many fighters of their own to offer, the Jews of Khaibar managed to mobilize an army of ten thousand strong, an army that consisted of four-thousand fighters from the Quraish and its allies, and six-thousand fighters from the Ghatfaan and its allies.

The Muslims Learn About The Confederate Army

Because of constant external threats, the Muslim army was always on alert; and as such, they would pay close attention to the movements of their enemy. They knew fully well that a Jewish delegation had set out from Khaibar to Makkah, and they even knew their mission and the goals they achieved. We must remember that Al-'Abbaas ﷺ embraced Islam around the time of Uhud but remained in Makkah because the Prophet ﷺ asked him to stay there; keeping his Islam a secret from the Quraish, and being privy to their most sensitive secrets – since he was a revered chieftain of the Quraish – Al-'Abbaas ﷺ would send news to the Prophet ﷺ whenever he had something to inform him about. Others too, on various occasions, would offer information to the Prophet ﷺ.

As soon as news of the confederate army reached Al-Madeenah, the Prophet ﷺ took immediate steps to plan for their arrival; he ﷺ held an emergency meeting that was attended by leaders of both the *Ansaar* and the *Muhaajiroon*. The Prophet ﷺ wanted to benefit from their knowledge and experience, hoping to come up with the best plan to defend Al-Madeenah from the ten-thousand fighters that were approaching it. It was potentially one of the most dangerous situations the Muslims ever faced, for the goal of the confederate army was nothing short of destroying all Muslims.

When Salmaan ؓ saw that no one was offering a concrete, practicable plan to defend Al-Madeenah from the confederate army, he stood up to speak. Drawing on his experience from the days when he was a citizen of the Persian Empire, Salmaan ؓ suggested digging a deep trench in order to prevent the enemy army from entering Al-Madeenah. The Prophet ﷺ was immediately taken by the idea, even though it was one that had never before been employed by anyone in Arabia. Al-Waaqidee (may Allah have mercy on him) related that Salmaan ؓ said, "O Messenger of Allah, when I was in the land of Persia, and when we feared an attack by (men riding on) horses, we would dig trenches all around us. O Messenger of Allah, would you consider doing the same?"[1]

Through consultation, after digging trenches was chosen as the best option to defend Al-Madeenah, the Prophet ﷺ went out with his Companions ؓ to choose the best spot to dig. Al-Waaqidee related that the Messenger of Allah ﷺ mounted his horse and rode out with some of his Companions from the *Muhaajiroon* and the *Ansaar*, in search of the ideal place to dig the trench. After considering the matter carefully, the Prophet ﷺ decided to place Mount Sal' behind the Muslim army and to dig a long trench from Al-Midhaad to Dhubaab - a small hill that is separated from Mount Sal' by Thaniyyatul-Widaa' - to Raatij - one of the

[1] Refer to *Al-Maghaazee* by *Al-Waaqidee* (2/444); to *At-Tabaqaat Al-Kubraa* (2/66); and to *Muhammad* ﷺ by Muhammad Ar-Ridaa - refer to the chapter: "The Digging of the Trench."

fortresses of Al-Madeenah that belonged to certain Jews. The chosen spot was singularly good because the Muslims would be protected from a rear attack by Mount Sal', one of the more famous mountains of Al-Madeenah.

In all actuality, the Prophet ﷺ and his Companions ﷺ chose the best place to dig the long trench, for they dug it all along the northern front of Al-Madeenah, which was most vulnerable to an attack. It was virtually impossible for a large army of ten-thousand men and many horses to attack Al-Madeenah from any other front. Both to its east and west, Al-Madeenah was bordered by land that was replete with jagged, volcanic rock; no way would an army be able to attack from those fronts. As for the southern front of Al-Madeenah, it was filled with closely attached homes that had been built high, so that they were like impenetrable fences.

And the huge fortresses of the Banu Quraizah tribe covered the south-western front of Al-Madeenah, which practically guaranteed that the Muslims would be protected from the rear of their army. Banu Quraizah was the last Jewish tribe to remain in Al-Madeenah; like the Banu Qainuqaa' and the Banu An-Nadeer, the Banu Quraizah tribe was a supposed ally of the Muslims. Based on a treaty that was agreed upon between them, the Jews of Banu Quraizah vowed never to fight along with or support a foreign invader against the Muslims; what is more, it was their responsibility to protect the Muslims in case of an attack by a foreign army. Theoretically, therefore, the Muslims had nothing to fear from their south-western front; but practically, the Prophet ﷺ had already been deceived by two other Jewish tribes, and so he ﷺ vigilantly watched to see how Banu Quraizah would react to the attack that was being launched on Al-Madeenah.

Digging trenches was an innovation in Arab warfare, which shows that the Prophet ﷺ was willing to try new strategies and methods to overcome the enemy. The Quraish and their allies were completely surprised when they arrived in Al-Madeenah and saw the trenches; they had come prepared to fight and not to

lay siege to a city for an extended period of time; this certainly had the effect of weakening the morale of confederate soldiers, who had hoped for an easy victory, but were now faced with a protracted siege.

The Prophet ﷺ Makes Sure That Everything Runs Smoothly And That Everyone Is Taken Care Of Inside Al-Madeenah

1) Before heading out to dig the trenches, the Prophet ﷺ ordered for the women and children to be placed inside of Banu Haarithah's fortress; this way, they would remain at a safe and protected distance from the enemy. The morale of the Muslim fighters was certainly raised in consequence; for when a soldier knows that his wife and children are safe, his nerves remain calm, and he remains focused, not being preoccupied with worldly concerns.

2) The morale of the Muslims was certainly raised when they saw how the Prophet ﷺ fully participated in the work that needed to be done. Leaders and generals usually command but do not partake themselves in actual work. Imagine, then, what the Companions ﷺ felt when they saw their leader and Prophet ﷺ digging trenches with them, picking up heavy rocks, and getting covered in dirt. Al-Baraa' ﷺ said that he ﷺ saw the Prophet ﷺ carrying dirt from the trenches and that his skin could not be seen because it was covered with a layer of dirt.[1] When they saw the Prophet ﷺ working so hard, the Companions ﷺ became motivated to work even harder in order to complete the digging of the trenches in time.

3) Not only did the Prophet ﷺ partake in physical labour alongside his Companions ﷺ, he ﷺ also shared in their hardships, not allowing himself to enjoy comfort while they suffered. No extra portion of food did he ﷺ take; instead, just

[1] *Saheeh Bukhaaree* (4106).

like the others, he ﷺ suffered from the pangs of hunger during the days of the digging and of the siege. To alleviate the pangs of hunger, the Prophet ﷺ had to tie a rock around his noble stomach.

4) During the digging of the trenches, the Companions ﷺ were emotionally fragile. Without a doubt, the trenches had to be dug, but the Companions ﷺ were asked to carry out that task in the most difficult of circumstances. The weather was extremely cold; it was very windy, and at every moment, they were anticipating the arrival of the huge army that was heading towards them; in such circumstances, they were asked to dig trenches not with tools but with their own hands; and they carried dirt out of the trenches not on a wheelbarrow, but on their backs. It is only natural that they needed a great deal of determination and zeal to carry out their mission. The Prophet ﷺ appreciated their efforts and tried occupy their minds with thoughts and activities that would make them forget their hardships, which is why the he ﷺ was reciting verses of poetry composed by Ibn Rawaahah while he ﷺ was busy carrying dirt. The Prophet ﷺ recited other verses as well, verses that contained mention of the Hereafter and the hope that the Allah would forgive the *Ansaar* and the *Muhaajiroon*. The Prophet's Companions ﷺ joined in, reciting their own verses of poetry, verses that made reference to how they had pledged to follow the Prophet ﷺ and how they planned to continue to fulfill that pledge until they died.

Thus, in spite of the hard work and harsh weather, the Prophet ﷺ was able to foster a spirit of brotherhood and mutual love and purpose among his Companions ﷺ. The work became less difficult as a result, and the Companions ﷺ competed with one another to do more work, so that in the end, they successfully completed the digging of the trenches before the enemy arrived.

5) The Prophet ﷺ took into consideration the personal needs of his

Companions ﷺ; they were digging trenches on the outskirts of Al-Madeenah, and some of them needed to go back to their homes in order to take care of personal business. For their part, the Companions ﷺ were extremely well-mannered with the Prophet ﷺ, so that if one of them wanted to leave his duties for a while and take care of personal business, he ﷺ would first ask the Prophet ﷺ for permission to go back; then, when permission was granted to him, he would go back, only to return after a short while, hoping to reap the rewards of fulfilling his duty as a soldier in the Muslim army. Allah ﷻ revealed the following Verse about the Companions ﷺ:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٦٢﴾

"The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful." (Qur'an 24: 62)

This Verse means: O Muhammad, they should not leave without your permission. And if they ask your permission to leave in order to take care of some of their personal needs, grant permission to whomsoever among them you desire, and ask forgiveness for them.[1]

The Prophet ﷺ was thus given a choice: If he ﷺ wanted, if he ﷺ

[1] Refer to *Safwatut-Tafaaseer,* by As-Saaboonee (2/351).

saw that the army as a whole would not be harmed, he could grant someone permission to leave. Therefore, he would grant permission or withhold it based on the circumstances and based on what was best for everyone.[1]

6) When the siege began in earnest, the Prophet ﷺ divided his army into groups, and within each group, individual members would take turns standing guard. This system virtually guaranteed that no one from the enemy would be able to cross over the trenches without being challenged and attacked. In this manner, the Muslims succeeding in holding off the enemy whenever anyone among them tried to cross over the trenches to the Muslim side. Nonetheless, the fighting became intense at times; on the second day of the siege, fighting continued from morning until the middle of the night. Because the Companions ﷺ were busy throughout that time fighting in skirmishes with the enemy, they missed four consecutive prayers and had to make them up later. Once, 'Alee ibn Abee Taalib ﷺ and a number of Companions ﷺ were able to prevent 'Ikrimah ibn Abu Jahl from crossing over to the Muslims side of the trenches. A duel even took place during the course of the siege; 'Alee ﷺ fought the duel on behalf of the Muslims, and his opponent was the most renowned and skilled fighter of the Quraish, 'Amr ibn Abd Wudd.[2]

A group of men from the *Ansaar* ﷺ undertook the important task of standing guard over the Prophet ﷺ every single night; their leader was 'Abbaad ibn Bishr ﷺ.

Both prior to and during the siege, the Prophet ﷺ was the higher authority and sole decision-maker of the Muslim army. A true leader, he ﷺ:

- Ordered the digging of the trenches, after doing so had been suggested and discussed. He ﷺ also decided on where the trenches were to be dug.

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[1] *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1410).

[2] Refer to *Fiqhus-Seerah* by Muneer Al-Ghadbaan (pg. 504).

- Distributed the work of digging the trenches among his Companions ﷺ. He ﷺ broke up the Companions ﷺ into groups of ten, and each group was responsible for the digging of forty arm-spans worth of land.
- Supervised the work that was being done, so that no one could leave his post without his permission.
- Assigned different groups to guard different parts of the trenches, so that the entire length of the trenches remained constantly guarded.
- Inspired the Companions ﷺ, motivated them to work hard, and did things to raise their morale.
- Kept everyone united under his leadership. With the approach of an army of ten-thousand strong soldiers, unity within the Muslim camp was a top priority; in this context, we must keep in mind that, among other things, it was internal division within the enemy camp that precipitated their defeat and their return to their homeland.

2

The Muslims Face Many Hardships

Even though the Muslims took all necessary precautions to protect themselves, their city, their property, and their families, they still went through a period of great distress and difficulty. This, however, is not surprising, for some of the universal laws of Allah ﷻ are that victory comes only after hardship; that reward is gained only after one is tested; and that the closer victory approaches, the more hardships increase. A few things happened that made the situation of the Muslims look bleaker than ever before.

The Jews Of Banu Al-Quraidah Violate The Terms Of Their Treaty With The Muslims And Plan To Attack The Muslims From The Rear Of their Army

The Muslims feared the worst: that Banu Quraizah would wash their hands of their agreement with the Prophet ﷺ and that the Muslims would consequently be sandwiched in between two fronts, the confederates from the north and Banu Quraizah from the south. With sweet words and false promises, the leader of Banu An-Nadeer convinced Ka'ab ibn Asad, the leader of Banu Quraizah, to join the confederate alliance in their war against the Muslims.

Muslims began to talk about how Banu Quraizah had just completely gone back on their agreement with the Prophet ﷺ, but

they did not know this for sure. All along, the Prophet ﷺ feared that Banu Quraizah would betray him, which is why he ﷺ appointed Az-Zubair ibn Al-'Awwaam ؓ to go to Banu Quraizah and bring back news to him about what they intended to do. Az-Zubair ؓ went, learned as much as he could, and then returned to the Prophet ﷺ and said to him, "O Messenger of Allah, I saw them preparing their fortresses, clearing their roads (so that they could easily march towards the Muslims), and gathering their livestock."[1]

All signs indicated that Banu Quraizah had betrayed the Prophet ﷺ and joined the confederate army. But to further make sure that he ﷺ was not mistaken, he ﷺ sent Sa'd ibn Mu'aadh ؓ, Sa'd ibn 'Ubaadah ؓ, 'Abdullah ibn Rawaahah ؓ, and Khawwaat ibn Jubair ؓ, saying to them, "Go and see whether what has reached us about them is true or not? If it is true, then tell me in such a way that only I will understand what you are saying; and do not weaken the people (i.e., and do not weaken the morale of the Muslims by letting them know that Banu Quraizah cancelled their treaty with the Muslims). But if they decide to fulfill what was agreed upon between us and them, then announce that to the people (in order to give them hope)."[2]

The four men went and found that the rumour was true: Banu Quraizah had indeed walked away from the treaty with the Muslims. Upon returning to the Prophet ﷺ, the four men extended greetings of peace to him and said, "*'Adal* and *Qaarah*." Their fact-finding mission was a secret even to the Muslims, so when they spoke these words, no one really paid any close attention. But the Prophet ﷺ understood fully well the implications of the words "'Adal and *Qaarah*," for *'Adal* and *Qaarah* were two of the tribes of Hudhail that had betrayed the

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/457).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (3/199) and to *Al-Qurtubee*, to the *Tafseer* of Verse number nine from chapter "*Al-Ahzaab*." Also, refer to *At-Tabaree*; *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer; and *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

Muslims at the Tragedy of Ar-Rajee'. The Prophet ﷺ therefore understood that, like 'Adal and Qaarah, Banu Quraizah had just betrayed the Muslims.[1]

The news did not dampen the spirits of the Prophet ﷺ; to the contrary, he ﷺ remained determined and did as much as he ﷺ could to keep his Companions ﷺ positive and focused. But it was not all about attitude; certain steps needed to be taken to deal with Banu Quraizah, and so the Prophet ﷺ sent Salamah ibn Aslam ﷺ with a group of two-hundred men, and Zaid ibn Haarithah ﷺ with a group of three-hundred men to guard Al-Madeenah. These two contingents would say, *"Allahuakbar,"* out loud, in order to instill fear into the hearts of Banu Quraizah's tribesmen.

During this time, Banu Quraizah was preparing to participate with the confederate army in their assault on Al-Madeenah. To show their support, Banu Quraizah's leaders sent twenty camels loaded with dates, barley, and figs to the confederate army campsite. In essence, the confederate army was in the desert, which meant that they did not have enough supplies to last them indefinitely, which is why Banu Quraizah's help in providing supplies and food was just as important as their help in providing military assistance. The Muslims found out about the shipment of the goods, and they overtook the caravan that was conveying them, and they took everything that was in the shipment as booty. They then returned with the precious booty to the Prophet ﷺ.[2]

The Siege Continues And The Hypocrites Withdraw From The Muslim Army

When Banu Quraizah joined forces with the confederate army, the leaders of the confederate army became more confident; consequently, they began to resort to harsher and more brazen tactics in their assault on Al-Madeenah. No historian can vividly

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/95); and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter titled, "The Battle of Al-Khandaq."

[2] Refer to *As-Seerah Al-Halabiyyah* (2/323).

depict what was going on in the minds of the Prophet's Companions ﷺ; only Allah ﷻ can do that, and He ﷻ said:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. There, the believers were tried and shaken with a mighty shaking." (Qur'an 33: 10,11)

But then the believers passed the test. Allah ﷻ said:

﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ﴿٢٢﴾﴾

"And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah)." (Qur'an 33: 22)

As for the hypocrites, they, becoming terrified, withdrew from the Muslim army and returned to their homes. Exemplifying their mind-set, Mu'attib ibn Qushair said, "Muhammad used to promise us that we will eat from the treasures of Kisra and Caesar, yet, as matters stand, not a single one of us is safe even to go to relieve himself." Some of them asked permission to return to their homes, giving the excuse that "our homes lie open (to the enemy)." The hypocrites possessed the worst of characteristics: they were weak, cowardly, and treacherous. Certain narrations relate some of the mocking statements they made during the siege, but those narrations are weak[1] ; nonetheless, the Qur'an

[1] Refer to *Al-Mo'jim Al-Kabeer* by At-Tabaraanee (11/376) and to *Majma' Az-Zawaaid* (6/131).

provides us with a clear description of their situation and attitude. Allah ﷻ said:

﴿وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾﴾

"And when a party of them said: "O people of Yathrib (Al-Madeenah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet ﷺ saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e., to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. Say (O Muhammad ﷺ to those

hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper. Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little. Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that Al-Ahzaab (the Confederates) have not yet withdrawn, and if Al-Ahzaab (the confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little." (Qur'an 33: 13-20)

These Verses inform us about the effects that hypocrisy has on a person's soul and character. When a hypocrite has to endure a difficult hardship, he has no trust in Allah ﷻ whatsoever; during times of hardship, instead of seeking refuge with Allah ﷻ, the hypocrites says inappropriate things about Allah ﷻ, and so his reaction and attitude is completely opposite from that of a true believer.

The treachery of the hypocrites was not limited to beliefs and words. When it was time to work, and when all Muslims relied on one another's help and mutual protection, the hypocrites asked permission to leave, giving the weak excuse that their homes lay open to the enemy. Their sole intention was to flee from death, because of their weak faith and because of the terror and fear that

enveloped their hearts. What was perhaps worse, they encouraged others to follow them, trying to convince them to return to their homes, to, in effect, betray their covenant of faith and their pledge of obedience to Allah ﷻ and His Messenger ﷺ.[1]

Meanwhile, the polytheists made more and more attempts to break through the trenches to reach the other side. Every night, many horsemen rode from one side of the trenches to the other, looking for a vulnerable spot from which to attack; this continued until the morning. Even if the polytheists did not achieve their goal of crossing over to the other side, they were at least draining the energy of the Muslims, forcing them to be constantly awake and vigilant.

Khaalid ibn Al-Waleed and a number of horsemen from the Quraish tried to catch the Muslims unawares and cross over the trenches to the other side, but two-hundred Companions ﷺ, led by Usaid ibn Hudair ﷺ, were watching their movements and were prepared for them when they tried to cross over. Skirmishes ensued, during which At-Tufail ibn An-No'maan ﷺ was martyred. Wahshee – the same man who had killed Hamzah ﷺ on the Day of Uhud – threw a spear from the other side of the trenches and managed to get a direct on At-Tufail ﷺ. Also, Habban ibn Al-'Ariqah fired an arrow that struck Sa'd ibn Mu'aadh ﷺ. As he fired the arrow, Habbaan said, "Take this, and I am the son of Al-'Ariqah." After he was hit by the arrow, Sa'd ibn Mu'aadh ﷺ said, "O Allah, if you will make the war with the Quraish last any longer, keep me alive for it. For indeed, the people I most love to fight and struggle against are those who have harmed your Messenger ﷺ, disbelieved in him, and expelled him (from his homeland). O Allah, and if you are going to cause an end to the war that is being waged between us and them, then make it martyrdom for me, but do not make me die until you give me complete satisfaction regarding Banu Quraizah."[2] Allah ﷻ answered the

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/425).

[2] This narration is related in *At-Tirmidhee; Mujmaa' Az-Zawaaid; Musnad Imam Ahmad;* and *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

supplication of this righteous slave of His, for it was Sa'd ﷺ who later rendered a judgment regarding how the people of Banu Quraizah should be punished for their treachery (a topic that we will come to shortly, *In Sha Allah*).

One particular unit of the polytheist army mounted a concentrated attack on the Prophet's headquarters. The Muslims fought them all day until the night. When it was time for *'Asr* prayer, the enemy unit came close to crossing the trenches; obviously being preoccupied with them, the Prophet ﷺ and the Companions ﷺ who were with him were not able to perform the *'Asr* prayer. It was only after nightfall that the enemy unit gave up hope of breaking through the trenches. And because they made the Prophet ﷺ miss the *'Asr* prayer, he ﷺ said, "May Allah fill their homes and graves with fire, just as they have made us too busy to perform the middle prayer (i.e., the *'Asr* prayer) until after the setting of the sun."[1]

The Prophet ﷺ Tries To Improve Matters By Making An Agreement With The Ghatfaan Tribe And By Resorting To Stratagem In Order To Divide The Ranks Of The Enemy Army Negotiations With The Ghatfaan

The Prophet ﷺ knew his enemies well, which is why, when it seemed necessary to strike a deal with them, he ﷺ chose to negotiate not with the Quraish or the Jews of Banu An-Nadeer, but with the Ghatfaan tribe. His plan was to offer the leaders of Ghatfaan wealth if they and their allies promised to abandon the siege and return to their homeland.

It was clear to the Prophet ﷺ that, in fighting him, the Ghatfaan had no political or religious goal to achieve. They participated in the siege for one reason only: They wanted to win spoils of war and take a share of the riches of Al-Madeenah.

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

There was no point for the Prophet ﷺ to negotiate with the leaders of the Quraish, such as Abu Sufyaan, or with Jewish leaders, such as Huyai ibn Akhtab or Kinaanah ibn Ar-Rabee, since their principal goals were not based on monetary concerns but on political and religious ones. And to achieve those goals, they had to destroy Islam from its roots, which meant killing the Prophet ﷺ and all of his Companions ﷺ. The leaders of the Ghatfaan, on the other hand, remained true to their nature; they quickly accepted the terms that the Prophet ﷺ offered them.[1]

Having received a secret invitation from the Prophet ﷺ, the leaders of the Ghatfaan tribe agreed to meet him. In order to keep their affair a secret from the Jews and the Quraish, Ghatfaan's leaders, 'Uyainah ibn Hisn and Al-Haarith ibn 'Auf, gathered a few of their most trusted men and stealthily made their way across the trenches to the central headquarters of the Messenger of Allah ﷺ.

As time was of the essence, the negotiations began immediately. These were the main points of the Prophet's offer:

- The agreement would be between the Muslims and the Ghatfaan exclusively.
- The Ghatfaan would sign a peace treaty and would cease all acts of hostility towards the Muslims.
- The Ghatfaan would walk away from the siege and return with its fighters to their homeland.
- In return, the Muslims would hand over to them one-third of all of Al-Madeenah's crops - dates and whatever else grew there.

It appears that only one year's crops were being offered.[2] Al-Waaqidee related that the Messenger of Allah ﷺ said to the two leaders of Ghatfaan, "Suppose that I give you one-third of Al-Madeenah's fruits; will you then return with those who are with

[1] Refer to *Ghazwatul-Ahzaab* by Muhammad Ahmad Baashmeel (pg. 201).

[2] Refert to *Ghazwatul-Ahzaab* by Muhammad Baashmeel (pgs. 201, 202).

you.?" They said, "Give us one-half of Al-Madeenah's fruits." But the Messenger of Allah ﷺ refused to give them more than one-third, and they finally agreed to that amount. The agreement, however, was not finalized. The leaders of Ghatfaan promised to come back with ten of their people, and the Prophet ﷺ needed to first consult with his Companions ﷺ, particularly with the leaders of the *Ansaar* - perhaps because they owned almost all of Al-Madeenah's gardens, and so it was their harvest that was being offered.

By accepting the Prophet's offer, the leaders of Ghatfaan confirmed the reason why they came in the first place. The motives of the Jews and the Quraish were stronger, which meant that they would be more likely to wait out the siege; the motives of the Ghatfaan, however, were weak, and so, given the length of the siege, they welcomed the opportunity to gain wealth and to return to the comfort of their homes. The Prophet ﷺ, therefore, chose the right people to negotiate with, and he ﷺ was well on the way to weakening the effect of the siege.

But first he ﷺ wanted to consult with his Companions ﷺ, not out of necessity, but to apply his leadership principle of mutual consultation. If a matter had to do with warfare, if it affected the entire Muslim population, and if no revelation was sent down to guide his actions, the Prophet ﷺ would consult with his Companions ﷺ; and in this case, he ﷺ left the decision up to them.

The Prophet ﷺ told Sa'd ibn Mu'aadh ﷺ and Sa'd ibn 'Ubaadah ﷺ about the steps he had taken to arrive at an agreement with the Ghatfaan tribe. Both of them responded, "O Messenger of Allah, is this something that you love (to happen), so that we will do it; or is it something that Allah has commanded you with, so that the only option we have is to act in accordance with His command. Or is this something that you are doing for us?" The Messenger of Allah ﷺ said, "Rather, it is something that I am doing for you. By Allah, I am doing this only because I see that the Arabs are firing at you from a single bow, and they are intensifying their efforts against you, attacking you from all directions. I wanted to reduce, at least to some degree, their strength against you." Sa'd ibn

Mu'aadh ؓ said, "O Messenger of Allah, there was a time when both we and they (i.e., the people of Ghatfaan) would associate partners with Allah and worship idols. We did not worship Allah, nor did we know Him. At that time, they never desired (or dared) to eat a single one of our fruits except as guests or through trade (buying and selling). So is it when Allah has blessed us with Islam, guided us to it, and honoured us that we will simply give away to them our wealth! We have no need of such an arrangement. By Allah, we will give them nothing save the sword, until Allah judges between us and them." The Prophet ﷺ said, "Then the decision is yours." Sa'd ibn Mu'aadh ؓ took the scroll upon which the agreement had been prepared and erased what was written on it.

Both Sa'd ibn Mu'aadh ؓ and Sa'd ibn 'Ubaadah ؓ were extremely humble, submissive, and polite with the Prophet ﷺ. They understood that the Prophet's negotiations with the Ghatfaan fell under one of three categories: Either it was a command from Allah ﷻ, in which case there was no room for personal opinion; instead, everyone had to submit and obey. Or it was something that the Prophet ﷺ really wanted to do, based on his own opinion, in which case his opinion would be given precedence, and the Companions ؓ would obey him. Or the Prophet ﷺ negotiated with the Ghatfaan because he felt compassion for the Muslims and wanted to help them; if this was true, then the Companions ؓ could express their own views as to what they should do. The Prophet ﷺ told them that what he ﷺ did fell under the third category and that they had the right to express their views; in fact, he ﷺ wanted them to be open and to tell him how they felt about the matter. Sa'd ibn Mu'aadh ؓ then proceeded to give a strong answer, in which he explained that, since the *Ansaar* had not suffered humiliation at the hands of the Ghatfaan during the pre-Islamic days of ignorance, they should not do so after the advent of Islam and after Allah ﷻ had guided them to the truth. The Prophet ﷺ was both impressed and pleased with Sa'd's fortitude, and he ﷺ informed the leaders of the Ghatfaan that the agreement was not going to go forward.

That the Prophet ﷺ said, "I see that the Arabs are firing at you from a single bow," proves that he ﷺ began negotiations with the Ghatfaan because he ﷺ did not want all Arabs to unite against Muslims. True, they were all polytheists; but fighting against all of them at the same time was neither practicable nor desirable; therefore, it was in the best interests of the Muslims to ensure the neutrality of the Ghatfaan and to bring as many people to the sidelines as possible.

The most impressive part of this incident was the complete understanding that existed between the Prophet ﷺ and his Companions ﷺ. He ﷺ respected both them and their judgment, and they revered him, obeyed his every command, and respected his personal judgments in matters of importance. The fluidity of their discussions and relationship showed that they were always on the same page, so that by studying the Prophet's biography, one appreciates what a great leader he ﷺ was; and by studying the biographies of the Companions ﷺ, one appreciates what wonderful and obedient followers they were.

The Prophet ﷺ Never Lost Sight of the Importance of Sound Strategy

In life in general, deception is frowned upon in Islam; but not so when it comes to warfare. One never promises one's enemies that he will be loyal to them; therefore, resorting to stratagem and deception is not a form of treachery and is not something that is looked down upon in war; in fact, resorting to stratagem and deception is war itself. In this spirit, the Prophet ﷺ resorted to a military ploy in order divide the ranks of his enemies.

First, he ﷺ tried to weaken the resolve of the Ghatfaan, appealing to their greed in order to convince them to break off from the confederate army. Then the Prophet ﷺ was presented with another opportunity to weaken the confederate army when an intelligent man from the Ghatfaan, Nu'aim ibn Mas'ood ﷺ, came to him, announcing that he had become a Muslim. Nu'aim ﷺ said, "O Messenger of Allah ﷺ, my people do not know that I

have become a Muslim, so command me howsoever you want (and I will execute your command)." The Prophet ﷺ said, "Among us, you are only one man (i.e., if you join us, our situation will not greatly improve), so, on our behalf, cause betrayal among them, if you are able to do so. For indeed war is stratagem.[1]

Naturally endowed for the task because of his intelligence, Nu'aim ﷺ knew exactly what needed to be done. He ﷺ knew that the Ghatfaan had come only for material gain; he ﷺ further recognized that the Jews of Banu Quraizah were in a particularly vulnerable situation because, if the confederate army chose to leave, they had the most to lose. They broke their agreement with the Muslims, an agreement that stipulated not their neutrality in case of war but their full support of the Muslims. If the Quraish left, they would not be treated as mercifully as were the two other Jewish tribes of Al-Madeenah; no, they deserved not expulsion but death for their blatant betrayal of the Muslims.

Nu'aim ﷺ played on that weakness, going to the Jews of Banu Quraizah and pretending to be their sincere advisor. He ﷺ reminded them of their precarious situation and suggested to them that, in order to make sure that they would not be abandoned by their allies, they should request the Quraish to send twenty of its men as security. If the Quraish left, twenty of its people would be slaughtered along with the people of Banu Quraizah. This idea was well-received by Banu Quraizah's leaders, and they forthwith made the said request to Quraish's leadership.

Nu'aim ﷺ then returned to the Quraish and pretended to be their sincere advisor. He ﷺ told them that the Jews asked for hostages (they were more like hostages than security) only because they would use those hostages as payment for reentering their treaty with the Muslims. By deceiving both parties, Nu'aim ﷺ was acting correctly, for war is, after all, deception.[2]

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/113), as well as to Ibn Hishaam's *As-Seerah An-Nabawiyyah*, to the chapter titled, "The Battle of Al-Khandaq."

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/430).

Nu'aim's ploy worked wonderfully. Every party within the confederate army had doubts about the other party; they no longer trusted one another to faithfully stay the course of the siege. This, no doubt, weakened their resolve and was a major factor in bringing about an end to the siege. Nu'aim ﷺ succeeded in his ploy for the following reasons:

1) He ﷺ kept his Islam a secret from every member of the confederate army; as a result, everyone trusted him and valued his advice.

2) Nu'aim ﷺ reminded the Jews of Banu Quraizah about what happened to the other two Jewish tribes of Al-Madeenah, thus influencing them and making them change their view about their war with the Prophet ﷺ.

3) Perhaps most importantly, Nu'aim ﷺ convinced both sides – both the Jews of Banu Quraizah and the Quraish – to keep his advice a secret from the other side. As long as both parties kept his advice a secret, which is what they did, no one would find him out, and his mission could be marked down as a success.

And because he ﷺ did succeed, Nu'aim ﷺ played a huge role for the Muslims in the Battle of the Confederates.

3

Allah's Help Arrives, And A Qur'anic Description Of The Battle Of The Confederates

Placing his complete trust in Allah ﷻ, the Prophet ﷺ would always supplicate to Allah ﷻ a great deal, but perhaps more so and more intensely during battles than during calmer circumstances. When the siege became very difficult to bear, the hearts of the Muslims reached their throats, an expression that was used to depict their fear; also, Allah ﷻ informs us that, "They were shaken with a mighty shaking." Knowing that they needed guidance regarding how to supplicate to Allah ﷻ during that period of hardship, the Companions ﷺ betook themselves to the Prophet ﷺ and said, "O Messenger of Allah ﷺ, is there something that we should say, for indeed, our hearts have reached our throats (that is how frightened we are)?" The Prophet ﷺ said, "Yes (say): 'O Allah, cover our private areas (and faults) and remove from us the terror (that causes us so much distress).'"[1]

It is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*, from the *Hadeeth* of Abdullah ibn Abee Aufaa ﷺ, that the Messenger of Allah ﷺ supplicated against the confederate army, saying, "O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them."[2]

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[1] *Musnad Imam Ahmad* (4/18); this narration is also mentioned in *Al-Bidaayah Wan-Nihaayah* and *Mujma' Az-Zawaaid.*

[2] *Saheeh Bukhaaree* (4114); this narration is also related in *Ibn Maajah, Saheeh Muslim,* and *Musnad Imam Ahmad.*

What followed then shows us that it was Allah ﷻ Who sent down defeat to the confederate army. True, Nu'aim ibn Mas'ood ﷺ resorted to a military ploy that weakened the resolve of the various leaders of the confederate army, but that did not make them return home; it did, however, soften them for the final blow that came quickly after the Prophet ﷺ made the above-mentioned supplication.

And so, yes, Allah ﷻ answered the supplication of the Prophet ﷺ; first, Allah ﷻ blessed the Prophet ﷺ with the help of Nu'aim ﷺ; and then He ﷻ sent a cold, violent wind along with angels to cast terror into the hearts of the enemy. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝٩﴾

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do." (Qur'an 33: 9)

Al-Qurtubee, may Allah have mercy on him, said, "This wind was a miracle for the Prophet ﷺ. Nothing separated the Muslims from the wind (and the polytheists) except for the trench; they were very close by, and yet they were safe from the wind; in fact, they had not idea about the violent weather on the other side of the trenches (it was, after all, dark outside)."[1] The wind was not fatal, in that it was sent not to physically destroy the polytheists, but to mentally and psychologically bring about their downfall. The wind was so severe that the ropes of their tents were torn off, their torches were extinguished, their huge pots for cooking were overturned, and their horses became wild, ramming one another violently; to make matters worse for the polytheists, the angels were saying, "Allah is the Greatest," from the sides of the

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[1] Refer to *Tafseer Al-Qurtubee* (14/144) as well to *Jaamai' Al-Bayaan* by At-Tabaree, to the chapter titled, "The *Tafseer* of chapter *Al-Ahzaab*."

encampment. In short, terror enveloped the hearts of the polytheists. Every tribal chieftain said, "O children of so and so, come to me," and when his people would gather around him, he would exclaim, "Save me! Save me!"[1]

It was clear to the Prophet ﷺ that the Muslims were not going to defeat the huge army of the polytheists through military might; the Muslims prepared as well as they were able to, and they made many sacrifices, but they were simply outmatched. Not even a brilliant military strategy could have availed them. Only Allah ﷻ alone could defeat the confederates, and that is what He ﷻ did. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do." (Qur'an 33: 9)

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ would say, "None has the right to be worshipped except Allah alone. He strengthened His forces; He aided His servant, and He single-handedly defeated the allies. And there is nothing after Him (as for this last phrase, Ibn Hajar mentioned two possible interpretations: When compared to His existence, everything is akin to being non-existent; or, everything will be destroyed, while He is the One Who will remain, so that there is nothing after Him)."[2]

There is no conflict between making an effort and doing everything possible to achieve one's goals and between placing

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[1] Refer to *Tafseer Al-Qurtubee* (14/144) as well as to *Jaamai' Al-Bayaan* by *At-Tabaree* – to the chapter titled, "The *Tafseer* of chapter *Al-Ahzaab*."

[2] *Saheeh Bukhaaree* (4114), and the narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

one's complete trust in Allah ﷻ; rather than a conflict, it is the balance that we should all strive to achieve in this life. The Prophet ﷺ did everything he could to prepare for the siege and to then bring about its end; yet, throughout that period, he trusted not on his own strength or abilities – even though he used them to their full potential – but on His Lord, Creator, Helper, and Protector: Allah ﷻ. For no matter how hard one works in life, one is truly powerless if one does not draw his strength from supplication and prayer. This is why we see that, throughout his life, and through all the hardships he endured, the Prophet ﷺ always turned to Allah ﷻ and asked for His help and guidance.

Watching For The Departure Of The Confederate Army

Without a doubt, the Muslims were not bothered by the severe wind that Allah ﷻ sent to the encampment of the polytheist army; nonetheless, it was still a very cold night, and the Muslims were extremely tired. The Prophet ﷺ somehow sensed that something big was happening on the other side of the trenches, and so he ﷺ was looking for a volunteer to undertake the dangerous mission of crossing the trenches and spying on the polytheists. The Prophet ﷺ said, "Is there a man who will bring us news about the people (i.e., the enemy), and may Allah place him with me on the Day of Resurrection."[1]

Everyone was tired and weak, and so the Prophet ﷺ tried to encourage one of them to volunteer by promising him a great reward in the Hereafter; but no one stepped forward, which was uncommon for the Companions ﷺ, yet understandable considering their situation. When that method of asking did not work, the Prophet ﷺ took a more resolute approach, singling out a man for the job. He ﷺ said, "Stand up, O Hudhaifah, and bring us news about the people (i.e., the enemy), and do not frighten them into taking steps against us (i.e., do not instigate any

[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of the Confederates"; *Hadeeth* number: 1788.

fighting, for that will result in your capture and your death, which will hurt us all)."[1] We should learn from this that a good leader tries to encourage his followers to make sacrifices, and only resorts to a sterner approach when he is left with no choice.

Hudhaifah ﷺ said, "I then left, and it was as if I was walking on hot water." Everyone else was suffering from severe cold, and the polytheists in particular were bothered by a very violent wind, yet Hudhaifah ﷺ felt none of that, which was a great blessing from Allah ﷻ. He ﷺ went on to say, "I saw Abu Sufyaan, warming his back to a fire. I placed my arrow in the handle of my bow, wanting to fire at him, but then I remembered what the Messenger of Allah ﷺ said: 'And do not frighten them into taking steps against us'; however, had I fired at him, I would have hit him. I then returned, and I was walking in what seemed to be hot water. I went to the Messenger of Allah ﷺ, and was afflicted with the cold (weather) when I returned (i.e., after he ﷺ completed his mission, the miracle of being protected from the cold weather came to an end)I informed the Messenger of Allah ﷺ about what I saw (i.e., about the confederates leaving to return to their homeland), and he ﷺ attired me in the extra part of a robe he was wearing, and in which he ﷺ was praying. I continued to sleep until the break of dawn, at which time, the Messenger of Allah ﷺ said, "Wake up, O sleepy one."[2] The Prophet ﷺ woke him up because it was time for *Fajr* prayer.

The Lessons and Morals of this Story

1) The Messenger of Allah ﷺ knew the qualities and talents of his Companions ﷺ and employed them accordingly. He ﷺ didn't choose just anybody for the dangerous mission of infiltrating the enemy camp; to the contrary, he ﷺ chose someone who was courageous, highly intelligent, and skilled at getting out of difficult situations, qualities Hudhaifah ﷺ displayed once he ﷺ infiltrated the enemy campsite. Az-Zarqaanee related

[1] *Saheeh Muslim* (1788)

[2] *Saheeh Muslim* (1788)

that, since the lamps of the polytheists had been extinguished by the wind, it was very dark and that, after Hudhaifah ﷺ infiltrated the enemy campsite, Abu Sufyaan said, "Let each man among you take hold of the person who is sitting beside him (and let him ascertain his identity)." Without wasting an instant, Hudhaifah ﷺ took hold of the man who was sitting to his right and confidently said, "Who are you?" The man said, "I am Mu'aawiyah ibn Sufyaan." Hudhaifah ﷺ then struck the hand of the man who was sitting to his left and said, "Who are you?" And the man responded, "'Amr ibn Al-'Aas."[1] Because of the quickness and confidence that Hudhaifah ﷺ showed, the two men assumed that he was one of them, and so they didn't even bother to ask him his identity. Thus was Hudhaifah ﷺ able to allude being identified and captured by the enemy.

2) The Companions ﷺ were very obedient to the Prophet ﷺ. Even when the Prophet ﷺ wasn't around, they showed self-discipline and followed his commands rather that act according to their own opinions. Hudhaifah ﷺ had the chance to kill the leader of the confederate army, Abu Sufyaan; he longed to see the end of Quraish's leader, and he even thought seriously about killing him right then and there – even though that would have resulted in his capture and death – but he ﷺ remembered the Prophet's command to avoid instigating hostilities. His mission was simply to gather information; he set his sights on that objective and put aside all other thoughts that came into his mind.

3) Allah ﷻ blesses his Prophets with miracles, and He ﷻ does the same for other righteous slaves (though the term Mo'jizah is used for a Prophet, while Karaamah is used for other people). On the final night of the siege, He ﷻ blessed Hudhaifah ibn Al-Yamaan ﷺ with a miracle. It was a cold and rainy night, but not so for Hudhaifah ﷺ, who was unaffected by the weather,

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[1] Refer to *Sharh Az-Zarqaanee* (2/120).

feeling warm, as if he "was walking on hot water." For as long as he was busy completing his mission, he remained warm; only when he ﷺ returned to the Muslim side of the trenches did he feel cold again. To be sure, this was an example of the kinds of miracles that Allah ﷻ bestows upon his believing slaves.[1]

4) Appreciating Hudhaifah's fortitude and bravery, the Prophet ﷺ was very gentle with and kind to Hudhaifah ﷺ; this, of course, was by no means strange, for the Prophet ﷺ always treated his Companions ﷺ well. Having returned with the good news, Hudhaifah ﷺ was exhausted, and he ﷺ fell asleep right away. The Prophet ﷺ covered him in his own robe and then refrained from waking him up until it was time for *Fajr* prayer, and even then, he gently and playfully said, "Wake up, O sleepy one." The Prophet ﷺ truly cared for his Companions ﷺ, and that feeling was constantly being translating into kind words and deeds. That the Prophet ﷺ cared deeply for his Companions ﷺ is clear from his biography, and is confirmed in the following saying of Allah ﷻ:

﴿بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

"For the believers (he ﷺ is) full of pity, kind, and merciful." (Qur'an 9: 128)

A Qur'anic Description Of The Battle Of The Confederates And Of Its Results

In many Verses of the Noble Qur'an, Allah ﷻ discusses at length the Battle of the Confederates and the Battle of Banu Quraizah. One who studies those verses finds something in common with other Verses: When discussing events in the Qur'an, Allah ﷻ mentions universal principles, so that Muslims do not read those events as being of historical significance only. Through understanding those universal principles that are mentioned in

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 367).

the Qur'an, Muslims are always able to relate events that took place in the Prophet's lifetime to events that take place during their lifetime. Understanding this idea is an important key to studying the Qur'an in the correct manner. During the Battle of the Confederates, the Muslims were attacked in their homeland, and they were surrounded by the enemy; the same has happened many times throughout history, and so the same lessons Allah ﷻ mentions about the Battle of the Confederates apply to battles and sieges that took place after the Prophet's lifetime. This, I feel, is an important thing that distinguishes Islam from other religions. The people of other religions read stories of their leaders as pure facts of history that have no impact on or relevance to their lives. Muslims, on the other hand, read the Prophet's biography not only to educate themselves about how Muslims lived in the past, but also to learn how they should live in the present.

When one contemplates the Verses of the Qur'an that deal with the Battle of the Confederates, one sees that they concentrate on clarifying a number of issues:

1) Allah ﷻ reminds the believers about the blessings He ﷻ favoured them with; for example, He ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do." (Qur'an 33: 9)

2) Allah ﷻ gave a wonderful and precise description of the hardships that befell the Muslims as a direct result of being surrounded by confederate soldiers:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾﴾

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah." (Qur'an 33: 10)

3) Allah ﷻ exposed the evil intentions of the hypocrites, their base characteristics, their shameful cowardice, their treachery, and their false excuses. He ﷻ said:

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾﴾

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger ﷺ promised us nothing but delusions!" (Qur'an 33: 12)

4) Allah ﷻ encouraged Muslims of all places and times to follow the example of the Messenger of Allah ﷺ – the example of, among other things, his words, his deeds, and his sacrifices. Allah ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Qur'an 33: 21)

5) Allah ﷻ praised the believers for bravely and truthfully resisting the onslaught of the confederate soldiers; throughout the entire ordeal of the siege, their faith remained strong, and they remained truthful to the covenant of Allah ﷻ. Allah ﷻ said:

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾﴾

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least." (Qur'an 33: 23)

6) Allah ﷻ clarified one of the laws by which He ﷻ governs this world: in the end, victory is granted to the believers, while defeat is handed to their enemies. Allah ﷻ said:

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

"And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty." (Qur'an 33: 25)

7) After hardships comes relief. After the Muslims endured a long period of hardship during the Battle of the Confederates, they were blessed with a relatively easy victory over the tribe of Banu Quraizah. Even though the tribesmen of Banu Quraizah were safe in their impenetrable fortresses, Allah ﷻ made them surrender and thus granted victory to the Muslims. Allah ﷻ reminded the Muslims of this great favour in the following Verse:

﴿وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾

"And those of the people of the Scripture who backed them (the disbelievers) – Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and

a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things." (Qur'an 33: 26, 27)

The Battle of the Confederates was one of the most important battles that the Muslims ever fought in; in fact, in the Madanee period of the Prophet's biography, it was a true turning point in the war between the Quraish and the Muslims. These are some of the positive results that made the battle so significant:

1) The Muslims not only achieved victory over their enemies, but also managed to divide their ranks. Each party of the confederate army was suspicious of the other parties and was not pleased with them; it was not likely, therefore, that they would ever again unite against the Muslims of Al-Madeenah. This certainly made it easier for the Prophet ﷺ to deal with them one at a time, instead of with all of them at once. Thus the Prophet ﷺ was able to launch a successful attack against the Jews of Khaibar, without interference from a third party; and a couple of years later, they conquered Makkah, and neither the Jews nor the people of Ghatfaan, nor anyone else for that matter, dared to interfere in the conquest; hence the significance of the Battle of the Confederates.

2) With the end of the Battle of the Confederates, the Muslims began to develop an offensive military strategy, after years of having to maintain a defensive one. For five years, Al-Madeenah and its inhabitants were constantly threatened by the enemy; the Quraish came with its entire army on three occasions, and other parties joined them in their final assault on the Prophet ﷺ and the Muslims. The Battle of the Confederates was the last chance for the polytheists; after that, Quraish's leaders lost hope of ever being able to defeat the Muslims, and with the passing of every day, the Islamic nation grew in strength and in numbers. The Prophet ﷺ clearly understood the shift in his war with the Quraish, for he ﷺ said after the conclusion of the Battle of the Confederates, "Now,

we will attack them, and they will not attack us. We will go to them."[1]

3) The events of the siege revealed the true nature of the Jews of Banu Quraizah and the malice they harboured towards the Muslims. In the most difficult of times, when the Muslims desperately needed help, the Jews of Banu Quraizah betrayed them and did everything they could to bring about their destruction.

4) The Battle of the Confederates revealed the true nature of other groups as well – the believers and the hypocrites. It is always during the harshest of times that people reveal their true character. The Muslims remained strong and proved their sincere faith and dedication to their religion; the hypocrites, on the other hand, showed their inner ugliness that they had previously tried to hide. And so because of the hardships of the siege, the Muslims came to know whose side the hypocrites and the Jews were truly on.

5) As a direct result of the Battle of the Confederates, the Muslims fought the Battle of Banu Quraizah, during which they were able to punish the Jews of Banu Quraizah for breaking their covenant with the Messenger of Allah ﷺ.

Eliminating Banu Quraizah

Shortly after the Prophet ﷺ left the trenches, returned to Al-Madeenah, and put down his weapons, Allah ﷻ ordered him to fight Banu Quraizah. Accordingly, the Prophet ﷺ ordered his Companions ﷱ to march towards the district of Banu Quraizah, giving them glad tidings that Allah ﷻ sent Jibreel ﷺ to shake the fortresses of Banu Quraizah and to cast terror into the hearts of Banu Quraizah's tribesmen. Encouraging his Companions ﷱ to march quickly towards the enemy, the Prophet ﷺ said, "Let no

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/58)"; *Hadeeth* number: 4109.

one pray *'Asr* until (you reach) Banu Quraizah."[1]

The Muslims laid siege to Banu Quraizah's district for a total of twenty-five nights.[2] The people of Banu Quraizah, having lost all hope of victory, acknowledged defeat; they did, however, stipulate one condition for their surrender: They wanted Sa'd ibn Mu'aadh ﷺ to judge what should be done with them, hoping that he ﷺ would show mercy to them, since his tribe, the Aus, was allied to Banu Quraizah during the pre-Islamic days of ignorance.

Sa'd ﷺ had to be carried to the district of Banu Quraizah, since he ﷺ was still suffering from a wound that he was afflicted with during the Battle of the Confederates. Based on the great crimes of Banu Quraizah, Sa'd ﷺ judged that their fighters should be killed, their women and children should be taken as slaves, and that their wealth should be distributed (according to Islamically legislated rules of distributing war spoils), a judgment that Banu Quraizah's leaders were certainly not expecting. But the Messenger of Allah ﷺ approved his judgment, saying, "You have rendered a judgment that is in exact harmony with the judgment of Allah."[3] Ditches were dug in the marketplace of Al-Madeenah, and in a succession of groups, four-hundred fighters of Banu Quraizah were executed. Their wealth and families were distributed among the Muslims. A relatively small group of men were spared since they did not violate their treaty with the Muslims, and since they entered into the fold of Islam.

The previous two Jewish tribes of Al-Madeenah were banished because of their crimes, some of which were very serious. And although Banu An-Nadeer plotted to kill the Prophet ﷺ, their plan did not immediately involve killing all Muslims. Banu Quraizah's betrayal of their treaty was much more serious and

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[1] *Saheeh Bukhaaree* (4110); Muslim related this *Hadeeth* as well, in the Book of *Jihaad* and *As-Siyyar*, in the chapter titled, "Initiating an Attack, and Giving Precedence to the Most Important of Two Conflicting Interests."

[2] Refer to *As-Saheeh As-Seerah An-Nabawiyyah* (pg. 373).

[3] *Saheeh Bukhaaree* (4122), and this narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

heinous; in effect, by betraying the Muslims, they were issuing a death sentence upon them. And they knew that, if they were going to survive the Battle of the Confederates, they had to kill every single Muslims, or else they would pay for their treachery. For the people of Banu Quraizah, there were two possible results: they would win everything or lose everything. Allah ﷻ sent His forces to break up the confederate army and to make them return to their homeland, and so the Jews of Banu Quraizah lost everything - and their gamble failed. The only just reward for their treachery was death; otherwise, they would do as the people of Banu An-Nadeer did: Go to Khaibar or somewhere else and wage war from there against the Muslims. It was for these reasons that Sa'd ﷺ ruled that their men should be killed, for it was a punishment that exactly fitted their crime.

Only one of Banu Quraizah's women was killed. 'Aishah ﷺ related that, when the men of Banu Quraizah were being killed, a woman was sitting beside her and was laughing uncontrollably as if nothing was the matter. Someone then called out her name, and she responded, "Here I am." 'Aishah ﷺ said to her, "Woe upon you! What is the matter with you?" She said, "I am about to be killed." 'Aishah ﷺ asked, "Why?" She said, "For something I did." What had she done? She threw a hand mill onto Khallad ibn Suwaid ﷺ and killed him, and that is why the Messenger of Allah ﷺ ruled that she should be executed. She was then taken away and her neck was struck with a sword. 'Aishah ﷺ would later say, "By Allah, I have not forgotten my amazement at her; she was self-satisfied, and she was laughing a great deal, even though she knew that she was about to be killed."[1]

The Battle of Banu Quraizah marked an end to the Jewish presence in Al-Madeenah, a city whose every district was now under the complete control of Muslims. Prior to this time,

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 377); to *Mukhtasir Seerah Ibn Hishaam* (2/30); and to *Musnad Imam Ahmad,* to the *Hadeeth* of 'Aishah ﷺ; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, to the chapter titled, "About the Battle of Banu Quraizah."

Muslims feared treachery at the hands of the hypocrites and the Jews of Al-Madeenah; but now they were at least safe from the latter group. With the defeat of the Jews of Al-Madeenah, the dream of the Quraish ended, for its leaders hoped all along for help from Al-Madeenah's Jews against the Messenger of Allah ﷺ. The hopes of the hypocrites were also shattered, for they too depended a great deal on support from their Jewish allies. Finally, after five years of struggle and hardship, the Muslim homeland was secure.

4

Lessons And Morals

Allah ﷻ Blesses The Prophet ﷺ With Some Miracles During The Battle Of The Confederates

Jaabir ﷺ said:

On the day of the trenches, we were busy digging, when a solid, hard piece of earth came in our way (so that we could not dig any deeper). They (the Companions ﷺ) went to the Prophet ﷺ and said, "This is a large piece of solid, hard earth that has come in our way in the trenches." The Prophet ﷺ said, "I will go down (to break it into pieces)." With a stone tied around his stomach (to reduce the pangs of hunger) - for we had spent three days without tasting even a morsel of food - the Prophet ﷺ stood up, took a pickax, and struck the huge piece of earth (that was preventing us from digging); it immediately turned into a mound of flowing dust.

I said, "O Messenger of Allah, give me permission to return to my home." Once there, I said to my wife, "I saw the Prophet ﷺ do something that could not be accomplished even with patience (i.e., it required a miracle), so do you have any (food) with you (which I can offer to him)?" She said, "I have some barley (it is related elsewhere that she had four handfuls of barley) and an *'Anaaq* (a female baby goat)." I slaughtered the baby goat, while she crushed the barley (in order to make bread from it). And then we placed the meat in the pot. I then went to the Prophet ﷺ. Meanwhile, (back at my home) the dough was breaking up (i.e.,

becoming soft in the oven), while the pot was placed on a stone (in an oven); the food was almost well cooked. I said, "I have a small quantity of food, so stand up, O Messenger of Allah, and bring with you one or two men (i.e., the food should be enough for the three of you)." The Prophet ﷺ said, "How much is there?" I told him how much food we had with us, and he ﷺ said, "Good, that is plenty," after which he ﷺ said, "Tell her (i.e., your wife) not to remove the pot and the bread from the oven until I come." He ﷺ then said, "Stand up"; (many) people from the *Muhaajiroon* and the *Ansaar* stood up (and accompanied him to my home). When I entered upon my wife, I said, "Woe upon you, the Prophet ﷺ has brought with him the *Muhaajiroon* and the *Ansaar* and those that are with them." She said, "Did he ﷺ ask you (i.e., did he ﷺ ask you how much food we have)?" I said, "Yes." Meanwhile, the Prophet ﷺ said, "Enter and do not crowd up against one another." He ﷺ began to break up the bread and place meat over it. When he ﷺ would take from the oven, he ﷺ would cover the pot; he would place the food near his Companions, and then he would remove (some more meat). He continued to break bread and scoop out (meat) until everyone became sated, and yet there still remained some food. He ﷺ said (to my wife), "Eat this and give it as a gift (to others), for indeed, the people are afflicted with hunger."[1]

Relating yet another miracle that took place during the Battle of the Confederates, the daughter of Basheer ibn Sa'd ؓ said:

My mother, Amrah bint Raa'hah ؓ, summoned me, gave me a handful of dates, which she placed in my garment, and said, 'O my daughter, go to your father (Basheer ؓ) and your uncle ('Amrah's brother), 'Abdullah ibn Rawaahah with their meal. Taking the garment, I set out with it. As I was looking for my father and uncle, I passed by the Messenger of Allah ﷺ, who said, "Come here, young girl. What is this that you have with you?" I said, "O Messenger of Allah, these are dates that my mother sent

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/ 55); *Hadeeth* number: 4101.

me with and that I am to give to my father, Basheer ibn Sa'd, and to my uncle, 'Abdullah ibn Rawaahah, so that they can use them for nourishment." He ﷺ said, "Give them to me." I poured them into the hands of the Messenger of Allah ﷺ, and they did not (even) fill his hands. He ﷺ ordered for a garment, and one was spread out before him. Next, he ﷺ asked for the dates to be placed on it, and they were then scattered over it. He ﷺ said to a man who was with him, "Call out to the people of the trenches to come and partake in a meal." Everyone who was at the trenches came to him, and they all began to eat from the dates. The dates continued to increase in number, until everyoneleft him (after having eaten); yet still dates were falling from the edges of the garment.[1]

Both of the two aforementioned narrations contain accounts of actual miracles that were performed at the hands of the Messenger of Allah ﷺ and by the permission of Allah ﷻ. Both narrations also highlight the important role that women played during battles. The men of Al-Madeenah, having left behind their daily jobs and their means of gaining sustenance, were busy digging trenches; consequently, they were running low on food. Short on food, everyone was afflicted with hunger, the pangs of which the Messenger of Allah ﷺ and his Companions ﷺ tried to alleviate by tying stones around their stomachs. People would only do that when they were extremely hungry. So the women ﷺ would try as much as they could to gather food and prepare it for their men.

Other kinds of miracles occurred as well; however, they were miracles that the Muslims could see not right then and there, but later on in their lives. These miracles involved the Prophet ﷺ telling his Companions ﷺ about future events. For example, while he ﷺ was digging the trenches with them, the Prophet ﷺ informed 'Ammaar ibn Yaasir ﷺ that the transgressing group (of two groups fighting in a battle) would kill him. This prophecy

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/241), as well to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah*.

came true years later when, during the Battle of Siffeen, 'Ammaar ﷺ was killed; and at the time, 'Ammaar ﷺ was a soldier in the army of 'Alee ﷺ.[1]

Also, when a huge stone came in the way and prevented the Muslims from digging in the trenches, the Messenger of Allah ﷺ struck it three times and it crumbled into pieces. Having struck the stone the first time, the Messenger of Allah ﷺ said, "Allah is the greatest. I have been given the keys of Ash-Sham (Syria and surrounding regions). By Allah, at this very hour (or minute) I am looking at its red castles." After he ﷺ struck the stone for a second time, the Prophet ﷺ said, "Allah is the greatest. I have been given the keys of Persia. By Allah, I am indeed looking at the white castle of the townships." And after he ﷺ struck it for a third time, he ﷺ said, "Allah is the greatest. I have been given the keys of Yemen. By Allah, from my place here, and at this very hour (or moment), I am indeed looking at the doors of San'aa."[2]

The Prophet ﷺ made these promises at a time when the Muslims were besieged and when living until the next day or week seemed unlikely, yet all of his promises came true, and the Muslims achieved all of the conquests he ﷺ informed them about.

The Difference Between Reality And Imagination

Some time after the Prophet's lifetime, a man from the people of Kufah said to Hudhaifah ibn Al-Yamaan ﷺ, "O Abu 'Abdullah, did you see the Messenger of Allah ﷺ, and were you a companion of his?" Hudhaifah ﷺ said, "Yes, O son of my brother." The man said, "Then what did you used to do?" Hudhaifah ﷺ said, "By Allah, we would exert ourselves (to do our religious duties)." The man said, "By Allah, had we been around when he was alive, we would not have allowed him to walk on the earth; instead, we would have carried him above our necks." Hudhaifah ﷺ said, "O

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 448).

[2] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 449). The narration is also related in *Imam Ahmad's Al-Musnad, Ibn Katheer's Al-Bidaayah Wan-Nihaayah,* and *Al-Haithamee's Mujmaa' Az-Zawaaid.*

son of my brother, by Allah, I remember when we were with the Messenger of Allah ﷺ at the trenches,"[1] after which he ﷺ continued to tell the man the story about how the Prophet ﷺ had sent him to the enemy campsite.[2]

The *Taabi'ee* (a man who was from the generation after the generation of the Companions; or more technically put, a man who was a believer and who met one of the Prophet's Companions) in this story met Hudhaifah ﷺ and imagined that, had he been alive with the Prophet ﷺ, he would have been able to accomplish more than the Companions ﷺ accomplished. Imagining something is one thing, and living it is an altogether different matter. He did not know, perhaps it was from the blessing of Allah ﷻ that he was not alive during the lifetime of the Prophet ﷺ; after all, many people during the Prophet's lifetime were not guided to Islam and died as disbelievers. In fact, many of the Prophet's own people opposed him. In the early days of the Prophet's mission, Muslims were weak and, worldly speaking, many people saw it in their best interests to oppose Islam. It was a precious few who believed from the beginning, and for that reason no one - and not just the *Taabi'ee* in the above-mentioned story - should think that he could have done better than the Companions ﷺ.

Also, it must be remembered that the Companions ﷺ were humans: they had the limited strength and abilities of all humans. That being the case, they did all they were able to do, sacrificing their very lives, never mind their wealth and effort, for the cause of Islam. In this regard, the Prophet ﷺ put matters in perspective for us when he ﷺ said, "The best of generations is my generation," thus making it clear that no one can match the Companions ﷺ in deeds.

Those who came after the Companions ﷺ found that Islam extended over vast areas of land and that its laws were being applied in many parts of the earth. They lived, therefore, in an era of peace, safety, and justice, all things that the Companions ﷺ fought

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/255).

[2] Refer to *Saheeh Bukharee* (4107) and *Saheeh Muslim* (1788).

for with their blood and sweat. It was not possible for ensuing generations to understand what it felt like to live in the past, a past that was characterized by ignorance, idol-worship, misguidance, and disbelief. Only with that understanding could they, or us, appreciate the sacrifices the Companions ﷺ made so that Islam could be established on earth.

"Salmaan is From Us, The People Of (My) House"

Before the Battle of the Confederates, Salmaan Al-Faarisee ﷺ was raised in ranking among the Muslims when he ﷺ suggested digging trenches. And the Companions ﷺ respected him even more when they saw how he ﷺ was doing the work of many men during the digging of the trenches. They even began to quarrel over him. While they were digging, the *Muhaajiroon* said, "Salmaan is from us." And the people of the *Ansaar* said, "Salmaan is from us." Salmaan ﷺ came to Al-Madeenah all the way from Persia, having embarked on a journey to find the truth, and finally finding it with the Prophet ﷺ. Because of Salmaan's background, he was not, technically speaking, considered to be a member of either the *Muhaajiroon* or the *Ansaar*, which is why both groups were competing with one another to have him ascribed to them.

The Messenger of Allah ﷺ decided the matter, saying, "Salmaan is from us, the people of (my) house."[1] This was like a Prophetic seal being stamped on Salmaan ﷺ, who would thereafter be considered a member of the *Muhaajiroon* – since the people of the Prophet's household were from the *Muhaajiroon*.

The Middle Prayer

In the Noble Qur'an Allah ﷻ stressed the importance of the middle prayer; in the past, scholars have disagreed about which prayer the middle prayer is. The *Hadeeth* mentioned earlier on in

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/247); *Al-Albaanee*, however, ruled that the *Hadeeth* is weak, having issued his ruling in *Da'eef Al-Jaamai' As-Sagheer*. The narration is also related in *Mo'jam At-Tabaraanee Al-Kabeer and Al-Haithamee's Mujma' Az-Zawaaid*.

this section indicates that the middle prayer is the *'Asr* prayer. According to that *Hadeeth*, the Prophet ﷺ and his Companions ﷺ were too busy fighting the enemy to pray *'Asr*. Later, the Prophet ﷺ said, "May Allah fill their homes and graves with fire, just as they have kept us busy away from the middle prayer until the setting of the sun."[1] This *Hadeeth* is authentic; therefore, the opinion that *'Asr* is the middle prayer is very strong.

The Lawful And The Forbidden

After 'Alee ibn Abee Taalib ﷺ defeated and killed 'Amr ibn Wudd in a duel, the latter's corpse remained on the Muslim side of the trenches. Since 'Amr had been a revered soldier and nobleman among his tribe, the leaders of the Quraish wanted to retrieve his body and bury him in an honourable manner. And so they offered to pay the Muslims for 'Amr's corpse. Rather than accept their offer, the Prophet ﷺ said, "Give his corpse to them, for indeed, it is a foul corpse, and it is wicked blood money (that they are offering)." Thus the Prophet ﷺ refused to take anything from them.

This occurred at a time when Muslims were suffering from extreme hunger; nonetheless, what was lawful remained lawful, and what was prohibited remained prohibited. Under no circumstances did the Prophet ﷺ want to be the recipient of unlawful wealth. Then what about those Muslims of today who are not suffering from extreme want, yet who make all kinds of excuses to justify dealing in usury and other unlawful trade practices?[2]

The Bravery Of Safiyyah ﷺ, The Prophet's Aunt

Before the Prophet ﷺ and his male Companions ﷺ set out to dig the trenches, Muslim women and children were placed in a tall,

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

[2] Refer to *Min Ma'een As-Seerah* (pg. 294).

solid fortress. They were placed there because the men were too busy resisting the confederate army to watch over their women and children. As long as the confederate army did not get past the Muslim army, and as long as the tribesmen of Banu Quraizah did not foolishly try to create mischief in Al-Madeenah, the Muslim women and children were safe.

But as soon as the Jews of Banu Quraizah broke their treaty with the Prophet ﷺ, they were already too far down the path of foolishness to have any scruples about what they did. And so they sent one of their men to see if the Muslim women and children were guarded in their fortress. When the spy drew near to the fortress, Safiyyah bint 'Abdul-Muttalib ﷺ saw him. Taking a stick in her hand, she descended from the fortress, struck him with the stick, and killed him. When the spy didn't return, the Jews of Banu Quraizah assumed that he had been killed, and they accordingly assumed that the fortress was being defended by Muslim men; Safiyyah's action, therefore, prevented Banu Quraizah from attacking the fortress and taking advantage of the fact that the male population of Muslims was busy guarding the front lines. Safiyyah ﷺ set a wonderful example of how women should learn self-defense, since situations may arise when no Muslim man is present and a woman needs to ward off an attacker.

The Falseness Of What Has Been Related Regarding Hassaan ﷺ

In regard to how the Prophet's aunt Safiyyah ﷺ killed the Jewish spy, weak narrations that include Hassaan ﷺ in the story have been related. Without a doubt, they are weak and should not be related. According to those narrations, Safiyyah ﷺ said to Hassaan ibn Thaabit ﷺ, "Verily, here is a Jew who, as you see, is walking around the fortress; and I fear that he will point out our weak situation to the Jews that are behind us (i.e., the Jews of Banu Quraizah). The Messenger of Allah ﷺ and his Companions ﷺ are preoccupied elsewhere, so go down to him and kill him." According to the narrations, Hassaan ﷺ responded, "May Allah

forgive you, O daughter of 'Abdul-Muttalib. By Allah, you indeed know that I am not a man to do such a thing." Safiyyah ﷺ then took a stick and killed the Jewish spy herself, after which she ﷺ returned to the fortress and said, "O Hassaan, go down and take his things as booty, for indeed, it is only because he is a man that I did not take his things as booty." The narrations then end with Hassaan ﷺ saying, "I have no need of his things, O daughter of 'Abdul-Muttalib.[1]

This story is false for a number of reasons, two of which are as follows:

1) The narrations have no chain, which clearly indicates that it is made-up story; therefore, it is not permissible to relate it. It negatively depicts one of Companions ﷺ of the Messenger of Allah ﷺ, a Companion ﷺ who, as it is well established, fought for the cause of Islam his entire life.

2) Hassaan ﷺ was a famous poet who would satirize the enemies of Islam in his poems. Those enemies were on the lookout for any opportunity to satirize Hassaan ﷺ in return for the trenchant and scathing Verses he ﷺ composed about them; in many of those Verses, he ﷺ referred to the cowardice of Islam's enemies and of their leaders in particular. Now, had Hassaan ﷺ really refrained from fighting, the enemies of Islam, and their poets in particular, would have jumped on the opportunity to compose caustic and insulting Verses about him. But that never happened; no such Verses can be found in history books simply because the above-mentioned story is fabricated.

The First Muslim Military Hospital

During the Battle of the Confederates, a tent was erected inside of the Prophet's *Masjid*. The Prophet ﷺ appointed a woman named Rufaidah Al-Aslamiyyah Al-Ansaariyyah ﷺ to be in charge of

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 365); also, refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah*, to the chapter titled, "The Battle of Al-Khandaq."

that hospital. Ibn Hishaam related that, when Sa'd ib Mu'aadh ﷺ was struck by an arrow, the Prophet ﷺ ordered for him to be taken care of in that tent.

In principle, if a Muslim was wounded, his family would take care of him; others would be taken care of in the tent that was erected in the Prophet's *Masjid*. Sa'd ﷺ did have a family, but he ﷺ was still being treated in the *Masjid* because the Prophet ﷺ wanted to keep him nearby, so that he ﷺ could frequently check up on him. It is related that, after Sa'd ﷺ was wounded, the Prophet ﷺ said, "Put him in the tent of Rufaidah, so that I can visit him."[1] Here, Sa'd ﷺ was being honoured because of the sacrifices he ﷺ made for the cause of Islam.

A Muslim Sins But He Hurries To Repent

In the pre-Islamic days of ignorance, Abu Lubaabah ﷺ was allied to the Banu Quraizah tribe. Because of their past relationship, the leaders of Banu Quraizah wanted to consult with him before they decided whether or not to submit to the Prophet's judgment regarding how they should be punished. When Abu Lubaabah ﷺ was alone with them, he pointed to his neck, indicating that if they surrendered, the Prophet ﷺ would order for the execution of every single one of their men. In doing so, Abu Lubaabah ﷺ was giving away a very sensitive secret of the Muslim leadership.

When Abu Lubaabah ﷺ returned to the Muslims, he didn't try to hide his mistake; to the contrary, he ﷺ felt very bad about it and repented immediately. He ﷺ betook himself to the Prophet's *Masjid* and tied himself to the base of a tree beside the *Masjid*, vowing not to untie himself until Allah ﷻ accepted his repentance. Six nights went by, and he ﷺ remained tied down to the trunk of the tree; during that period, his wife would come to him when it was time for prayer. She would untie him for prayer, he would pray, and then he would immediately return and tie

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/263); and to *Al-Isaabah* by Ibn Hajar, to the chapter titled, "The Book of Women."

himself down again.[1] He ﷺ was quoted as saying, "I will not leave this place until Allah accepts my repentance for what I did."

At the end of those nights, just before daybreak, Umm Salamah ﷺ heard the Messenger of Allah ﷺ laughing. She ﷺ said, "What are you laughing about, O Messenger of Allah?" He ﷺ said, "Abu Lubaabah's repentance has been accepted." She ﷺ said, "O Messenger of Allah, should I not give him the glad tidings thereof?" He ﷺ said, "Yes, if you wish." She ﷺ went to the door of her apartment and called out, "O Abu Lubaabah, rejoice, for Allah has accepted your repentance."

Everyone raced to release him, but he ﷺ refused their help, saying, "No, by Allah, let it be the Messenger of Allah ﷺ who releases me with his own hand." When the Prophet ﷺ passed by him as he ﷺ was leaving for the morning prayer, he ﷺ untied him.

Because he repented sincerely, Allah ﷻ honoured him by letting him know, through revelation to the Prophet ﷺ, that his repentance had been accepted. True, Abu Lubaabah's sin affected not only him but the entire Muslim population, since he ﷺ had given away a sensitive military secret; but afterwards, he ﷺ didn't try to hide his mistake from the Prophet ﷺ; he could have, if he wanted to, returned to the Muslims and pretended that he had fulfilled his duty as an emissary of the Messenger of Allah ﷺ; that wouldn't have been difficult, because he ﷺ was the only Muslim who went and because he could simply have asked the leaders of Banu Quraizah to keep his mistake a secret. But he ﷺ remembered the fact that Allah ﷻ knew both his outer actions and his inner secrets; furthermore, he ﷺ remembered the great right the Prophet ﷺ had over him, having honoured him by trusting him with an important secret. Upon remembering these things, Abu Lubaabah ﷺ was overcome by regret; he admitted his error and proceeded immediately to punish himself without waiting for anyone else to do the same to him. Abu Lubaabah ﷺ thus

[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/286).

applied the meanings contained in the saying of Allah ﷻ:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾﴾

"Allah accept only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise." (Qur'an 4: 17)

To be sure, only a person of faith (*Eemaan*) would have done what Abu Lubaabah did; he simply could not bear walking in the streets, conducting business in the marketplace, or sitting down comfortably in his home while the sin of revealing the Prophet's secret hung over his shoulder.

Having seen Abu Lubaabah suffer for six days, everyone was happy when the announcement was made that his repentance was accepted: The Prophet ﷺ laughed, Umm Salamah enthusiastically conveyed the news to Abu Lubaabah, and the Companions raced to release him. Allah ﷻ revealed this Verse about Abu Lubaabah:

﴿وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful." (Qur'an 8: 26)

And regarding Abu Lubaabah's repentance, Allah ﷻ revealed the following Verse:

﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

"And (there are) others who have acknowledged their sins, they

have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 102)

Some Of The Virtues Of Sa'd Ibn Mu'aadh ﷺ

Much that happened during the Battle of the Confederates proved not only Sa'd's commitment to serving Islam, but also his high ranking with Allah ﷻ. For example, Allah ﷻ answered the following supplication that Sa'd ﷺ made after he ﷺ was wounded: "O Allah, if you will make the war with the Quraish last any longer, keep me alive for it. For indeed, the people I most love to fight and struggle against are those who have harmed your Messenger ﷺ, disbelieved in him, and expelled him (from his homeland). O Allah, and if you are going to cause an end to the war that is being waged between us and them, then make it martyrdom for me, but do not make me die until you give me complete satisfaction regarding Banu Quraizah."[1] His wound closed up, and it looked like Sa'd ﷺ was on the road to recovery. He ﷺ then received complete satisfaction regarding the treachery committed by Banu Quraizah's tribesmen, for he ﷺ was the one who was appointed to render a judgment against them. Without fearing the blame or reproach of any person, he rendered a just judgment, one that coincided exactly with the judgment that Allah ﷻ rendered against them.

When Sa'd ﷺ came to render judgment, the Prophet ﷺ bestowed two great honours upon him by saying to his Companions ﷺ, "Stand up before your chief."[2] The first honour was making the Companions ﷺ stand up before him, and the second honour was calling him the chief of the Companions ﷺ.

After the judgment against the Jews of Banu Quraizah had been executed, Sa'd ﷺ raised his hands to make another supplication.

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[1] This narration is related in *At-Tirmidhee; Mujmaa' Az-Zawaaid; Musnad Imam Ahmad;* and *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

[2] Refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/263); this narration is also related in both *Saheeh Bukhaaree, Saheeh Muslim,* and *Abu Daawood.*

He ﷺ said, "O Allah, I indeed think that You are causing an end to the war between us and them (the Quraish). If You are indeed causing an end to the war between us and them, then cause my wound to flare up and make me die because of it.[1] Again, his supplication was answered. That very night, his wound flared up and he died - may Allah have mercy on him.[2]

The deeds of the Companions were greatly superior to ours, and so were their supplications. We ask for many things, and righteous people among us still might pray for martyrdom, but Sa'd's supplication went even beyond that. Understanding his purpose and responsibility in life, he didn't just ask to achieve martyrdom; he also asked to be able to complete his mission in life before being granted martyrdom. Each and every Muslim has a duty towards the Muslim nation; Sa'd took that duty very seriously until his dying breath.

Even when Sa'd asked for an extension in his life, he didn't do so because he longed to remain in this world; rather, he did so in order to fulfill his responsibilities before he died. As soon as Banu Quraizah received their due punishment and Sa'd realized that the war between the Muslims and the Quraish was soon coming to end, he began to think about his own welfare, desiring martyrdom, and asking Allah to grant it to him by saying, "Cause my wound to flare up and make me die because of it."

Just from studying the Battle of the Confederates, we can see that Sa'd ibn Mu'aadh was a person whose supplications were answered. If he swore by Allah that something would happen, Allah would make sure his oath became fulfilled. Sa'd asked Allah to grant him satisfaction regarding Banu Quraizah. Allah not only granted him the satisfaction of seeing them pay for their crime against the Messenger of Allah ﷺ and the Muslims; He also left the matter of deciding the fate of Banu Quraizah completely in Sa'd's hands. And what was most

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/275).

[2] Refer to *Fiqhus-Seerah* by *Al-Bootee* (pg. 228).

amazing about this blessing was that it was the leaders of Banu Quraizah themselves who asked that Sa'd ﷺ, and no one else, render a judgment upon them.

When Sa'd's wound flared up, his people carried him to the district of Banu 'Abdul-Ashhal. As soon as the Prophet ﷺ found out about Sa'd's worsening condition, he ﷺ instructed his Companions ﷺ to accompany him towards where Sa'd ﷺ was. The Prophet ﷺ walked so fast that while the Companions ﷺ were trying to keep up with him, their outer robes fell off and their sandals started to break apart. They ﷺ complained about that, and he ﷺ said, "Verily, I fear that the angels (of death) will beat us (to him) and that they will wash him just as they washed Hanzalah (i.e., he ﷺ wanted to arrive there and see him before he died)." By the time the Prophet ﷺ arrived at the house, Sa'd ﷺ was being washed and his mother was crying.

The Prophet ﷺ said, "Every woman who wails for the deceased lies, except for the mother of Sa'd." He ﷺ then left with Sa'd's body, and the people said to him, "O Messenger of Allah, we have never carried a corpse that was lighter than his is." The Prophet ﷺ responded, "And what should prevent him from being so light, for such and such angels descended, having never descended before this day, and carried him with you."[1]

In *Sunan An-Nasaaee*, in a narration related by Ibn 'Umar ﷺ, the number of angels that participated in the funeral procession of Sa'd ﷺ is mentioned. In that narration, the Prophet ﷺ said, "This righteous slave (Sa'd ﷺ) for whom the Throne moved, for whom the doors of the sky opened up, and whose (death) was attended by seventy-thousand angels - angels that never descended to the earth prior to that - was pressed with an embrace (upon his death) and was then released."[2]

According to a narration that is related by 'Abdullah ibn

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[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/287) and to *As-Suyootee's Al-Jaamai' As-Sagheer;* and the chain of this narration is *Hasan* (acceptable).

[2] Refer to *Siyyar 'Alaam An-Nubalaa* (1/295) and *An-Nasaee* (4/100). The chain of the *Hadeeth* is authentic.

Shaddaad, the Messenger of Allah ﷺ entered the house just as Sa'd's soul was being removed from his body. The Prophet ﷺ said, "May Allah reward you well. You indeed fulfilled what you promised Him (Allah), so may Allah fulfill for you what He promised you."[1]

After Sa'd ؓ died, the Prophet ﷺ would praise him a great deal in the presence of his Companions ؓ, primarily to acquaint people with his deeds so that they could then emulate him.[2] In an authentic *Hadeeth*, the Messenger of Allah ﷺ said, "The Throne of the Most-Merciful trembled for the death of Sa'd ibn Mu'aadh."[3] And according to another *Hadeeth*, Al-Baraa' ibn 'Aazib ؓ said, "A robe made of silk was given as a gift to the Messenger of Allah ﷺ, and the Companions ؓ began touching it, becoming amazed at its softness. The Prophet ﷺ then said to them, 'Are you amazed at the softness of this? Verily, the handkerchiefs of Sa'd ibn Mu'aadh in Paradise are better and softer than this."[4]

Even with his wonderful qualities, many sacrifices, and amazing deeds, all of which were for the service of Allah's religion, Sa'd ؓ still had to be pressed and embraced upon entering his grave. This should cause a great deal of worry and introspection, not to mention many sleepless nights, for the likes of us, whose good deeds do not even nearly measure up to those of Sa'd ؓ, and whose sins are much greater than his.

When the Muslims reached the grave of Sa'd ؓ, four of them descended into it: Al-Haarith ibn Aus ؓ, Usaid ibn Hudair ؓ, Abu Naailah Salkaan ؓ, and Salaamah ibn Waqsh ؓ; meanwhile, the Messenger of Allah ﷺ remained standing (over

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[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/288) and to *Al-Muttaqee Al-Hindee's Kanz Al-'Ammaal;* the narrators of this *Hadeeth* are all trustworthy.

[2] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (6/171).

[3] *Saheeh Muslim* (2466); this *Hadeeth* is also related in *Saheeh Bukhaaree* and *Sunan Ibn Maajah.*

[4] *Saheeh Bukhaaree* (2468); Ibn Maajah, At-Tirmidhee, and An-Nasaee also related this *Hadeeth.*

the grave). Then when Sa'd ﷺ was placed in his grave, the Prophet's face changed colour. He made *Tasbeeh* (i.e., he said, '*Subhaanallah*,' or How perfect Allah is!) three times. The Muslims did the same until Al-Baqee' (the graveyard in Al-Madeenah) began to shake. The Prophet ﷺ then made *Takbeer* (i.e., said, '*Allahuakbar*,' or Allah is the Greatest) three times, and the Muslims did the same. The Prophet ﷺ was asked about that, and he ﷺ said, "The grave was made narrow for your companion, and he was pressed with an embrace. Had anyone been saved from that (experience), he would have been saved from it. Then Allah caused him to be released from that embrace."[1]

Sa'd ibn Mu'aadh ﷺ was martyred in the prime of his youth, for he ﷺ was thirty-seven years old when he ﷺ breathed his last breath. In this context, we should remember that he ﷺ was the leader of his tribe; in fact, Sa'd ﷺ led his people in his twenties, a feat that is truly impressive, considering how one's true and complete potential is reached only at the age of forty. Allah ﷻ said:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾﴾

"And We have enjoined on man to be dutiful and kind to his parents. Is mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do

[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/77), in which this narration is mentioned, though the author of that book took it from *Musnad Imam Ahmad* (6/141).

righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Qur'an 46: 15)

In terms of appearance, Sa'd ﷺ was white-skinned, tall, and handsome, with a beautiful beard.[1] In terms of his achievements, the list is very long; it is sufficient here to mention that he died a martyr, the Throne trembled for his death, thousands of angels attended his funeral, and the Prophet ﷺ confirmed that he ﷺ was in Paradise. May Allah ﷻ have mercy on him, and may Allah ﷻ be pleased with him.

The Deaths Of Huyai Ibn Akhtab And Ka'ab Ibn Asad

1) The Death of Huyai ibn Akhtab An-Nadree

In his *Musannaf*, Abdur-Razzaaq related from Sa'eed ibn Al-Musayyib an account of certain things that happened during the Battles of the Confederates and Banu Quraizah. According to that narration, Huyai ibn Akhtab of the Banu An-Nadeer tribe travelled away from Al-Madeenah, as did everyone from the confederate army. When Huyai reached Ar-Rauhaa, he remembered the pledge he made to the people of Banu Quraizah. And so he returned to Al-Madeenah and entered one of the fortresses of Banu Quraizah, deciding to stay with them until the end.

Later on, when Banu Quraizah surrendered, Huyai, who was tied up, was taken to be killed. He said to the Prophet ﷺ, "Lo, by Allah, I do not blame myself for showing enmity towards you; nonetheless, the reality is that when one abandons Allah, one is abandoned himself (as I have become)." The Prophet ﷺ then gave the order, and Huyai was struck in the neck with a sword.[2]

[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/290).

[2] Refer to *Musannaf 'Abdur-Razzaaq* (5/371) (9737). Also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, and *Al-Bidaayah Wan-Nihaayah*.

But just before Huyai was executed, he stood before the people and said to them, "O people, there is nothing the matter with the command of Allah: A book, a decree, and a slaughter that Allah has written upon the Children of Israel." He then sat down and was struck in the neck with a sword.[1]

A Few Lessons from the Story of Huyai's Death

a) Only the Plotter Himself, in the End, is Afflicted by His Evil Plotting

Arab and Jewish tribes united in a war against Islam, and during that war, the leaders of the Jewish tribe of Banu Quraizah were convinced that it was necessary for them to break their treaty with the Messenger ﷺ and to attack him from the rear of his army. But in the end, their evil plotting did not avail them in the least; what was worse, their plotting led to their own destruction.

Allah ﷻ does not forget about wrongdoers and transgressors, though it is true that He ﷻ gives them respite and brings them to their destruction be degrees. In the end, when He ﷻ seizes them, "His Seizure is painful and severe." Allah ﷻ said:

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

> *"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe."* (Qur'an 11: 102)

And the Prophet ﷺ said, "Verily, Allah gives respite to the wrong-doer, but then when He seizes him, He ﷻ does not let him escape."[2]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/265); also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, *Al-Bidaayah Wan-Nihaayah*, and a book titled "Muhammad ﷺ" (by Muhammad Ridaa).

[2] Refer to *Saheeh Bukhaaree*, to the chapter titled, (Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong). Also, refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (2/112).

b) Hardness of Heart, and Hardness of Will

Upon his death, Huyai showed a good degree of fortitude, not wanting that anyone should take pleasure in his death. Huyai had no doubt that he was a wrongdoer and that he alone had brought about his own destruction; but even still, he died being proud of his sins, and it is this arrogance that led him to the Hellfire. In short, he was a man who worshipped his desires, and not his Lord. Allah ﷻ said:

﴿أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾﴾

"Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?" (Qur'an 45: 23)

c) Whoever Abandons Allah Becomes Abandoned Himself

When Allah ﷻ abandons a person, that person can have no helper or defender who will save him. Allah ﷻ said:

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾﴾

"If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust." (Qur'an 3: 160)

No power on earth or in the heavens could have saved Huyai from his humiliating end, and he was very well aware of that reality. None can ward off Allah's Decree; whatever He ﷻ wills to happen, happens. Allah ﷻ said:

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾﴾

"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things." (Qur'an 6: 17)

2) The Death of Ka'ab ibn Asad Al-Qurazee (Al-Qurazee Means that he was a Member of the Banu Quraizah Tribe)

Ka'ab ibn Asad, the chief of Banu Quraizah, was taken away to be killed. Before the execution took place, the Messenger of Allah ﷺ engaged in a discussion with Ka'ab.

"(Are you) Ka'ab ibn Asad?" The Messenger of Allah ﷺ asked.

"Yes, O Abul-Qaasim," replied Ka'ab.

"You did not benefit from the advice that Ibn Khuraash gave you," said the Messenger of Allah ﷺ. "He believed in me. And did he not order you to follow me and to convey greetings of peace from him once you saw me?"

"By the Torah, yes indeed, O Abul-Qaasim" admitted Ka'ab. "I would have followed you, had I not feared being shamed by the Jews for fleeing in terror from the sword (from fighting). And so I am upon the religion of the Jews." The Messenger of Allah ﷺ then gave the order, and Ka'ab was executed.[1]

Books of *Seerah* relate that the Jews of Banu Quraizah sent one group after another to be killed. Those whose turn had not come said to their leader, "O Ka'ab, what do you think is being done to us?"

Ka'ab replied, "Will you continue to lack understanding in every situation? Do you not see that those of you who are taken away do not return? By Allah, it is death (for us all)."[2]

From the above-mentioned narrations it is clear that Ka'ab blindly followed his religion, knowing fully well that he was upon falsehood. All along, he knew that Prophet Muhammad ﷺ was indeed the Messenger of Allah ﷺ; nonetheless, he refused to enter

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[1] Refer o *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

the fold of Islam, fearing that he would then be ostracized by his fellow tribesmen. He didn't believe because he loved praise, and he ardently wanted to remain a revered member of his tribe. That he placed such worldly concerns over following the truth attests to his weakness, foolishness, and utter cowardice.[1]

Thaabit Ibn Qais ﷺ Intercedes For Az-Zubair Ibn Baataa, And Salmah Bint Qais ﷺ Intercedes For Rifaa'ah Ibn Samaa'al

1) Thaabit's Intercession for Az-Zubair ibn Baataa

Thaabit ibn Qais ibn Shimaas approached the Messenger of Allah ﷺ and said, "Donate Az-Zubair the Jew to me (grant him his freedom for me), so that I can reward him for the help he gave me on the Day of Bu'aath (a war that took place prior to the advent of Islam)." The Prophet ﷺ granted Thaabit's wish.

Thaabit ﷺ went to Az-Zubair ibn Baataa and said, "Do you know me?" Az-Zubair said, "Yes, and does a man not recognize his own brother?" Thaabit ﷺ said, "I wanted to reward you today for the help you had provided me with on the Day of Bu'aath," to which Az-Zubair responded, "Then do so, for the generous one rewards another generous one." Thaabit ﷺ said, "I have done so. I asked the Messenger of Allah ﷺ (for your release), and he granted you your release for me."

Az-Zubair was then freed, but it seems that he still did not know that his fellow tribesmen were being killed. He said to Thaabit ﷺ, "I have no one to steer me (perhaps he was blind, which explains why he said this; and Allah knows best), and you have taken my wife and son." Thaabit ﷺ returned to the Messenger of Allah ﷺ and asked that, for his sake, the Prophet ﷺ order for the release of Az-Zubair's wife and son. Then returning to Az-Zubair, Thaabit ﷺ said, "The Messenger of Allah ﷺ has returned to you your wife and son."

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[1] Refer to *As-Siraa' Ma'al Yahood* (2/115).

But still, Az-Zubair was not satisfied. He said, "There is a garden that belongs to me, and in it are bunches (of fruit). My family and I have no means of livelihood except for that garden." Thaabit ﷺ returned to the Prophet ﷺ, who gave him the garden as a gift. Thaabit ﷺ returned to Az-Zubair and said, "The Messenger of Allah ﷺ has indeed returned to you your family and your wealth, so embrace Islam, and consequently achieve safety (from Allah's Punishment)."

Az-Zubair asked, "What happened to my two companions who were sitting with me?"[1] Here, he was referring to two men of his tribe. Thaabit ﷺ said, "They have been killed. They are done with, but perhaps Allah ﷻ has kept you alive for a good purpose." Az-Zubair said, "By Allah, O Thaabit, I ask you by the help I extended to you on the Day of Bu'aath, make me join them! For indeed there is no goodness to life without them." Thaabit ﷺ mentioned that to the Messenger of Allah ﷺ, who then gave the order, upon which Az-Zubair was executed.[2]

2) Salmah bint Qais's Intercession for Rifaa'ah ibn Samaa'al

Islam honours women and gives them the right to intercede on behalf of others. Salmah bint Qais ﷺ applied this right shortly after the Battle of Banu Quraizah. Salmah ﷺ was the sister of Sulait ibn Qais ﷺ, and was one of the aunts - from the mother's side - of the Messenger of Allah ﷺ. She ﷺ had made the woman's pledge of allegiance to the Prophet ﷺ. After the surrender of Banu Quraizah, a Jewish man named Rifaa'ah ibn Samaa'al Al-Qurazee asked Salmah ﷺ to try to get him asylum, for he knew her family during the pre-Islamic days of ignorance. Salmah ﷺ went to the Prophet ﷺ and said, "May my mother and father be sacrificed for you, bestow upon me Rifaa'ah (i.e., free him for me), for indeed,

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[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/372).

[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/373); also, refer to *As-Seerah* by Ibn Hishaam, to the chapter titled, "The Battle of Banu Quraizah in the Year 5 H, and the Story of Az-Zubair ibn Baataa."

he claimed that he would pray and eat from the meat of camels." The Prophet ﷺ then freed Rifaa'ah for her.

The Manners Of Disagreeing

As the Muslims were preparing to march towards the district of Banu Quraizah, the Prophet ﷺ said to them, "Let no one (among you) pray *'Asr* until (you reach) Banu Quraizah."[1] The Companions ﷺ disagreed about the meaning of this command. Some of them felt that the Prophet ﷺ was simply trying to encourage them to get to their destination as quickly as possible – before sunset, preferably – and that he ﷺ did not literally mean that they should not pray *'Asr* on time. These Companions ﷺ stopped and prayer *'Asr* on time before they reached Banu Quraizah. Others understood the Prophet's command literally: They were not to pray until they reached Banu Quraizah. The time for *'Asr* came and went, and they didn't pray it because they had not yet reached their destination. Only after they reached Banu Quraizah did they pray *'Asr*.

Once everyone reached Banu Quraizah, the Prophet ﷺ reproached neither of the two groups, which established an important precedent in Islamic legislation – the precedent of having disagreements about secondary issues in Islamic jurisprudence and of recognizing the fact that the proponents of each opinion (if they try their best to arrive at the truth) are rewarded.

This incident is referred to during the discussion of a variety of issues in Islamic jurisprudence. For one thing, it establishes the permissibility of deducing laws from the Qur'an and *Sunnah*. Also, it shows us that it is not possible for Muslim scholars to end their disagreements about secondary issues in jurisprudence – and there is nothing wrong in that. To try to end such disagreements is a foolish waste of time. For whenever there is a case in which scholars have to derive

[1] *Saheeh Bukhaaree* (4119).

laws from their understanding of revealed texts, they will often disagree, an inevitable outcome given the disparity in understanding and intelligence among human beings. Had it been possible for the scholars of our generation to end such differences, the same would have been accomplished during the lifetime of the Companions ﷺ. But even they disagreed about a number of issues in jurisprudence. A scholar who judges by the literal meaning of a revealed text cannot be blamed, and the same goes for a scholar who derives a more specific and less literal ruling from a revealed text. Whoever is wrong in a given issue has no sin upon him for that, because the Prophet ﷺ said, "If a judge rules, having tried his best (to arrive at the correct ruling), and is then correct (in his ruling), then he has two rewards. And if he judges, having tried his best (to arrive at the correct ruling), but then is wrong (in his ruling), then he has one reward."[1]

Al-Haafiz Ibn Hajar (may Allah have mercy on him) commented on this story, saying,

The deduction from this story that every *Mujtahid* (Scholar who tries his best to arrive at a correct ruling in issues of jurisprudence) is always correct (in his opinions) is far from being plain. The story only proves that one who tries his best and works diligently to arrive at a correct ruling should not be scolded, blamed, or reproached; or in other words, (regardless of whether he is right or wrong in his ruling,) he has not sinned (as a result of his ruling). In a nutshell, the story describes how some Companions ﷺ took to a literal understanding of what the Prophet ﷺ said, not minding that the time for prayer was finished, because they gave precedence to a later prohibition (not to pray until they reached Banu Quraizah) over a previous prohibition - the prohibition of delaying prayer until after its timing has ended. Their opinion was also based on the idea that, if one is busy in a military matter,

[1] *Saheeh Bukhaaree*, chapter, "The Reward of the Judge Who Tries His Best (to Arrive at the Truth), When He is Correct or Wrong." Also, refer to *Muslim*, *At-Tirmidhee*, *Ibn Maajah*, *An-Nasaee*, and *Musnad Imam Ahmad*.

one may delay the prayer, which is exactly what they had to do during the days of (the siege at) the trenches. Other Companions ﷺ did not take to a literal understanding of the prohibition; rather, they felt that the Prophet ﷺ gave that command simply to encourage them to hurry and to arrive at Banu Quraizah as soon as possible. The conclusion drawn from this story by the majority of scholars is that one does not sin when one tries one's best to arrive at the correct view in a given matter; this is because the Prophet ﷺ reproached neither of the two groups. Had any of them sinned (in praying on time or in delaying prayer until they reached Banu Quraizah), the Prophet ﷺ would have reproached specifically those who had sinned (i.e., those who were wrong; but he ﷺ didn't; hence the aforementioned conclusion).[1]

Distributing The Spoils Won From Banu Quraizah, And The Islam Of Raihaanah Bint 'Amr

1) Distributing the Spoils Won from Banu Quraizah

The Companions set about the task of gathering all of the wealth that was left behind by the people of Banu Quraizah. These are some of the things they gathered: one thousand five-hundred swords; two-thousand spears; three-hundred pieces of armour; one thousand five-hundred shields; many camels and sheep, as well as a large quantity of furniture and cooking pots and cups; in terms of property, many houses and fortresses; and many vessels of alcohol. All moveable goods - such as weapons and furniture - were distributed among soldiers from the *Muhaajiroon* and the *Ansaar* who attended the battle; four-fifths of the spoils were given to them. A horse was allocated two shares, and a man going on foot was allocated one share; therefore, a rider was given a total of three shares, one for himself and two for his horse, while everyone else was given one share only. As for the one-fifth that remained, it belonged to Allah and

[1] A truncated version of what is written in *Fathul-Baaree* (7/473), in the explanation of *Hadeeth* number: 4119.

his Messenger ﷺ and was distributed according to principles outlined in the Qur'an.[1]

As for the alcohol that the Muslims found, they took nothing from it; they didn't even benefit from it by selling it; rather, they spilled it all. The Prophet ﷺ allocated a share for Suwaid ibn Khallaad ﷺ, who was killed by the only Jewish woman that was executed; Suwaid's share was given to his inheritors. Another Companion ﷺ who died during the siege of Banu Quraizah was similarly allocated a share.[2] The Prophet ﷺ also answered the request of those women who were present but who had not been allocated a share; among those women were Safiyyah bint 'Abdul-Muttalib ﷺ, Umm 'Ammaarah ﷺ, Umm Sulait ﷺ, Umm Al-'Alaa ﷺ, As-Sumairah ibn Qais ﷺ, and Umm Sa'd ibn Mu'aadh ﷺ.

As for immoveable wealth - land and homes - the Messenger of Allah ﷺ gave it all to the *Muhaajiroon*, to the exclusion of the *Ansaar*; and he ﷺ ordered the *Muhaajiroon* to return to the *Ansaar* all of the date-palm trees and land that they previously took from them; the arrangement, therefore, was that the land they borrowed was not theirs; they simply had a right to live on it and eat from its fruits. But now they didn't need that arrangement anymore, since all of the land and homes of the Banu Quraizah tribe was given to them. Allah ﷻ said about the property of Banu Quraizah:

﴿وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾﴾

> *"And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things."* (Qur'an 33: 27)

Regarding Allah's saying, "And a land which you had not trodden (before)," scholars of *Tafseer* have mentioned that it is the

[1] Refer to *As-Siraa' Ma'al Yahood* (2/96,97).

[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/375).

land of Khaibar; if that is the correct meaning of the phrase, then Muslims were being told that they would soon conquer Khaibar. Nonetheless, the context of the Verse seems to indicate that "a land which you had not trodden (before)" refers to property owned by Banu Quraizah that was situated far away from their homes. The Muslims gained that property without having to fight a battle. Because of what happened to the owners of that property, the Prophet ﷺ sent Sa'd ibn 'Ubaadah ؓ to Ash-Sham (Syria and surrounding regions) to sell it and to use the proceeds to buy weapons and horses that Muslims could use in future battles.

2) The Islam of Raihaanah ؓ

One of the female captives of Banu Quraizah was Raihaanah bint 'Amr ibn Khunaafah ؓ, who was from the Banu 'Amr clan of the Banu Quraizah tribe. Once she embraced Islam, the Prophet ﷺ wanted to marry her. But first she hesitated and remained upon her previous religion for a while. Then Allah opened her heart to Islam, and she ؓ became a Muslim. She was sent to the house of Umm Mundhir bint Qias ؓ, where she remained until she went through her menstrual cycle. After her period of menstruation ended, the Messenger of Allah ﷺ went to her and gave her a choice: Either he ﷺ would free her and marry her, or she could remain under his ownership. She ؓ chose to remain under his ownership.[1]

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[1] Refer to *As-Siraa' Ma'al Yahood* (2/98). Also, refer to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah* and to Ibn Hishaam's *As-Seerah An-Nabawiyyah.*

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The Period Between The Battle Of The Confederates And Al-Hudaibiyyah

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The Prophet's Marriage To Zainab Bint Jahsh ﵂

The Prophet ﷺ continued to send out military units and establish the foundations of a strong nation. At the same time, more and more Islamic legislations were revealed and the complete form of Islamic Law began to take shape.

After the Battle of the Confederates, certain key laws were revealed; for example, the system of adoption was abolished, the legislation of *Hijaab* was revealed, the rules of holding marriage banquets were explained, and customs that conflicted with the spirit of Islamic law were prohibited.

The Prophet's marriage to Zainab bint Jahsh ﵂ alone contained in it many important lessons and rulings that remained a permanent fixture in the teachings of Islam. So here now is the story of the Mother of the Believers, Zainab bint Jahsh ﵂.

Her Name And Lineage

Her full name is Zainab bint Jahsh ibn Ribaab ibn Ya'mar Al-Asadiyyah ﵂, and she ﵂ was sister to both 'Abdullah ibn Jahsh ﵁ and Himah bint Jahsh ﵂. Her mother was Ameemah bint 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf ibn Qusai, who was the aunt of the Prophet ﷺ and the sister of Hamzah ibn 'Abdul-Muttalib ﵁.[1] Zainab ﵂, therefore, was the first cousin of the Prophet ﷺ.

[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (1/372).

It is said that, originally, her name was Barrah, and that the Prophet ﷺ then named her Zainab ؓ; and her *Kunyah* (a title with which one is, most of the time, ascribed to one's son or daughter) was Umm Al-Hakam.[1]

Zainab ؓ was among the first group of people who migrated to Al-Madeenah, and she ؓ was a very pious woman ؓ. During the day, she fasted; and during the night, she ؓ stood up to pray; and she ؓ was generous to others and frequently gave charity to the poor and needy. 'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ (once) said (to us, his wives), 'The quickest of you to reach me [in the afterlife (i.e., the first to die after me)] is the one among you who has the longest hand.' So they (i.e., the Prophet's wives) extended (their arms) to see who among them had the longest hand." They took the Prophet's statement literally, but he ﷺ intended an altogether different being. To be long in the hand was a phrase used to express generosity and the giving of charity; therefore, the Prophet ﷺ was saying that the first of them to reach him in the Hereafter would be the one who gave charity most generously. Later realizing this, 'Aishah ؓ said, "The one among us who had the longest hand was Zainab. And that is because she would work with her hand and give charity."[2]

Even though Zainab ؓ was a co-wife, 'Aishah ؓ would praise her a great deal. She ؓ would say about Zainab ؓ, "I have never seen a woman who was better in (her) religion than Zainab, nor one who feared Allah more, nor one who was more truthful in speech, more kind to her relatives, more generous in giving charity, and more uncaring about her own self when it came to do doing work as charity, seeking thereby closeness to Allah ﷻ. The only thing (fault) about her was the quickness and severity of her anger; but even then, she was quick to end her anger and return to normal."[3]

[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (4/1849).

[2] *Saheeh Muslim* (2452); both *Saheeh Bukhaaree* and *An-Nasaee* also related this *Hadeeth*.

[3] *Saheeh Muslim* (2442); this *Hadeeth* is also related in *An-Nasaee*, in the Book of How to Live and Deal with Women, chapter, "For a Man to Love Certain of His Wives More than the Others."

Her Marriage To Zaid Ibn Haarithah ؓ

The Prophet ﷺ wanted to completely destroy the class system that Muslims inherited along with other customs and beliefs from pre-Islamic ignorance. With the advent of Islam, all people became equal, like the teeth on a comb; only piety, and no other factor, raised some people above others.

The principle of equality had to be applied in practice if it was going to uproot the class consciousness that was so deeply ingrained in the minds of the people. Of particular note, freed slaves were considered to be of a lower class than the nobles, a situation that the Prophet ﷺ wanted to see changed. He ﷺ had the chance to do that in practice since a freed slave, Zaid ibn Haarithah ؓ, was raised in his household.

Wanting to see Zaid ؓ get married to a noblewoman and to end the concept of class distinction by setting a personal example, the Prophet ﷺ chose to marry his cousin Zainab ؓ off to Zaid ؓ. Only the setting of a personal example would break the mind-set of the people and get them accustomed to looking at one another as equals. Perhaps another wisdom behind Zaid's marriage to Zainab ؓ - though the couple didn't know it at the time - was that it would pave the way for another equally important legislation that would be revealed later on (and that we will - *In Sha Allah* - discuss in forthcoming sections).[1]

The Prophet ﷺ set out from his home in order to make the proposal on behalf of Zaid ؓ. Having entered upon Zainab ؓ, the Prophet ﷺ presented to her the proposal, to which she ؓ responded, "I will not marry him." The Messenger of Allah ﷺ said, "To the contrary, so marry him. As they were discussing the matter, Allah ﷻ revealed this Verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾

[1] Refer to *Qadaayah Nisaa An-Nabee Wal-Mo'minaat* by Hafsah bint 'Uthmaan Al-Khaleefee (pg. 205).

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." (Quran 33: 36)

Zainab then said, "O Messenger of Allah, and are you indeed pleased with him as a husband for me?" He ﷺ said, "Yes." She said, "(Then) I will not disobey the Messenger of Allah ﷺ," after which she declared that she would indeed marry him.[1]

At the time, Zaid ibn Haarithah was still called Zaid ibn (ibn meaning, son of) Muhammad (since the Prophet ﷺ had adopted him and given him his own name). Zaid married her and gave her as dowry ten dinars, sixty dirhams, a veil, an outer robe, some armour, fifty handfuls of food, and ten handfuls of dates.[2]

Zaid Divorces Zainab

Based on His infinite wisdom, Allah willed to make Zaid's married life with Zainab devoid of harmony. As happens sometimes between couples, their marriage became unbearable, and Zaid consequently resolved to divorce Zainab. Prior to that, he would complain to the Messenger of Allah ﷺ that he could no longer bear remaining a husband to Zainab; having patiently heard Zaid's complaint, the Prophet ﷺ ordered him to hold on to his wife and to fear Allah regarding her. He ﷺ said to Zaid,' 'Hold onto your wife and fear Allah."[3]

The situation continued thus until Allah granted permission for Zaid to divorce Zainab. And so after approximately one year of marriage, their marriage dissolved.

Because Zainab wanted to be released from Zaid, and because he was an honourable Muslim, he didn't want to build his life of

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[1] Refer to *Jaamai' Al-Bayaan* by *At-Tabaree* (11/22) and to *Ad-Dur Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee.

[2] Refer to *Tafseer Ibn Katheer* (3/489).

[3] *Musnad Imam Ahmad* (the Musnad of Anas ibn Maalik) and *Mo'jam At-Tabaraanee Al-Kabeer.*

happiness and comfort at the expense of misery for another Muslim. No one had to come between them to resolve their problems; with a mutual understanding, they ended the marriage themselves. And contrary to what is implied in false narrations, the divorce was purely and completely Zaid's decision.[1]

The Wisdom Behind The Prophet's Marriage To Zainab ﵂

The practice of adoption was firmly rooted in Arab society; therefore, it would be difficult to change. Adoption here refers to the practice of not only taking in a child and rearing him, but also changing his name and ascribing him to his adoptive parents instead of to his real parents. As an example, Zaid ﵁ was born Zaid ibn Haarithah, or Zaid, the son of Haarithah; but once the Prophet ﷺ adopted him, his name changed to Zaid ibn Muhaammad, or Zaid, the son of Muhammad.

Nothing was revealed about this practice in Makkah or during the first few years after the Prophet's migration to Al-Madeenah. But then Allah ﷻ revealed Verses in which He ﷻ forbade the practice of adoption, making it clear that an adoptive father's claim that his adopted son is his real son does not change the fact that his adopted son is really the son of somebody else. Allah ﷻ said:

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ۝٤﴾

"Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah

[1] Refer to *Ibn Katheer's Tafseer Al-Qur'an Al-'Azeem* (3/491).

says the truth, and He guides to the (Right) Way." (Qur'an 33: 4)

In the next Verse, Allah ﷻ commanded that they should henceforward be ascribed to their real fathers:

﴿ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ فَإِن لَّمۡ تَعۡلَمُوٓاْ ءَابَآءَهُمۡ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِ وَمَوَٰلِيكُمۡۚ وَلَيۡسَ عَلَيۡكُمۡ جُنَاحٞ فِيمَآ أَخۡطَأۡتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتۡ قُلُوبُكُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا ٥﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

In an authentic *Hadeeth*, 'Abdullah ibn 'Umar ﷺ said, "Verily, Zaid ibn Haarithah ﷺ was the freed slave of the Messenger of Allah ﷺ, and the only name we would call him by was Zaid ibn (son of) Muhammad, until (Verses of the) Qur'an was revealed (about that): "Call them (adopted sons) by (the names of) their fathers, that is more just with Allah."

Allah ﷻ also made it clear that, even if one does not know his real parents, one still does not have an excuse to say that he is the son of his adoptive parents. In such a situation, if a man raises a child that is not his own, that child is not his adopted son, but his brother (in faith) and his *Maulaa* (*Maulaa* has many meanings; it can mean a freed slave, but here, and Allah knows best, it refers to a lifelong bond of loyalty that child should show to the man who raised him). Allah ﷻ said:

﴿ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ فَإِن لَّمۡ تَعۡلَمُوٓاْ ءَابَآءَهُمۡ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِ وَمَوَٰلِيكُمۡۚ وَلَيۡسَ عَلَيۡكُمۡ جُنَاحٞ فِيمَآ أَخۡطَأۡتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتۡ قُلُوبُكُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا ٥﴾

"Call them (adopted sons) by (the names of) their fathers, that is

more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

This Verse means, even if you do not know your parents, then there is still no relation between you and them except for the brotherhood of faith and loyalty. That alone should suffice as a substitution for what you missed out on in terms of being ascribed to your real father (since you do not know who he is). Therefore, it will henceforward be said that you are so and so, *Maulaa* (the meaning of which is explained above) of so-and-so.[1]

The aforementioned brotherhood and loyalty applies even to those who know who their real fathers are, which is why the Messenger of Allah ﷺ said to Zaid ibn Haarithah ؓ, "You are our brother and our *Maulaa* (in the case of the Prophet ﷺ, Zaid ؓ was in fact his freed slave)."[2] And Allah ﷻ said:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

Other revealed texts dealt with the problem of adoption from another perspective, from the perspective of the adopted son. Allah ﷻ forbade adopted sons from ascribing themselves to anybody other than their true fathers - on purpose. The sin of ascribing oneself to other than one's true father is a very grave sin indeed, for the Prophet ﷺ said, "Whoever claims that someone other than his (real) father is a father or ascribes himself to other

[1] Refer to *Tafseer As-Sa'dee* (4/136).

[2] *Saheeh Bukhaaree* (2699) and *Musnad Imam Ahmad* (The *Musnad* of 'Alee ibn Abee Taalib ؓ).

than his *Mawaalee* (the people who freed him, or to whom he owes loyalty), then upon him is the curse of Allah, the angels, and all of mankind. Allah ﷻ does not accept either compulsory or voluntary deeds from them."[1]

A father-son relationship is established only through sexual contact between a man and his wife, or between a man and his female slave. Therefore, one may not be ascribed to either one's adoptive father or to the man who perpetrated adultery or fornication with one's mother. The Prophet ﷺ said, "A son is ascribed to the bed, and for the fornicator is the stone."[2] The meaning of this *Hadeeth* is as follows: Children that are born as a result of sexual relations on a correct bed, meaning as a result of sexual relations that are based on a correct marriage contract or on a man owning a slave, are ascribed to their fathers. As for fornication and adultery, they do not merit making a person become ascribed to the man who perpetrated illegal sex with his mother. Adultery merits only one thing, and that is being stoned to death.[3]

So in short, Allah ﷻ clarified three important rulings: that it is forbidden for one to ascribe oneself to one's adoptive parents, that one should ascribe oneself to one's real father if he is known to him, and that one should say that one is the brother or *Maulaa* of the man who raised him if he does not know his real father. Allah ﷻ then proceeded to explain a fourth ruling, one that has to do with a person who mistakenly, and without the intention of acting contrary to Islamic law, refers to a man as his father when that is not really the case. Allah ﷻ said:

﴿ٱدْعُوهُمْ لِـَٔابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ

[1] *Saheeh Bukhaaree* (3172) and *Saheeh Muslim* (1370).

[2] *Saheeh Bukhaaree* (6818), *An-Nasaee* (the Book of Marriage), *At-Tirmidhee* (chapter, "Regarding What has been Related About the Rule: There is no Bequest for an Inheritor"), and *Ibn Maajah* (chapter, "There is no Bequest for an Inheritor").

[3] Refer to *'Ilaaqatul-Aabaa Wal-Abnaa Fish-Shariyah Al-Islaamiyyah* by Dr. Sa'aad As-Saanai' (pgs. 52 and 53).

فِي ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

The ruling is, therefore, that one does not sin when one forgetfully or mistakenly ascribes oneself to a man who is not his real father; one sins in this regard only when one knowingly speaks falsehood, having full knowledge of the prohibition of ascribing oneself to other than one's true father, but doing that just the same.[1]

The practice of adoption, which was common and deep-rooted in Arab society, was practically, and not just theoretically, terminated when the Prophet ﷺ married Zainab ﵂. This is because Zaid ﵁ was not really the Prophet's son, which made Zainab ﵂ lawful for the Prophet ﷺ once Zaid ﵁ divorced her. Had Zaid ﵁ really been the Prophet's son, the Prophet's marriage to Zainab ﵂ would of course not have taken place. Therefore, their marriage made it known to people that adoption was not a legitimate practice, meaning that one does not become a man's son through adoption; instead, his true father was and always will remain his father, to whom he must ascribe himself. In the following Verse, Allah ﷻ confirmed the wisdom behind the Prophet's marriage to Zainab ﵂:

﴿لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

"So that (in future) there may be no difficulty to the believers in

[1] Refer to *Qadaayaa Nisaa An-Nabee Wal-Mo'minaat* (pg. 191, 192).

respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Disbelievers and ignorant people who blindly follow them try to circulate false narrations, in which a great lie is fabricated against the Prophet ﷺ: that he ﷺ desired Zainab bint Jahsh ﵂ after Zaid ﵁ married her and that, once Zaid ﵁ found out about that, he ﵁ divorced her so that the Prophet ﷺ could marry her. Nothing, however, could be further from the truth.

In the Noble Qur'an, it is established that the Prophet ﷺ would admonish Zaid ﵁ and order him to keep his wife, in spite of their disagreements, and to fear Allah ﷻ. Furthermore, as Imam Ibn Al-'Arabee pointed out, the Prophet ﷺ had seen Zainab ﵂ on numerous occasions prior to the legislation of the *Hijaab*. He ﷺ was raised with her, and she ﵂ with him, which meant that he ﷺ saw he frequently. How can it be, then, that he ﷺ took a liking to her only after she ﵂ got married? The claim is false, baseless, and refuted by the Qur'an and authentic narrations. The Prophet ﷺ, in terms of his character and his pure heart, was far above having such a base attachment. His character was the embodiment of the Qur'an's teachings, and Allah ﷻ said in the Noble Qur'an:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾﴾

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Qur'an 20: 131)

Also, Allah ﷻ said:

﴿وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ﴾

"But you did hide in yourself (i.e., what Allah has already made

known to you that He will give her to you in marriage) that which Allah will make manifest." (Quran 33: 37)

This means that, through revelation, the Prophet ﷺ knew that Zaid ؓ would divorce Zainab ؓ and that he ﷺ would then marry her. Nonetheless, he ﷺ kept this knowledge hidden and instead ordered Zaid ؓ to hold on to his wife. Therefore, what the Prophet ﷺ kept hidden was the knowledge that he ﷺ would marry her, and not love that he ﷺ felt for her.[1]

The *Shariah* aimed to end both the practice of adoption and all of the things that happened as a result of it. Give the way society felt about such matters, it would have been difficult for a man to marry a woman that his adopted son divorced; he would have feared censure from the community. And so, according to the divine wisdom of Allah ﷻ, the Prophet ﷺ had to practically do just that, to remove all doubt about a man's true relationship with his adopted son – to make it known that they are not really father and son, but instead brothers in faith.[2] And, as it is well known, when a man divorces his wife, it is perfectly permissible for his brother in faith to then marry her.

The Story Of The Prophet's Marriage To Zainab ؓ

When Zainab's period of waiting (after a woman gets divorced, the period during which she may not get married) came to an end, the Messenger of Allah ﷺ said to Zaid ؓ, "Go and mention me to her," or in other words, go and propose to her on my behalf. When Zaid ؓ went to her, she ؓ was busy covering her dough. Zaid ؓ explained in a narration that, because of their history, he ؓ was not able to look at her. Turning his back to her, and drawing back a little, he ؓ said, "O Zainab, rejoice!" He ؓ then proceeded to inform her about the Prophet's proposal, and she ؓ responded by saying that she ؓ would take no step until she ؓ sought guidance in the matter from Allah ﷻ. She ؓ betook herself to where she

[1] Refer to *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1531, 1532).

[2] Refer to *Al-Mufassal Fee Ahkaam Al-Mar'ah* (11/476).

would pray in her home, and shortly thereafter, a part of the Qur'an was revealed to the Prophet ﷺ. The Messenger of Allah ﷺ then entered upon her and the marriage was decided upon. As dowry, the Prophet ﷺ gave her four-hundred dirhams. He ﷺ also organized an especially large marriage banquet, for which he ﷺ slaughtered a sheep. According to the most well-known account, their blessed marriage took place in the year 5 H. And Al-Haafiz Al-Baihaqee (may Allah have mercy on him) said, "The Prophet ﷺ married her after (the Battle of) Banu Quraizah."[1]

The following are some of the lessons and morals from the story of the Prophet's marriage to Zainab:

1) The Prophet ﷺ sent Zainab's former husband to propose to her on his behalf; Ibn Hajar said that this was perhaps intentional, in order to prevent hypocrites and ignorant people from claiming that Zaid was forced to divorce Zainab.

2) Even after a man and woman get divorced, having gone through a period of arguments and fighting, they are still respectively brother and sister unto one another in the faith, which means that each of them should still sincerely hope for the other's happiness. In the story of the Prophet's marriage to Zainab, we see a practical application of this principle in the attitude and behaviour of Zaid. True, he had had problems with Zainab and had ascribed their mutual difficulties to her, but he was still her Muslim brother, and so he willingly went to propose to her on behalf of the Prophet ﷺ, and he even expressed his happiness for her when he said, "O Zainab, rejoice!"

3) In one of the Verses that was revealed about the Prophet's marriage to Zainab, Allah ﷻ admonished the Prophet ﷺ. When Zaid went to the Prophet ﷺ and complained to him about his wife's ill-treatment of him and about how he wanted to divorce her, the Prophet ﷺ instructed him to fear Allah ﷻ and to not divorce her; meanwhile, the Prophet ﷺ was keeping secret in his heart the knowledge that was conveyed to

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/147).

him from his Lord: That Zaid ؓ would divorce Zainab ؓ and that he ﷺ would then marry her. At the time, the Prophet ﷺ feared that, when that would happen, the people would say bad things, such as, "He married the divorced wife of his adopted son." Allah ﷻ reproached the Prophet ﷺ because of that.

'Aishah ؓ said, "Had Muhammad ﷺ kept hidden some of that which was revealed to him (from the Qur'an (which he ﷺ of course didn't), he ﷺ would have kept hidden this Verse (since he ﷺ is being reproached in it):

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ﴾

"And (remember) when you said to him (Zaid ibn Haarithah ؓ, the freed-slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him." (Qur'an 33: 37)

Commenting on this Verse Shaikh 'Abdur-Rahmaan As-Sa'dee (may Allah have mercy on him) wrote in his *Tafseer*, "Allah bestowed Grace on him by guiding him to Islam, and the Prophet ﷺ bestowed grace on him by manumitting him and sincerely advising him. For when Zaid ؓ went to consult the Prophet ﷺ regarding his intention to divorce Zainab ؓ, the Prophet ﷺ answered him sincerely, placing his welfare above his own, even though he ﷺ began to feel what was going to happen between him and Zainab ؓ – that they were going to get married. The Prophet ﷺ said to Zaid ؓ in so many words: Hold on to your wife and do not divorce her, and be patient with her; and fear Allah ﷻ in your life in general, and in your dealings with your

wife in particular."[1]

Sayyid Qutub made an interesting point, explaining that everything happened according to Allah's divine wisdom. No person involved was completely aware of what was going to happen, especially not Zainab and Zaid; true, the Prophet had an idea of what was going to happen, but Sayyid Qutub said that his knowledge did not come in the form of a direct command; otherwise, he would not have delayed the matter by advising Zaid to hold on to his wife. As for Zaid and Zainab, neither of them had any inkling about the upcoming marriage between the Prophet and Zainab, nor did either of them give any thought to what would happen after they got divorced. For them, the customs of their society had not yet changed, and so, supposing that the thought of Zainab marrying again had crossed one of their minds, neither of them would have even imagined the Prophet as her potential suitor, since they naturally assumed that he would not marry the divorced wife of his adopted son. Therefore, the only planning that was going on was the divine planning of Allah.

4) Allah said:

﴿وَإِذْ تَقُولُ لِلَّذِيٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِيٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

"And (remember) when you said to him (Zaid ibn Haarithah, the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the

[1] *Tafseer As-Sa'dee* (3/154); the above-mentioned quote is paraphrased from the original text.

people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Here was a great honour that was being bestowed upon Zaid ibn Haarithah ﷺ, one that was exclusive to him; from of all of the Prophet's Companions ﷺ, he ﷺ was the only one who was mentioned in the Qur'an by name. It was not just an honour, but also a consolation for Zaid ﷺ. Prior to the prohibition of adoption, Zaid ﷺ was known as the Zaid ibn Muhammad ﷺ. For those many years prior to the prohibition of adoption, Zaid ﷺ was known as the son of Allah's Prophet ﷺ. Yet in an instant, that honour was removed. Allah ﷻ of course knew how sad Zaid ﷺ felt on account of that, and so He ﷻ blessed him with an honour that no other Companion ﷺ was blessed with: He ﷺ was mentioned by name in the Noble Qur'an. Allah ﷻ said, "So when Zaid had accomplished his desire from her" His name became a part of the Qur'an, which will continue to be recited on the tongues of men in this world until the Day of Resurrection. Consider how, on another occasion, Ubai ibn Ka'ab ﷺ cried when the Prophet ﷺ said to him, "Verily, Allah commanded me to recite to you such and such chapter (of the Qur'an)." Ubai ﷺ was crying from joy, being overwhelmed by the fact that his Lord, Allah ﷻ, mentioned him. To be sure, Ubai ﷺ was honoured on that occasion, but Zaid ﷺ was honoured even more because his name shall forever be a part of the Qur'an; people alive on earth recite it when they read the Qur'an, and it will remain on the tongues of the believers in Paradise. For Zaid ﷺ, this certainly was a wonderful compensation for no longer being able to say that the Prophet ﷺ was his father.[1]

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[1] Refer to *Tafseer Al-Qurtubee* (14/194).

5) Allah ordered for the marriage between the Prophet and Zainab to take place, and it was Allah Who married her off to him. Allah said:

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

"And (remember) when you said to him (Zaid ibn Haarithah, the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Allah bestowed a great honour upon Zainab, one that she would mention to the other wives of the Prophet. Anas said, "When she was with the other wives of the Prophet, Zainab would pride herself on (the honour that was bestowed upon her); she would say (to them), "Your families married you off, but it was Allah Who married me off from above the seven heavens." According to another narration, she would say, "Verily, Allah married me off from the heavens."[1]

In receiving this honour, perhaps Zainab was being rewarded

[1] *Saheeh Bukhaaree* (7420, 7421).

for obeying the Prophet's command to marry his freed slave, Zaid ﷺ, when she ﷺ had no desire of doing so.

6) Throughout this book, we have come across many miracles with which Allah ﷻ blessed the Prophet ﷺ; those miracles provide a clear refutation of those who, out of ignorance, say that the only miracle that the Prophet ﷺ came with was the Qur'an.

In regard to the banquet that was held for his marriage to Zainab ﷺ, the Prophet ﷺ was blessed with yet another miracle. Also, during the marriage banquet, the legislation of *Hijaab* for the Prophet's wives was revealed, as were other laws and manners.

Anas ibn Maalik ﷺ said, "The Messenger of Allah ﷺ got married and entered upon his family (i.e., wife). My mother, Umm Saleem, prepared *Hais* (a kind of food that is made from dates, fat, and dried milk) and placed it in a container. She said, 'O Anas, take this to the Messenger of Allah ﷺ and say: My mother sent this to you, and she sends you greetings of peace. And say: Verily, this is something small from us to you, O Messenger of Allah.' I took it (the *Hais*) to the Messenger of Allah ﷺ and said, 'Verily, my mother sends greetings of peace to you and says: This is something small from us to you, O Messenger of Allah ﷺ.' He ﷺ said, 'Put it down,' after which he ﷺ said, 'Go and invite so-and-so, and so-and-so, as well as anyone you meet.' And he ﷺ named certain men. I then invited those he named as well as those I met."

The narrator of the *Hadeeth* asked Anas ﷺ how many guests there were in total, and he ﷺ responded, "Approximately three-hundred," which was certainly disproportionate to the small quantity of food that had been presented to the Prophet ﷺ; nonetheless, they all went.

Anas ﷺ went on to say, "The Messenger of Allah ﷺ said to me, 'O Anas, hand me the container.' They (the guests) entered until they filled *As-Suffah* (the rear area of the *Masjid*) and the apartment (of the Prophet ﷺ). The Messenger of Allah ﷺ said, 'Sit in groups of

ten, and let each person eat from that which is closest to him.' They ate until they were full. One group left and another entered, until all of them ate. The Prophet ﷺ then said to me, 'O Anas, lift up [the container (and take it away)]. I lifted it, yet I do not know if there was more food in it when I put it down or when I lifted it up. Groups of them sat down and engaged in discussions with one another in the house of the Messenger of Allah ﷺ; meanwhile, the Messenger of Allah ﷺ remained seated, while his wife had her face turned towards the wall. They were burdening the Messenger of Allah ﷺ (by lingering in his home). The Messenger of Allah ﷺ went out to his other wives and then returned. When they saw that the Messenger of Allah ﷺ had returned, they began to feel that they had burdened him. They raced to the door, and all of them left. The Messenger of Allah ﷺ came, lowered the screen, and entered; meanwhile, I was seated in the apartment. Only a short while passed before he ﷺ came out to me. This Verse was revealed, and the Messenger of Allah ﷺ came out and recited it to the people:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ إِنَىٰهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾﴾

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the

> *truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity."* (Qur'an 33: 53)

Al-Ja'ad (Whose full name was Al-Ja'ad ibn Deenaar Abu 'Uthmaan Al-Yashkaree Al-Basree; he was from the Companions of Anas ﷺ) said, "Anas ibn Maalik ﷺ said, 'I was the first of people to learn these Verses. And the wives of the Prophet ﷺ began to cover themselves.''[1]

The Prophet's wives began to cover themselves when the Verse of *Hijaab* was revealed. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ٥٣ إِن تُبۡدُواْ شَيۡـًٔا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمٗا ٥٤﴾

> *"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy*

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[1] *Saheeh Muslim* (1428).

> *Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity. Whether your reveal anything or conceal it, verily, Allah is Ever All-Knower of everything."* (Qur'an 33: 53, 54)

The Verse about the *Hijaab* was yet another instance of 'Umar ؓ being in harmony with the *Shariah* in that he ؓ, on more than one occasion, said something, and that something would then be legislated. In this instance, as *Saheeh Bukhaaree* related from Anas ؓ, 'Umar ؓ said, "I said, 'O Messenger of Allah, both the righteous and the evil (ones) enter upon you, so would that you ordered the Mothers of the Believers to cover themselves." After 'Umar ؓ said this, Allah ﷻ revealed the Verse about the *Hijaab*.[1]

With the revelation of the above-mentioned Verses, *Hijaab* became legislated for the wives of the Prophet ﷺ. What is meant by *Hijaab* is that they were to cover their bodies from strangers and to abstain from speaking to them or asking them something except from behind a veil or screen that separated them from others. Their close male relatives - such as their fathers and sons - asked the Messenger of Allah ﷺ, "And we too should speak to them from behind a screen?" In response to their question, this Verse was revealed:

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۗ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾﴾

> *"It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is Ever All-Witness over everything."* (Qur'an 33: 55)

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[1] *Saheeh Bukharee* (4790).

Other rules concerning the Prophet's wives were also revealed. Allah ﷻ said:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ
فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا
تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ
وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ
وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ٣٣﴾

> *"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification."* (Qur'an 33: 32, 33)

The majority of *Tafseer* scholars agree that, even though this Verse addresses the wives of the Prophet ﷺ, its rulings apply to all women of the Muslim nation. The Prophet's wives were specifically mentioned because of their superior status and ranking with the Prophet ﷺ. In his *Tafseer*, Imam Al-Qurtubee wrote, "This Verse contains a command to stay in the house, and even if the Verse is addressing the wives of the Prophet ﷺ, its rulings and implications extend to all other women. This would have been the case even if no other revealed text mentioned the same rulings for other women; but it is even more the case since, in fact, there are many revealed texts in which woman are ordered to stay in their homes and to refrain from leaving them except when doing so is necessary."[1] Elsewhere in the Noble Qur'an,

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[1] Refer to *Tafseer Al-Qurtubee* (14/179).

Allah ﷻ discussed in detail how all Muslim women should lower their gazes, protect their private areas, and abstain from showing the parts of their body that reveal their beauty - such as their neck, ankles, arm, forearm, hair, and so on from the private areas of a woman's body that may be revealed only in the presence of *Mahaarim* (men she may never marry, men she is allowed to be alone with; then, of course, there are even more private areas that she may reveal only to her husband).[1] Furthermore, the Prophet's *Sunnah* explains in detail laws that relate to a woman's dress code, modesty, and rules of conduct.[2]

These are some of the lessons that pertain to the Prophet's marriage to Zainab ﵂. After having led a fruitful and noble life, Zainab bint Jahsh ﵂ died in the year 20 H, at the age of 53, thus becoming, just as the Prophet ﷺ had prophesized, the first of his wives to catch up with him [in the afterlife (i.e., she ﵂ was the first of them to die after the Prophet's death)].[3]

According to the book of Baqee ibn Mukhallid, Zainab ﵂ related eleven *Hadeeth* narrations from the Prophet ﷺ.[4] Of those, five are related in the Six Books,[5] and two are agreed upon by Bukhaaree and Muslim.[6] May Allah be pleased with her and with all of the Prophet's wives.

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[1] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).
[2] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).
[3] Refer to *At-Tabaqaat Al-Kubraa* (8/115).
[4] Refer to *Talqeeh Al-Fuhoom* by Ibn Al-Jawzee (pg. 370).
[5] Refer to *Tuhfatul-Ashraaf* by Al-Mizzee (11/321-323).
[6] Refer to *Siyyar 'Alaam An-Nubalaa* (2/121).

2

"Now, We Will Attack Them, And They Will No Longer Attack Us"

Without a doubt, the Prophet ﷺ was a brilliant military strategist; so when he ﷺ declared after the Battle of the Confederates that the next step for the Muslims would be attacking the Quraish, one can be sure that that is exactly what happened and that he ﷺ was not ignoring in his assessment the strengths of neighbouring tribes. No, the Prophet ﷺ was not overconfident when he announced the next step for the Muslim nation; he ﷺ knew very well how the Muslims stood militarily in Arabia. Fully aware of the strengths, weakness, and loyalties of other tribes, the Prophet ﷺ knew for certain that the Quraish would no longer be able to attack them.

But the Prophet's confidence and certainty did not lead to complacency; to the contrary, he ﷺ strove to increase the strength of the Muslims and to attack any neighbouring tribe that still showed enmity to them.

The year 6 H was an active one; the Prophet ﷺ participated himself in two expeditions, and he ﷺ sent out fourteen military units on missions - this number does not include those missions that took place after the Battle of the Confederates but still in the year 5 H. Through these military expeditions and missions, the Prophet's aims were to intensify his economic embargo against the Quraish and to, one by one, deal with those tribes that supported the Quraish. Also, the Prophet ﷺ sent out units to deal

with those tribes that aided the Quraish during the Battle of the Confederates, as well as those tribes that had betrayed the Muslims in the past or that openly declared Muslims to be their enemies. Here are the most important expeditions and missions that took place during the period that followed the Battle of the Confederates.

The Military Unit Of Muhammad Ibn Maslamah, ﷺ Which Was Sent To The Children Of Al-Qartaa

Of all polytheists in Arabia, the tribes of Najd were particularly active in waging war against the Muslims. The people of Najd were confident and felt that they were stronger than the Muslims, and to be sure, they were strong and they had a large number of fighters. In fact, the confederate army consisted, for the most part, of fighters from the tribes of Najd; there were six-thousand of them, and they were known to be ruthless and ferocious in battle. They came from the Ghatfaan, Ashja', Aslam, Fizaarah, and Asad tribes; and they all fought under the banner of Abu Sufyaan's army.

After the conclusion of the Battle of the Confederates, the first military unit the Prophet ﷺ dispatched was sent to Najd, to the Banu Bakr ibn Kilaab tribe, whose people resided in Al-Qartaa, along the side of Daryah, a highly populated city that lay on the road from Makkah to Basrah. It took seven nights to travel from Al-Madeenah to Al-Qaraa.

The Prophet ﷺ sent a unit of thirty men, who were headed by Muhammad ibn Maslamah ﷺ; their goal was to attack Banu Al-Qartaa, which was from the tribe of Bikr ibn Kilaab. Their attack took place on the 10th of Muharram, in the year 6 H.

Taking the enemy by surprise, Muhammad ibn Maslamah's unit won the battle very easily. Ten members of Banu Al-Qartaa were killed, and the rest fled, making it easy for the Muslims to take their camels and livestock as booty. During their homeward-bound journey, the Muslims captured a man named Thumaamah

ibn Uthaal Al-Hanafee, who was the leader of the Banu Haneefah tribe. The Muslims captured him but did not know who he was and what his standing was among his tribe.

Nonetheless, they took him back to Al-Madeenah and tied him up to one of the columns of the *Masjid*. The Companions ﷺ did not know him, but the Prophet ﷺ did, either through a previous encounter or through revelation. The Prophet ﷺ went out to him and said, "O Thumaamah, what is it that you have with you?"

"I have goodness with me, O Muhammad. If you kill me, you will have killed a man with a noble bloodline. If you bestow a favour upon me, you will have shown kindness to a thankful person. And if it is wealth that you want, then ask for whatever amount you desire." Thumaamah was then left alone until the following day, when the Prophet ﷺ again approached him and asked, "O Thumaamah, what is it that you have with you?"

Thumaamah replied, "I have what I told you about. If you bestow a favour upon me, you will be showing kindness to a thankful person." The Prophet ﷺ then left him until after the following day, when he ﷺ again asked him, "O Thumaamah, what is it that you have with you?" Thumaamah replied, "I have with me what I told you about," upon which the Prophet ﷺ said to his Companions ﷺ, "Release Thumaamah."

Having gained his freedom, Thumaamah went to a garden of date-palm trees that was situated near the *Masjid*; he took a bath, after which he returned, entered the *Masjid*, and declared, "I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah. O Muhammad, by Allah, I hated no face on the entire earth as much as I hated your face, but now your face has become the most beloved of faces to me. By Allah, I hated no religion as much as I hated your religion, and now your religion is the one I love most. And by Allah, I hated no country as much as I hated your country, and now your country has become the one I love above all other countries. I was intending to perform *'Umrah* (the smaller

pilgrimage to Makkah) when your horsemen captured me, so what do you think I should do?" The Prophet ﷺ gave him glad tidings and ordered him to perform *'Umrah* and thus fulfill his previous oath.

Upon arriving in Makkah to perform his first *'Umrah* as a Muslim, Thumaamah ؓ was accosted by a man who said to him, "You have changed your religion?" This was an expression that was used in a derogatory manner, referring to a practice that was anathema to Arabs: Forsaking the religion of one's forbears. Thumaamah ؓ replied to the insult, "No, by Allah, instead I have embraced Islam with Muhammad, the Messenger of Allah ﷺ. And no, by Allah, not even a grain of wheat will come to you from Al-Yamaamah without the express permission of the Prophet ﷺ."[1]

Thumaamah ؓ fulfilled this last vow of his, refusing to allow for wheat to be shipped from Al-Yamaamah to Makkah, which resulted in a grave crisis in Makkah, since its inhabitants relied on imports for their day-to-day needs. The fear of starvation absorbed the minds of Quraish's leaders, to the degree that they soon humbled themselves before their prime enemy, the Prophet ﷺ. They wrote him a letter, beseeching him to write to Thumaamah ؓ and to order him to allow his people to send food shipments to Makkah.[2]

Even though he was at war with them, the Prophet ﷺ responded to the request of his people; he ﷺ wrote a letter to Thumaamah ؓ, instructing him to resume trade relations with the Quraish. Thumaamah ؓ of course obeyed the Prophet's command; he ؓ forthwith told his people that they could resume sending goods to the Quraish; and as a result, the fear of hunger was removed from the hearts of Makkah's inhabitants.

A number of lessons and rulings of jurisprudence can be derived from this story; here are some of them:

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[1] Refer to *Saheeh Bukhaaree* and *Saheeh Muslim* (as has hitherto been mentioned), and to *Nadratun-Na'eem* (1/320).

[2] Refer to *Nadratun-Na'eem* (1/330).

1) In times of war, it is permissible to tie up a disbelieving prisoner in the *Masjid*.

2) One may show kindness to a disbelieving prisoner and free him without stipulation and without the taking of ransom money. To be sure, such acts of kindness, when bestowed on the right person, have extremely positive effects, as in the case of Thumaamah ﷺ. Once the Prophet ﷺ freed Thumaamah ﷺ without asking for anything in return, Thumaamah's outlook on life changed in an instant. All of the people and things he hated most - the Prophet ﷺ, the city of Al-Madeenah, the religion of Islam - became the very people and things that he loved and cherished most.

3) When one embraces Islam, it is legislated for one to take a shower, as is illustrated in the story of Thumaamah ﷺ and of other of the Prophet's Companions ﷺ.

4) Acts of kindness and generosity weed out hatred and allow love to grow in its place.

5) When a disbeliever intends or vows to do a good deed and he then embraces Islam, it is legislated for him to then go ahead and perform that deed, as is exemplified in the story of Thumaamah ﷺ: He ﷺ had intended to perform *'Umrah* when he was a disbeliever but was only able to perform it after he embraced Islam. When he ﷺ then asked what he should do, the Prophet ﷺ told him to perform *'Umrah* and to thus go through with the vow he had made as a disbeliever.

6) Throughout this work, we have seen how Islam completely transforms a person; and in this regard, Thumaamah ﷺ was no exception. No sooner did Thumaamah ﷺ embrace Islam than he employed all of his talents, resources, and abilities for the service of Islam. He ﷺ was even willing to sacrifice his livelihood, which hinged so much on good trade relations with the Quraish.

Abu 'Ubaidah Ibn Al-Jarraah's Unit That Was Sent To *Saif-ul-Bahr*

Abu 'Ubaidah's mission was just one more link in a series of attempts by the Prophet ﷺ to weaken Quraish's economy and to establish an embargo against them that would hurt them in the long-run. Along with three-hundred riders, Abu 'Ubaidah ibn Al-Jarraah ؓ was sent along the route of the seashore to look for, and perhaps overtake, one of Quraish's trading caravans. On the way, however, Abu 'Ubaidah's men began to run out of food; Abu 'Ubaidah ؓ ordered them to hand over all of the food they had with them, so that he ؓ could assess their situation based on the quantity of food that was left. A not too large quantity of dates was all that remained, and so Abu 'Ubaidah ؓ was forced to ration out a number of dates to each soldier every day; when the supply of dates became practically depleted, each soldier was allotted a portion of only one date per day. The situation, to say the least, became critical.

Nonetheless, the soldiers remained positive, trying to eat as little as possible for as long as possible without complaining. Jaabir ؓ, one of the members of the unit, said, "We would suck on a date, just as a child sucks (on some food), and then we would drink water over it. It would then be enough for us for the entire day until nighttime.[1] Wahb ibn Kaisaan later asked Jaabir ؓ, "And how could a single date suffice you?" To which Jaabir ؓ replied, "We indeed missed that date when all of the dates ran out."[2]

With nothing left to eat, Abu 'Ubaidah's men were then forced to eat tree leaves. Jaabir ؓ said, "We would use our sticks to strike the leaves on the bottom parts of trees; we would then moisten those leaves in water and eat them."[3] Because the leaves on the bottom parts of trees are called Al-Khabat, Abu 'Ubaidah's unit

[1] Refer to the *Sharh-An-Nawawee*, the commentary of *Saheeh Muslim* (13/84); and to *Abu Daawood*, the Book of Foods, chapter, "The Creatures of the Sea."

[2] *Saheeh Bukhaaree* (4360).

[3] Refer to *Sharh An-Nawawee* (13/84).

became known as the "Army of Al-Khabat."[1]

The situation of the unit had a profound effect on Qais ibn Sa'd ibn 'Ubaadah ﷺ, one of the men of the unit who was from a family whose members were known for their generosity. Taking three camels at a time, Qais ﷺ slaughtered them and fed their meat to the men of the unit. After Qais ﷺ slaughtered a total of nine camels, Abu 'Ubaidah ﷺ forbade him from slaughtering any more.[2]

While the unit's men were all in a state of extreme hunger, a large tide was washing in from the sea; and Allah ﷻ caused a huge whale to come out onto the shore. Jaabir ibn 'Abdullah ﷺ later recounted the utter hugeness of the creature, saying:

We were travelling along the shore of the sea, when we saw on the seashore what appeared to be a huge sand hill. We went to it and saw that it was in fact a creature that was called Al-'Anbar. Abu 'Ubaidah said, "It is *Maitah* (i.e., an animal that dies not through slaughtering, but through natural causes, which makes it unlawful)." He then said, "No, rather, we are the messengers of the Messenger of Allah ﷺ, who are travelling in the way of Allah (i.e., for the cause of Allah, which is Islam). And (all of) you are forced out of necessity (and hunger), so eat." We stayed beside the creature for an entire month, until all three-hundred of us put on weight. I remember seeing us scoop out huge jars of fat from its eye sockets. And we would, for example, break off a piece of meat from it that was like a bull or that was like the size of a bull. Abu 'Ubaidah took thirteen of our men and made them sit in its eye socket. And we took one of its ribs and raised it (on the ground); then the man with the largest camel out of all of us rode underneath it. And we supplied ourselves with *Washaaiq* of its meat (*Washaaiq* is meat that is boiled but not completely cooked and that is taken as provision for a journey). When we arrived in Al-Madeenah, the Messenger of Allah ﷺ asked, "What held you back (i.e., what took you so long)?" We said, "We were following the caravans of the Quraish," and then we went on to mention to

[1] *Saheeh Buhaaree* (4361).

[2] *Saheeh Bukhaaree* (4361).

him to story of the (sea) creature.[1] He ﷺ said, "It is sustenance that Allah brought out (of the sea) for you. And do you have with you any of its meat that you can feed us with." We then sent some of its meat to the Messenger of Allah ﷺ, and he ﷺ ate from it.[2]

The strongest of all available proofs indicate that this mission took place before the Al-Hudaibiyyah Accord, and not in *Rajab* of the year 8 H, as has been mentioned by Ibn Sa'd.[3] What Ibn Sa'd mentioned is not true for two reasons: First, *Rajab* is one of the inviolable months, and the Prophet ﷺ would not send out military units during any of those months. And second, *Rajab* of the year 8 H falls under the period during which the Hudaiybiyyah Treaty was in effect, which means that a mission against the Quraish could not have taken place at that time.[4]

Ibn Sa'd and Al-Waaqidee[5] mentioned that the Prophet ﷺ sent Abu 'Ubaidah's unit to one of the districts of the Juhainah tribe. Ibn Hajar said, "This does not conflict with what is related in *As-Saheeh* (i.e., *Saheeh Bukhaaree* or *Muslim*), since it is possible that their mission was to achieve two goals, one involving a trading caravan of the Quraish, and the other involving a district of the Juhainah tribe. And it is also possible (based on what Ibn Sa'd mentioned in terms of the mission taking place in Rajab of the year 8 H) that they were heading towards the caravan not to fight with its people but to protect them from the Juhainah tribe. The view that their mission involved two goals - one related to a caravan of the Quraish and another to the Juhainah tribe - is strengthened by the fact that, according to a narration in Muslim, the unit was sent to Juhainah territory."[6]

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[1] Refer to *Saheeh Sunan An-Nasaee*, by Al-Albaanee (may Allah have mercy on him) (3/910).

[2] Refer to *Sharh An-Nawawee* (13/87).

[3] Refer to *Ibn Sa'd's At-Tabaqaat* (2/132) and to *Adh-Dhahabee's Al-Maghaazee* (pg. 519).

[4] Refer to *Al-Mujtama' Al-Madanee* by Al-'Umaree (pg. 125).

[5] Refer to *Al-Maghaazee* (2/774) and to *As-Seerah An-Nabawiyyah 'Ala Dau Masaadirihaa Al-Asliyyah* (pg. 480).

[6] Refer to *As-Seerah An-Nabawiyyah Fee Dau Masaadirihaa Al-Asliyyah* (pg. 480).

Here are some of the lessons and morals of this story:

1) Abu 'Ubaidah ﷺ showed a great deal of wisdom when he gathered all of the food that the individual members of his unit had with them. This was done in order to evenly distribute rations of food, so that everyone, and not just a few individuals, could come out alive from the crisis. Thinking about everyone's welfare was a principle that Abu 'Ubaidah ﷺ learned over and over again from the practical example of the Messenger of Allah ﷺ.

Deriving a general principle from Abu 'Ubaidah's example, Imam An-Nawawee wrote, "Our associates (scholars of the same school of jurisprudence) as well as other scholars have said that it is recommended for fellow-travelers to put all of their food together, to make their food more blessed for them, to promote good relations among them, and to avoid having some of them eat their full, while others among them go hungry. And Allah knows best."[1]

2) Qais ﷺ, son of Sa'd ibn 'Ubaadah ﷺ, showed generosity in the most difficult of circumstances. Many people give charity when they are wealthy, but it is a select few who give it when they themselves are not well off. Abu 'Ubaidah's unit was in Juhainah territory, and while they ﷺ were there, Qais ibn Sa'd ﷺ borrowed camels from a man from the Juhainah tribe. After Qais ﷺ slaughtered a number of those camels, Abu 'Ubaidah ﷺ forbade him from slaughtering any more, warning him that he ﷺ should not overburden himself with debt when he had no money, for that would result in him not keeping his word to the Juhanee man from whom he purchased the camels. Qais ﷺ responded by reminding him that his father, Sa'd ﷺ, was famous for paying off other people's debts, for providing for the needy, and for feeding the hungry. Qais ﷺ then said, "Then do you not think that he will pay off dates for a people

[1] Refer to *Sharh An-Nawawee* (13/86).

who are struggling in the way of Allah?"[1] Qais ﷺ said this to Abu 'Ubaidah ﷺ because he had come to an agreement with the *Juhanee* man from whom he had taken the camels; according to terms of their agreement, Qais ﷺ was purchasing the camels in order to slaughter them for the men of his unit, in return for which he ﷺ promised to give a certain quantity of dates from Al-Madeenah. The Juhanee man agreed to those terms, and the transaction was finalized. Later on, when Qais's father, Sa'd ibn 'Ubaadah ﷺ, found out that Abu 'Ubaidah ﷺ had forbidden Qais ﷺ from slaughtering the camels based on the argument that Qais ﷺ had no wealth, he ﷺ gave a gift to his son: four large gardens, each of which contained a very large quantity of dates.[2] This gift obviously enabled Qais ﷺ to quickly pay off his debt to the *Juhanee* man.

3) The members of Abu 'Ubaidah's unit were on the verge of starvation; a single date was the sum total of each man's nourishment for an entire day; and, we must remember, this quantity of food did not suffice them while they were comfortably seated in their homes, but instead when they were enduring the hardships of travel. Soon they ran out of dates, and were forced to eat tree leaves, but not even that situation made them lose sight of their principles and of what is lawful and forbidden in Islam.

They were passing by the *Juhanee* man who had sold camels to Qais ﷺ, yet it never even occurred to them that they could raid his property and home, and seize his food or the food of his people. Had the same situation occurred during the pre-Islamic days of ignorance, they probably would not even have thought twice about raiding the Juhainah tribe if they were only mildly hungry, never mind hungry to the point of starvation. But the day they were actually in that situation was a day upon which they were

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[1] Refer to *Min Ma'een As-Seerah* (pg. 323), whose author was citing from *Az-Zarqaanee's Sharh* (2/282).

[2] The *Sharh of Az-Zarqaanee* (2/282).

bearers of the message of Islam, a religion of truth and justice that came to save people from oppression and wrongdoing, and to preserve for them, among other things, their wealth and their honour; and so on that day they distinguished between what is lawful and what is unlawful, even though their extreme want and hunger would have made many lesser men forget that distinction in a matter of moments.

4) A clear ruling - although more explicitly stated elsewhere - was established in this story. For the purposes of eating, dead animals fall under one of three categories: animals that are slaughtered Islamically, animals that are slaughtered in a non-Islamic manner, and animals that die of natural causes. As a general rule, the only animals that are lawful for Muslims are those that are slaughtered Islamically (and, of course, the meat of the People of the Book). Animals that die of natural causes are not lawful; so if one comes across a dead cow on the road, one that was hit by a car or that died of other natural (i.e., non-slaughter related) causes, its meat is unlawful for him. But there are two exceptions to this rule: creatures of the sea and locusts. If a fish is found floating in the sea, a Muslim may eat it, and if a locust is found lying dead in a field, a Muslim may eat it as well. The ruling for fish is established in the story of Abu 'Ubaidah's unit as well as in other narrations.

Therefore, dead creatures of the sea - those that die of natural causes - do not fall under the ruling mentioned in the following Verse:

﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ
وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾﴾

"Forbidden to you (for food) are : Al-Maytatah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful." (Qur'an 5: 3)

In another Verse, Allah ﷻ said:

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾﴾

"Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or 'Umrah). And fear Allah to Whom you shall be gathered back." (Qur'an 5: 96)

It is authentically related from Abu Bakr As-Siddeeq ؓ, 'Abdullah ibn 'Abbaas ؓ, and a number of other Companions ؓ that "Water-game (from the above-mentioned Verse)" refers to what is hunted from the sea, and that "its use for food (also from the above-mentioned Verse, the literal translation of which is, 'its food')" refers to what dies in the sea (without being caught or hunted). And the following is related in *As-Sunan* from

Ibn 'Umar ﷺ: "Made lawful for us are two dead creatures (i.e., creatures that have not been slaughtered) and two things with blood. As for the two dead creatures, they are fish and locusts; and as for the two things with blood, they are liver and spleen." This *Hadeeth* is *Hasan* (acceptable), and even supposing that it is a saying of a Companion ﷺ, it takes on the ruling of a *Hadeeth* from the Prophet ﷺ, for when a Companion ﷺ says, "Such and such has been made lawful for us, or such and such has been made forbidden for us," we can automatically and correctly conclude that he is referring to what the Prophet ﷺ made lawful or forbidden, since legislation came only through revelation to him ﷺ.[1]

Furthermore, although it is true that the men of Abu 'Ubaidah's unit ate the dead sea creature out of necessity, there was no such necessity for the Prophet ﷺ to eat from its meat; and so, in eating its meat, the Prophet ﷺ was making it clear to everyone that its meat was lawful.

The Prophet's action of eating the meat that Abu 'Ubaidah ﷺ brought back establishes another important principle for Muslim scholars. When the permissibility of something is clear to a scholar but not to other Muslims, it is legislated for him to do that thing - as long as it does not involve too much difficulty for him - in order to establish its permissibility for others. For example, suppose that a group of Muslims is travelling on a journey during which it is difficult for them to constantly remove their socks to wash their feet when they make ablution for prayer. They continue to remove their socks because they are not sure about the permissibility of wiping over one's socks with wet hands. A scholar that is among them would do well to conspicuously wipe over his socks, instead of removing them during ablution, so that doubt about the matter can be removed from the minds of the others.

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[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 123).

The Military Unit Of Abdur-Rahmaan Ibn 'Auf ﷺ

This unit was sent to Daumatul-Jandal, which was, as of then, the furthest land within Arabia that had been reached by the Muslim army. Daumatul-Jandal was situated three times farther from Al-Madeenah than it was from Damascus; it was located in the heart of the Arabian Desert, and it acted as a buffer zone between the Romans in Ash-Sham (Syria and surrounding regions) and the Arabs in the Arabian Peninsula. The inhabitants of Daumatul-Jandal were from the greater tribe of Kalb; they had become Christians as a result of their close proximity to and dealings with the Romans. This mission marked at least a second time that the Muslim army made their presence felt near Roman territory.

The leader of the unit was 'Abdur-Rahmaan ibn 'Auf ﷺ, one of the famous "ten who were given glad tidings of Paradise"; and he ﷺ was among the first to embrace Islam, from the select few who embraced Islam at the hands of Abu Bakr ﷺ in the early days of Islam; once a Muslim, 'Abdur-Rahmaan ﷺ followed the lead of Abu Bakr ﷺ and contributed greatly to the propagation of Islam.

The purpose of the mission was twofold, one purpose being to spread the message of Islam, and the other being to achieve key military objectives. To be sure, therefore, 'Abdur-Rahmaan's qualities and skills were the main reasons why he ﷺ was chosen to lead the mission.[1]

As for the events that took place during the mission, 'Abdullah ibn 'Umar ﷺ gave a somewhat detailed account of them. He ﷺ said,

'Abdur-Rahmaan ibn 'Auf was summoned by the Messenger of Allah ﷺ, who said (to him), 'Make your preparations, for I am indeed sending you on a mission on this very day of yours or tomorrow, *In Sha Allah* (Allah willing).' I heard that and said (to myself), 'I will indeed enter and pray with the Prophet ﷺ in the

[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/167, 168).

early morning, and I will indeed hear his advice (commands, instructions) to 'Abdur-Rahmaan ibn 'Auf.' I went early in the morning and prayed; upon arriving there, I saw that the following people were present: Abu Bakr ؓ, 'Umar ؓ, and people from the *Muhaajiroon*, among whom was 'Abdur-Rahmaan ibn 'Auf ؓ. The Messenger of Allah ﷺ had commanded him to depart during the night to Daumatul-Jandal and to invite its people to Islam (but 'Abdur-Rahmaan ؓ was still there). (And so) the Messenger of Allah ﷺ said to 'Abdur-Rahmaan, 'What has kept you behind from your companions (i.e., from the men of your unit)?' His companions had left in the last part of the night and by then had made camp at Al-Jurf; they were seven-hundred in total. 'Abdur-Rahmaan replied, 'O Messenger of Allah, I loved to make farewell to you while wearing my travel garments (i.e., this is the reason why I have tarried).' 'Abdur-Rahmaan had upon him a turban, which he had wrapped around his head. The Prophet ﷺ called him (to come closer) and made him sit before him. He ﷺ proceeded to undo 'Abdur-Rahmaan's turban with his hand, after which he ﷺ attired him in a black turban, the end of which he ﷺ made hang down between 'Abdur-Rahmaan's shoulders. He ﷺ said (to 'Abdur-Rahmaan), 'It is like this that you should wear a turban, O son of 'Auf.'

Ibn 'Auf was wearing his sword, and the Messenger of Allah ﷺ said (to him), 'Attack in the name of Allah, and in the path of Allah. And fight those who disbelieve in Allah. Do not wrongfully take from the spoils (before they are properly distributed), do not break your covenant, and do not kill an infant.'

The Prophet ﷺ then extended his hand and said, 'O people, beware of five things before they befall you: (1) Whenever a people cheat one another in the measurement (or weight of the goods they sell), Allah inflicts them with drought, and the quantity of their fruits (harvest) decreases, so that perhaps they will return (to the truth and to fair business practices). (2) Whenever a people break their covenant, Allah gives power to

their enemy over them. (3) Whenever a people refuses to pay *Zakaat* (obligatory charity), Allah withholds from them rain from the sky; and were it not for beasts, no rain would have descended upon them at all. (4) Whenever lewdness (fornication and adultery) appears among a people (i.e., becomes a widespread phenomenon or is practiced openly), Allah inflicts them with a plague. (5) And whenever a people rule by other than Verses of the Qur'an, Allah will cause them to divide into factions, and each faction will make the other taste pain and agony at its hands.'"[1]

'Abdur-Rahmaan ﷺ then caught up with his men ﷺ, and they traveled together until they reached Daumatul-Jandal. Upon arriving there, 'Abdur-Rahmaan ﷺ invited its people to embrace Islam and continued to do so for three days. In those early days following his arrival, they responded only with threats of war. But then on the third day, a breakthrough occurred. None other than the leader of the Kalb tribe embraced Islam, which signaled a great victory for the Muslims. His name was Al-Asbagh ibn 'Amr ﷺ, and after he announced his entry into the fold of Islam, 'Abdur-Rahmaan ﷺ immediately sent news of what happened to the Prophet ﷺ; he ﷺ also sent Raafai' ibn Makeeth ﷺ, a man from the Juhainah tribe, with a message, in which he ﷺ informed the Prophet ﷺ that he wanted to marry someone from the Kalb tribe. The Prophet ﷺ wrote back, instructing him to marry the daughter of Al-Asbagh ﷺ, Tamaadar ﷺ. Having married Tamaadar ﷺ and consummated his marriage with her, 'Abdur-Rahmaan ﷺ took her back with him to Al-Madeenah. And because she later gave birth to 'Abdur-Rahmaan's son, Abu Salamah ﷺ, she became known as Umm (mother of) Abu Salamah ibn (son of) 'Abdur-Rahmaan ibn 'Auf ﷺ. In Al-Maghaazee, Al-Waaqidee mentioned that this unit went out for its mission in *Sha'baan* of the year 6 H.[2]

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[1] Refer to *Nasbur-Raayah* by Az-Zayla'ee, (*Kitaab As-Sulh*) and to *Kanzul-'Ammaal* by Al-Muttaqee Al-Hindee (Ba'ad 'Abdur-Rahmaan).

[2] Refer to *Maghaazee Al-Waaqidee* (2/560-561).

The Lessons and Morals of This Story

1) In this story, we see yet another example of the Prophet's humbleness, as well as his love for his Companions ﷺ. The Prophet ﷺ could have ordered 'Abdur-Rahmaan ﷺ to take off his turban and to wear another one and to put it on differently; but no, the Prophet ﷺ instead removed 'Abdur-Rahmaan's turban and attired him in another using his own noble hands. To be sure, as the Companions ﷺ were watching him do that, their spirits were raised, making them want to work even harder to serve the religion that was manifested in the wonderful character of the Prophet ﷺ.

Whether it is a teacher and a student, a father and a son, or a spiritual leader and his pupil, the success of any of these and similar relationships hinges upon mutual respect, love, compassion, and understanding, as well as upon each party fulfilling its responsibilities towards the other. In this regard, the Prophet's relationship with his Companions ﷺ was an unparalleled success - and that despite his many duties towards them, for he ﷺ was their Prophet, leader, teacher, trainer, guide, and commander all-in-one.

2) The Prophet ﷺ never let his Companions ﷺ fall under the illusion that they were fighting for him or for his sake; to the contrary, he ﷺ always made it clear that all of their deeds, including the wars they fought, were for the sake of Allah ﷻ alone. Allah ﷻ said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

"Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 7: 162, 163)

The Prophet ﷺ stressed this point when he ﷺ said, "Attack in the name of Allah," instead of in his name, the name of a tribe, or the name of a country. It was this firm belief in pure Islamic Monotheism that strengthened the Companions ﷺ, so that they were able to accomplish so much in so little time. May Allah be pleased with them all.

3) War is harsh and unpleasant, but from the perspective of Muslims, whose hearts Allah ﷻ purified from jealousy, greed, and rancor, it is nothing more than ancillary to achieving the goal of upholding the truth and eradicating falsehood. For this reason, Muslims do not, out of malice, break their peace treaties or hurt the innocent and weak, which is why the Messenger of Allah ﷺ reminded 'Abdur-Rahmaan ﷺ of certain important rules of engagement before sending him to Daumatul-Jandal. For one thing, the Prophet ﷺ warned him not to wrongfully take from the spoils of war before their proper distribution; furthermore, he ﷺ warned him not to break his covenants and agreements and not to kill children. On other occasions, the Prophet ﷺ would give similar instructions, for example warning his Companions ﷺ not to mutilate the bodies of their enemies. Fighting, therefore, was a means to an end, and not something that was deeply-ingrained in the personalities of the Companions ﷺ; so that even during times of war, they adhered to lofty manners and characteristics, resorting to violence when necessary and to kindness and mercy at all other times.

4) As I mentioned earlier, 'Abdur-Rahmaan ibn 'Auf ﷺ contributed greatly to the spread of Islam, and he ﷺ was blessed with qualities that enabled him to play a vital role in spreading Islam throughout his lifetime. He ﷺ was forbearing, wise, intelligent, knowledgeable, and experienced; and upon arriving at Daumatul-Jandal, he ﷺ used all of those qualities to avert war and to attract members of the Kalb tribe to Islam. And through the grace and mercy of Allah ﷻ, not just any man embraced Islam at 'Abdur-Rahmaan's hands, but the overall leader of the Kalb tribe himself. That Kalb's leader embraced

Islam at 'Abdur-Rahmaan's hands reminds us of two other Companions ﷺ, who achieved a similar feat: Ja'far ibn Abee Taalib ﷺ, at whose hands the king of Abyssinia, An-Najaashee (may Allah have mercy on him), embraced Islam; and Mus'ab ibn 'Umair ﷺ, at whose hands the leaders of the Aus and Khazraj tribes embraced Islam. Incidentally, those three Companions ﷺ-'Abdur-Rahmaan ﷺ, Ja'far ﷺ, and Mus'ab ﷺ - were among the first to embrace in Makkah; perhaps their training during the early days of the Prophet's mission had a lot to do with molding their character and making out of them men who attracted others to the Religion of Islam.

5) 'Abdur-Rahmaan's expedition marked the first time that Islam was applied outside of Al-Madeenah. Muslims and Christians lived side by side as inhabitants of the same country; the laws of Islam were applied on Muslims, while Christians adhered to their faith and paid *Jizyah* tax (head-tax) to the Muslims.

6) The leader of the Kalb tribe married his daughter off to 'Abdur-Rahmaan ibn 'Auf ﷺ, in what was a marriage that united not just two families, but two peoples, the new Muslims in Daumatul-Jandal and the Muslims of Al-Madeenah. Without a doubt, once he became a Muslim, Al-Asbagh ibn 'Amr ﷺ automatically became concerned with events that took place in Al-Madeenah and that had to do with the Prophet ﷺ and his Companions ﷺ; but that concern certainly intensified after his daughter ﷺ moved to Al-Madeenah in order to live with her husband, 'Abdur-Rahmaan ﷺ. Becoming in-laws of 'Abdur-Rahmaan ﷺ, Al-Asbagh ﷺ and his people developed a strong link with the Muslims of Al-Madeenah.

This was not an isolated occurrence; quite the opposite, the Prophet ﷺ strove throughout his Prophethood to form close bonds with other tribes by marrying the daughters of tribal chieftains; such marriages led to many positive results; for example, we have hitherto seen how an entire tribe entered into the fold of Islam after the Prophet ﷺ married the daughter of that tribe's chief.

Punishing Treacherous Tribes: The Battle Of Banu Laihyaan, The Battle Of Al-Ghaabah, And Other Similar Battles

Banu Laihyaan

With the departure of the confederate army after their abortive attempt to destroy the Prophet ﷺ and his Companions ﷺ, the Muslims went on the offensive, no longer having to fear for the safety of their homeland. It was now they who would initiate battles at whatever time they saw fit to pursue their military goals. Soon the time came to punish the Banu Laihyaan tribe, the very same tribe that had betrayed Khubaib ﷺ and his Companions ﷺ on the day that the Tragedy of Ar-Rajee' occurred; revenge had to be taken on behalf of that day's martyrs. And so, in Rabee'ul Awwal or Jumaadah Al-Oolah of the year 6 H, the Prophet ﷺ set out towards them with a small army of two hundred Muslims.

Misleading the Enemy

The land that was inhabited by the Banu Laihyaan tribe was situated more than two-hundred miles from Al-Madeenah - a great distance to traverse in those days. To be sure, it would not be an easy journey to undertake, but the Prophet ﷺ was determined to exact revenge for his Companions ﷺ who were martyred because of the treachery of Banu Laihyaan.

As was his wont when it came to military matters, the Prophet ﷺ tried to mislead the enemy, so that the attack would come as a surprise to them. Certain precautions were necessary, for even though the Jews of Al-Madeenah had been banished to other lands, the hypocrites remained, and they, or enemies from nearby tribes, would, had they known, sent news to Banu Laihyaan about the Muslim army that was headed towards them. Therefore, the Prophet ﷺ announced that he was headed north, in order to attack areas in Ash-Sham (Syria and surrounding

regions); even his Companions ﷺ were unaware of the fact that their true intended destination was Banu Laihyaan territory to the south. Only when they had traveled about twenty miles northwards and then changed directions did they find out what their actual destination was. They changed directions at a place called Al-Batraa; they then traveled westwards for a while, after which they began to march directly southwards toward their true destination.

The People of Banu Laihyaan Flee

After their treacherous and vile behavior, and after they found out about the failure of the confederate army to achieve its goal, the leaders of Banu Laihyaan probably did not sleep very much. Without a doubt, they feared that the Muslims would, sooner or later, come after them. The entire tribe was in a state of emergency; scouts were sent out to look out for the approach of an army, and spies were dispersed throughout the region to try and ascertain whether the Muslims were coming to attack them. Because of their vigilance, which was a direct result of their fear, they found out about the approach of the Muslims as soon as their army drew near; thus they had ample time to flee. Given their intense fear of the Muslims, fighting was of course not an option. They headed towards the peaks of mountains, where it would not be possible for the Muslims to attack them.

When the Muslims arrived with their army, they made camp in the homes of Banu Laihyaan's tribesmen, and the next stage of the expedition began: small units were sent out to pursue the Banu Laihyaan, and the pursuit continued for two entire days. No one was found, however, yet the Prophet ﷺ stayed for two days in order to instill fear into their hearts, to challenge them to come out and fight - and, most importantly, to show them their strength, confidence, and ability to attack at will.[1]

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[1] Refer to *Sulh Al-Hudaiybiyyah* by Baashmeel (pgs. 34 and 35).

Threatening the Polytheists of Makkah

Given that his army was close to Makkah, the Prophet ﷺ deemed it wise to take advantage of the opportunity to send a stern message to the Quraish. He ﷺ decided to engage in military exercises right outside of Makkah; the goals were simply to show their presence and to frighten the polytheists. The Prophet ﷺ and his Companions ﷺ rode until they reached the 'Usfaan valley, which was about two days travelling distance from Makkah. Once there, the Prophet ﷺ ordered Abu Bakr ﷺ and ten horsemen to ride towards Makkah. They continued to ride until they reached the Kuraa' Al-Ghameem valley, which is very close to Makkah.

The Quraish heard about their presence and thought that the Prophet ﷺ was preparing to mount an attack on Makkah. Now that the tables had turned in their war with the Muslims, the leaders of the Quraish had no confidence left in them; and as a result, they became terrified at the prospect of an attack; after all, they thought, if a number of horsemen were at Kuraa' Al-Ghameem, they were probably scouts for a large army behind them. The goal of inflicting terror into the hearts of the Quraish having been achieved, Abu Bakr ﷺ and his companions ﷺ returned safely to the Prophet ﷺ, after which the Muslim army began its homeward-bound journey to Al-Madeenah.[1]

As they were heading back home, the Prophet ﷺ passed by the valley of Ghuraan, where a number of his Companions ﷺ had been betrayed and martyred. Upon arriving there, the Prophet ﷺ supplicated for them and invoked Allah ﷻ to have mercy on them.

The Battle of Al-Ghaabah

As I mentioned earlier, 6 H was an intensely busy year for the Muslims. Only a few nights after the Prophet ﷺ and his Companions ﷺ returned from the Battle of Banu Laihyaan, a man named 'Uyainah ibn Hisn Al-Fizaaree and a number of horsemen from the Ghatfaan tribe raided a place called Ghaabah, which was

[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 37).

situated near Al-Madeenah, to its northern side, and which contained wealth and livestock owned by Muslims; in fact, some camels that were owned by the Prophet ﷺ were being herded there. Uyainah's men killed Dharr ibn Abi Dharr Al-Ghafaaree ﷺ and took his wife, Lailaa ﷺ, as a prisoner; during the raid, they took twenty camels, which they then steered back towards their homeland. When the Messenger of Allah ﷺ learned about what 'Uyainah did, he ﷺ did not go out with a contingent of fifty or one-hundred men; no, he ﷺ went out with five-hundred Companions ﷺ to pursue 'Uyainah and his criminal accomplices who dared to disturb the peace near Al-Madeenah, to kill a Muslim, and to take away a female Muslim as a prisoner. Nonetheless, as serious as was his response to 'Uyainah's raid, the Prophet ﷺ wanted to make sure that the homeland was secure, and so he ﷺ left behind Sa'd ibn 'Ubaadah ﷺ and three hundred men ﷺ to guard Al-Madeenah.[1]

It was at a mountain near the water source of Dhee Qarad that the Messenger of Allah ﷺ caught up to the enemy; in the fighting that ensued, the Muslims killed some of their men and managed to get back the camels.[2] Salamah ibn Al-Akwa' ﷺ stood out for his bravery even before the fighting took place. He ﷺ was among a group of shepherds who were working in the area of Al-Ghaabah, and he single-handedly challenged the horsemen before the Prophet ﷺ and his Companions ﷺ arrived on the scene. He preoccupied the enemy and delayed their escape from the area by firing arrows at them; bravery certainly played an important role in his efforts to engage the enemy, but so did skill, for he ﷺ was renowned as one of the most skilled archers in Arabia. All by himself, he ﷺ managed to save a number of camels from the enemy horsemen.[3]

As for the woman who was captured by the Ghatfaan horsemen, her name was Lailaa ﷺ, and she ﷺ was the wife of Dharr ibn Abu Dharr ﷺ, the lone Muslim who was killed during the raid. On her

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[1] Refer to *'Uyoon Al-Athar* by Ibn Sayyid An-Naas (2/72, 73).

[2] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 327).

[3] Refer to *Sulh Al-Hudaibiyyah* (pg. 43).

own, and prior to the arrival of the Muslim contingent, she ﷺ managed to escape from her captors, riding back on one of the stolen camels that was owned by the Messenger of Allah ﷺ. Prior to her escape, Lailaa ﷺ vowed that, if Allah ﷻ saved her, she ﷺ would slaughter the camel upon which she ﷺ was riding - the very camel upon which she escaped; the only problem was that it was not her camel. Later, when she ﷺ informed the Prophet ﷺ about her vow, he ﷺ smiled and said, "A very bad way to repay it indeed!" which means: It carried you during your escape, and now you want to reward it by slaughtering it! The Prophet ﷺ then said, "No vow should be made (or fulfilled) when it involves the disobedience of Allah, or when it involves the dispensation (or disposal) of something that you (here, he ﷺ used a verb that addressed her directly) do not own."[1]

Five nights after he ﷺ left to pursue the enemy, the Prophet ﷺ returned to Al-Madeenah.[2] Because of the number of men he ﷺ took with him, this expedition is considered to be one of the largest that he ﷺ led in the attempts he ﷺ made, between the Battle of Banu Quraizah and the Battle of Khaibar, to punish the Arabs of Najd and to teach them a stern lesson.[3]

In the period that followed, a number of units were sent out with the same goal; some of the missions were a complete success and others were not. One of the most important of missions during that period was headed by 'Ukkaashah ibn Maihsan Al-Asdee ﷺ, whose unit became known as the Al-Ghamr unit. Al-Ghamr is a water source that belonged to the Banu Asad tribe; it was two nights travelling distance away from Faid, which was a fortress along the road to Makkah.

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[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45); also, refer to *At-Tirmidhee* (chapter: What has Been Related from the Messenger of Allah ﷺ Regarding the Fact that Vows Involving Sinning Should not be Made or Fulfilled), to *Saheeh Muslim* (chapter: A Vow that Involves the Disobedience of Allah ﷻ or that Involves the Dispensation of Something that One Does not Own Should Not be Fulfilled); and to *Musnad Ahmad* (to the *Hadeeth* of 'Imraan ibn Husain ﷺ).

[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 327).

[3] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45).

The Prophet ﷺ sent out 'Ukkaashah's unit in Rabee'ul-Awwal of the year 6 H, and the intended target was the Banu Asad clan. By the time the unit reached the water source of Al-Ghamr, the people of Banu Asad had already fled and were scattered about on the peaks of nearby mountains. Although the people of Banu Asad were able to flee with their lives, they had no time to take along their livestock, a great quantity of which was left behind as easy pickings for 'Ukkaashah's unit. Having taught Banu Asad a lesson and taken two-hundred of their camels as booty, 'Ukkaashah ؓ and his men ؓ returned to Al-Madeenah.[1]

Another important mission was led by Muhammad ibn Maslamah ؓ; he ؓ and his unit were sent to Dhil-Qissah, which was situated only 24 miles outside of Al-Madeenah, on the road to Ar-Rabdah The unit's mission was to frighten Banu Tha'labah and 'Uwwaal, to teach them a lesson, and to deter them from future raids on livestock that belonged to Al-Madeenah's inhabitants and that was being herded either on the outskirts of Al-Madeenah or in grazing fields outside of Al-Madeenah.

In Rabee'-uth-Thaanee of the year 6 H, Muhammad ibn Maslamah ؓ set out with ten Muslims and reached the enemy at nighttime; they were, however, quickly surrounded by one-hundred men. Muhammad ibn Maslamah ؓ and his Companions ؓ fired arrows at the enemy in order to deter them from coming any nearer, but they were not able to hold on for long, for the enemy soon charged at them with spears and killed all of them, with the exception of Muhammad ibn Maslamah ؓ, who was not dead but severely wounded. Because of his serious wounds, Muhammad ibn Maslamah ؓ was not able to make the return journey to Al-Madeenah on his own, even though it was not too far away. But he ؓ was then saved when a Muslim man passed by, saw him, and carried him all the way back to Al-Madeenah.[2]

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[1] Refer to *Taareekh At-Tabaree* (2/640).

[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 328).

The Prophet ﷺ immediately sent Abu 'Ubaidah 'Aamir ibn Al-Jarraah ؓ and a unit of forty men to the Banu Tha'labah and 'Uwwaal tribes; but by the time they reached their intended destination, it was too late: the enemy, expected an attack, had already fled, leaving behind their homes and some of their wealth. The unit took some camels as booty and steered them back to Al-Madeenah.[1]

In Jumaada Al-Oolah of the same year, Zaid ibn Haarithah ؓ and one-hundred and seventy riders were sent to Al-'Ees, a place that was four nights travelling distance from Al-Madeenah. Their goal was to overtake a Makkan trading caravan that was returning from Ash-Sham (Syria and surrounding regions). Their mission was a success: They overtook the caravan, seized its goods, and captured some of its members (while the rest escaped). Among the prisoners were Abul-'Aas ibn Ar-Rabee', husband of Zainab bint Allah's Messenger ؓا; Abul'Aas's mother, Haalah bint Khuwailid ؓا, who was the sister of the Khadeejah bint Khuwailid ؓا; and Mu'aawiyah ibn Abul-'Aas.[2]

And in Sha'baan of the year 6 H, 'Alee ibn Abee Taalib ؓ headed a unit whose mission was to send a clear and stern message to the Banu Sa'd ibn Bakr tribe, for its leaders were mobilizing support for the Jews of Al-Madeenah. The unit consisted of one-hundred Muslims; when they reached their destination, they attacked the Banu Sa'd tribe, took some of their livestock as booty, and then safely returned to Al-Madeenah.[3]

The Prophet ﷺ was making it clear to tribes in the region that he ﷺ would attack not only those who attacked Al-Madeenah directly, but also those who aided and abetted those who openly waged war against the Muslims. Had the Prophet ﷺ done nothing about Banu Sa'd's activities, they, and others like them, would have continued to provide substantial support to Islam's enemies without having

[1] Refer to *Al-Waaqidee* (1/551).

[2] Refer to *Muhammad Rasoolullah* by Muhammad Ridaa (pgs. 245, 246).

[3] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 330).

to risk anything themselves. But as matters stood, they were made to realize that their movements, activities, and actions were being monitored and that the Prophet ﷺ was keeping a close watch on everything that was happening in Arabia.

Even though they were surrounded by enemies, the Muslims remained strong for the very reason that they took action early against their enemies, going after not only open enemies, but also seemingly neutral tribes who were providing material support to those enemies.

It is important to note here that, in order to decide on what missions were necessary, the Prophet ﷺ needed accurate intelligence reports about what was happening in the Arabian Peninsula. And other than revelation, the Prophet ﷺ had many means of obtaining the information he ﷺ needed: he ﷺ would send out scouts to spy on other tribes; members of other tribes who secretly embraced Islam would pass on information to him; non-Muslims who were allied to the Muslims or who felt sympathy towards them would also, on occasion, send news to him; and then there was the brilliant intuition and prescience of the Prophet ﷺ, who learned about things through intelligence and deduction. Consequently, the Prophet ﷺ was never taken by surprise - neither by an internal plot (of the hypocrites or Jews of Al-Madeenah) nor by external threats.

The Unit Of Kurz Ibn Jaabir Al-Faihree ﷺ Is Sent To The 'Irniyyeen

In Shawwaal of the year 6 H, a group of delegates visited the Prophet ﷺ. Some of the delegates were from 'Ukal, a tribe from Taim Ar-Ribaab, and the rest were from 'Urainah, a district in Bajeelah. They spoke about Islam with the Prophet ﷺ, and they said to him, "O Prophet of Allah ﷺ we are a people of livestock and not of planting fields," after which they made it clear that, because of a sickness that afflicted them, they did not want to stay in Al-Madeenah. The Messenger of Allah ﷺ instructed the delegates to go outside of Al-Madeenah and make camp there, since they did

not want to stay inside of it during their visit. He ﷺ generously provided them with a shepherd and, as has been related, a Dhaud of camels, which means anywhere from three to ten (or two and nine) camels; he ﷺ furthermore told them to drink from the camels' milk and to use the urine of the camels to treat their sickness.

The delegates went out until they reached Al-Hurrah, but once there, they did something despicable: They disbelieved after having believed, they killed the shepherd who was appointed to be their host, and they steered the camels away as they fled from Al-Madeenah.

As soon as the Prophet ﷺ heard about what they did, he ﷺ sent some of his Companions ﷺ to pursue them. The delegates turned criminals were apprehended; the command was given, and their hands and legs were cut off; furthermore, their eyes were smeared with heated nails, for that is what they had brutally done to the Muslim shepherd they had killed. That was their punishment, though they were not killed; they were, however, left at Al-Hurrah, where they died not too long thereafter. Qataadah, the narrator of this account, said, "It has been conveyed to us that, after this incident occurred, the Prophet ﷺ would encourage his Companions ﷺ to give charity and would forbid them from mutilating (enemy corpses)."[1] Abu Qulaabah said, "These were people who stole, killed, and disbelieved after having had faith. And they waged war against Allah and His Messenger ﷺ."[2]

Allah ﷻ said:

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَـٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾﴾

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478), and to *Saheeh Bukhaaree* (the Book of Battles), chapter, "The Story of 'Ukal and 'Urainah."

[2] Refer to *As-Seerah An-Nabawiyyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478).

> *"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter."* (Qur'an 5: 33)

The majority of scholars hold that this Verse was revealed about the above-mentioned delegates from 'Urainah and 'Ukal; however, some scholars disagreed, mentioning other reasons that prompted its revelation. At any rate, what matters most are the implications and rulings contained in the words of the Verse, and not the specific incident that prompted its revelation.

Therefore, the rulings contained in the Verse continue to be applicable today. This is further established by the fact that scholars agree that the punishment for those who 'do mischief in the land (i.e., those who cause people not to feel safe by engaging in robbery, killing, etc.)' is applicable to both Muslims and disbelievers, even though the Verse was revealed about polytheists; hence the relevance of the rule: what matters most are the implications and rulings contained in the words of a Verse, and not the specific incident that prompted its revelation.

There is another point of interest regarding this incident. Mutilation is forbidden, yet the Prophet ﷺ ordered for the eyes of the delegates from 'Urainah to be smeared with heated nails; it must be understood that the latter fact has nothing to do with the former. This is because the Prophet ﷺ smeared their eyes with heated nails as a just form of requital, since that is exactly what they had done to the Muslim shepherd; so here, the principle of an eye for an eye was applied, which had nothing to do with mutilating the delegates out of anger or malice.[1]

The crimes of the delegates from 'Urainah led to what is known as the ruling of Al-Hiraabah, which refers to "the recompense of

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[1] Refer to *'Ilaaj Al-Qur'an Al-Kareem Lil-Jareemah* by Dr. 'Abdullah Ash-Shinqeetee (pgs. 297, 298).

those who wage war against Allah and His Messenger and do mischief in the land." Allah ﷻ made it clear that *Al-Muhaariboon* (those who wage war against Allah and His Messenger and do mischief in the land; we'll adhere to the term *Al-Muhaariboon* for the purpose of precision) can be punished in any of four ways. Allah ﷻ described *Al-Muhaariboon* in such a way as to make us feel the truly disgusting nature of their crimes: They wage war against Allah ﷻ and His Messenger ﷺ, and they want to instill terror into the hearts of people, by killing them, robbing them, and usurping their wealth.

The punishment Allah ﷻ decreed for them is both just and merciful not just for them, but for the rest of people as well. They can be killed or crucified, in which cases people will no longer have to fear wrongdoing at their hands and can feel safe about walking on the streets or travelling on a road from one city to another. Or their hands and feet can be cut off from opposite sides, in which case they will remain alive but will no longer remain a threat to society; furthermore, they will serve as an example for anyone else who thinks about making a living out of killing and robbing people. And finally, they can be banished and removed from society, thus preventing them from repeating their crimes; others are deterred from committing the same crimes, and those that are punished can, in the process, be purified from their sins if they repent sincerely.

All sins require repentance from those who perpetrate them, and one does not know for which sin one will be punished in the Hereafter; therefore, one should not take any sin lightly; that being said, sins vary in that some are more serious than others, so that killing a person is not the same as a lesser sin. *Al-Muhaariboon*, to be sure, are perpetrators of some of the most serious and major of sins. Because they harm Muslims, their punishment in this life is disgrace and humiliation; as for the Hereafter, theirs will be "a great torment."

In the next Verse, Allah ﷻ excluded from that punishment those *Al-Muhaariboon* who go and repent before they are apprehended

or fall into the power of the Muslim authorities of the land. Here, in a wonderful manner, Allah ﷻ gives *Al-Muhaariboon* the opportunity to repent and encourages them not to delay their repentance lest they lose the chance to save themselves from disgrace and punishment in this world and in the Hereafter. Here is a point to consider: Without a doubt, to Allah ﷻ belongs the highest example; we cannot draw comparisons between Him and the creation, for He is far above such comparisons. While you keep this understanding in mind, consider how a president of a country gives amnesty to rebels: they will not be harmed if they put down their weapons; otherwise, if they are apprehended, they will be killed. A president resorts to this tactic out of selfish concerns: he is afraid for his life and for his position; after all, the rebels might one day oust him from power. But in the case of Allah ﷻ, Who is the All-Powerful, the Almighty, He ﷻ offers amnesty to *Al-Muhaariboon* purely out of His Mercy for His slaves on earth. For if *Al-Muhaariboon* put down their weapons and desist from harming Muslims, it is the general population of Muslims that will benefit in the process. Therefore, Allah ﷻ uses a wonderful approach to at once protect Muslims from transgression and encourage *Al-Muhaariboon* to repent sooner rather than later.

Another point to consider is that those *Al-Muhaariboon* who repent before they fall under the power of the police or government are more likely to be sincere in their repentance than *Al-Muhaariboon* who repent after they are caught and are potentially facing execution. Because *Shirk* (to associate partners with Allah in worship) is the only sin that Allah ﷻ does not forgive (in the case of *Shirk*, embracing Islam is required; in the case of all other sins, repentance is required), the understanding we should take from the above-mentioned verse is that *Al-Muhaariboon* who repent after they are caught do not achieve the same forgiveness that is gained by *Al-Muhaariboon* who repent before they are caught.

Allah ﷻ ended the two verses by affirming that He ﷻ is Oft-

Forgiving, Most Merciful - for those who repent and then lead upright lives; no one, therefore, should lose hope of the Mercy of Allah ﷻ; everyone, regardless of the gravity of their crimes, can be forgiven, with the exception of those who perpetrate *Shirk*.

Allah ﷻ said:

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن
يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ
مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٞ ﴿٣٤﴾﴾

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful." (Qur'an 5: 33, 34)

In these Verses, Allah ﷻ provides a complete solution to violent crimes that have become a mainstay in today's societies. If they were to be applied, one would not fear going out in the middle of the night; but, because of the grave consequences involved, one would fear becoming a robber or a killer (or some similar profession) for a living.

3

Eliminating The Most Vocal And Active Of Islam's Enemies

The Military Unit Of 'Abdullah Ibn 'Ateek ﷺ

The Jews of Banu An-Nadeer were expelled from Al-Madeenah, but in the minds of their leaders, their war against the Prophet ﷺ was far from over. Many of them went to Khaibar, from where they planned new acts of hostility against the Prophet ﷺ and his Companions ﷺ. One of the most vocal and active of their leaders was a man named Abu Raafai' Salaam ibn Abee Al-Huqaiq, who went so far as to offer a huge reward to the Ghatfaan and other tribes if the joined him in his war against the Muslims; he thus became one of the key figures who brought the confederate armies together and united them upon a single purpose: to destroy the Prophet ﷺ and all of his Companions ﷺ. And although it is true that he failed miserably in that attempt, he returned safely to Khaibar and therefore remained a dangerous threat to the Muslim nation, one that needed to be dealt with sooner rather than later. That is why the Messenger of Allah ﷺ sent a group of men from the *Ansaar* on a mission to accomplish a single goal: to kill Abu Raafai'; and he ﷺ appointed 'Abdullah ibn 'Ateek ﷺ as the leader of that mission.

Here is a synopsis of 'Abdullah ibn 'Ateek's account of what happened next. By the time 'Abdullah's unit reached it destination, the sun had just set, Abu Raafai' was inside of a

fortress that belonged to him, and people were returning with their grazing livestock. 'Abdullah ibn 'Ateek said to his men, "Sit down here, for I am going to talk nicely with the gatekeeper (and pretend that I am one of them); maybe I can then get inside." As 'Abdullah approached the gate, he covered most of body and face with his robe, acting as if he had went out to relieve himself and was just now returning. Everyone had entered the fortress, and upon seeing 'Abdullah in that condition, the gatekeeper called out to him, saying, "O slave of Allah, if you want to come inside, then enter, for I want to close the gate." 'Abdullah entered and hid himself; meanwhile, the gatekeeper closed the gate, locked it, and hanged the keys up on a peg. When the gatekeeper left and no one was around, 'Abdullah came out from his hiding place, took the keys, and opened the gates, allowing the members of his unit to enter the fortress with him. He then waited for the opportune moment to find and kill Abu Raafai'.

According to Bukhaaree's narration of this story, 'Abdullah ibn 'Ateek approached a room in which he saw his target, Abu Raafai'; sadly, however, Abu Raafai' was not alone. A number of men, who were paying him a social visit, were sitting down around him, engaged in a late-night, casual discussion. 'Abdullah found a place to hide himself and waited until the guests left. When they finally did leave, 'Abdullah climbed the stairs up towards Abu Raafai'. Every door 'Abdullah went through he locked from the inside, so that even if people found out about him, no one would be able to reach him until he completed the mission of killing Abu Raafai'.

Abu Raafai' had made his way to his family; the room he was in was dark, and so when 'Abdullah reached it, he could see nothing. "O Abu Raafai'," 'Abdullah called out in a friendly tone.

"Who is it?" Abu Raafai' asked. 'Abdullah thrust his sword in the direction of the voice but managed to deliver only a non-lethal blow. Abu Raafai' let out a scream, upon which 'Abdullah

scuttled out of the room. His leaving in that manner was a ploy, for he returned a few moments later and said in a changed voice, "What was that voice I heard, O Abu Raafai'?"

"Woe upon your mother!" Abu Raafai' exclaimed. "Verily, there is a man in the house who just struck me with a sword." Now being sure where his target was, 'Abdullah ﷺ delivered a mighty blow to Abu Raafai's body, albeit one that did not immediately kill him; and so 'Abdullah ﷺ took the sharpest part of his sword and plunged it into the stomach of Abu Raafai' until it came out from his back, at which point 'Abdullah ﷺ was sure that he ﷺ had killed him.

'Abdullah ﷺ then descended, opening door after door, until he reached some stairs. It is related that 'Abdullah's eyesight was weak, which explains what happened next. He placed his feet on a stair but thought that he had reached the ground; as a result, he fell down in the moon-lit semi-darkness of the night. Some part of his leg broke; he tied his turban around the injury and then made his way to the door. But he didn't leave; instead, he stayed there, saying to himself, "I will not leave here tonight until I found out for sure that I killed him." Around the time when 'Abdullah ﷺ heard the crow of a rooster, a man leaned over a fence in the fortress and called out, "I am announcing the death of Abu Raafai', the businessman from the people of Hijaaz." Returning to his Companions ﷺ, 'Abdullah ﷺ informed them that Allah ﷻ had destroyed Abu Raafai' and that they better make haste if they wanted to escape.

The unit returned to Al-Madeenah, and 'Abdullah ﷺ recounted to the Prophet ﷺ the events that transpired during their mission. The Prophet ﷺ said to him, "Extend your leg." 'Abdullah ﷺ did so, and the Prophet ﷺ wiped over it. Commenting on what he felt next, 'Abdullah ﷺ later said, "It was as if I had never been injured in the first place (i.e., my injury healed completely right there on the spot)."[1]

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[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Death of Abu Raafai' (5/34)"; *Hadeeth* number: 4040.

Books of *Seerah* mention that, when Abu Raafai' was hit, his wife screamed. 'Abdullah ﷺ intended to kill her, but then held back, remembering that the Messenger of Allah ﷺ had prohibited them from killing women and children.[1] Incidentally, 'Abdullah ibn 'Ateek ﷺ spoke the Jewish language and used it to communicate with Abu Raafai's wife and family.

The above-mentioned synopsis is taken from *Saheeh Bukhaaree*, from a narration that was related by 'Abdullah ibn 'Ateek ﷺ himself. The books of *Seerah*, however, add that all of the members of 'Abdullah's unit took part in the killing of Abu Raafai'; in fact, when they returned to Al-Madeenah, each one of them claimed to have delivered the final and lethal blow to Abu Raafai'. The Prophet ﷺ asked them to bring their swords, and when they presented them to him, he ﷺ pointed to one of the swords and said that it was the one that killed Abu Raafai'; and that sword belonged to 'Abdullah ibn Unais ﷺ, one of the men of the unit. The Prophet ﷺ pointed to remnants of food on the blade of 'Abdullah ibn Unais's sword, which indicated that his sword had penetrated the stomach or chest area of Abu Raafai', so deeply, in fact, that it became covered with food that was being digested inside of Abu Raafai's body.[2]

At first glance, one might be led to conclude that there is a contradiction between 'Abdullah's account in *Saheeh Bukhaaree* - which mentions that 'Abdullah ibn 'Ateek ﷺ delivered the lethal blow - and the accounts mentioned in books of *Seerah*; in reality, however, there is no contradiction. 'Abdullah ibn 'Ateek ﷺ was merely mentioning what happened from his perspective, explaining that he thought that he had killed Abu Raafai'; that in no way means that others did not participate with him in Abu Raafai's killing, for he ﷺ himself did not deny that in his

[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/168).

[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/91,92); to *Al-Maghaazee* by *Al-Waaqidee* (1/294); to *Al-Maghaazee An-Nabawiyyah*, by *Az-Zuhree* (pg. 114); and to *Al-Bidaayah Wan-Nihaayah* (to the chapter titled, "The Death of Abu Raafai', the Jew").

narration. What we can safely conclude, therefore, is that the various narrations explain one another; each person saw what happened from his own perspective; nothing proves this more clearly than the fact that they each claimed to have delivered the final, lethal blow to Abu Raafai'.

Incidentally, books of *Seerah* mention the names of the men who were a part of 'Abdullah ibn 'Ateek's unit; they were Mas'ood ibn Sinaan ﷺ, 'Abdullah ibn Unais ﷺ, Abu Qataadah Al-Haarith Ar-Rib'ee ﷺ, and Khuzaa'ee ibn Aswad ﷺ.

The Lessons and Morals of This Story

1) Every single member of this unit was from the Khazraj tribe, the members of which felt the need to compete with their brothers from the Aus, who had had the honour of killing one of the most notorious enemies of Islam, Ka'ab ibn Al-Ashraf. The spirit of competition between the Aus and the Khazraj was healthy to say the least, for they were competing to perform good deeds and to achieve the Good Pleasure of Allah ﷻ, and not to achieve any worldly gain or glory.[1]

2) From a military perspective, one sees the benefit of learning foreign languages, especially those spoken by the enemy. We have hitherto seen how the Prophet ﷺ commanded Zaid ﷺ to learn the language of the Jews; and in this story, we see how a command of their language enabled 'Abdullah ibn 'Ateek ﷺ to enter Abu Raafai's fortress without being detected. He ﷺ also spoke in their language to Abu Raafai's wife, and thus was able to enter their room without arousing too much suspicion.

3) The entire planning process of 'Abdullah ibn 'Ateek's unit was admirable, especially the part that involved deciding on how to enter the fortress. 'Abdullah ﷺ resolved to go alone and to try to find a way to enter. He ﷺ acted normally, so as to not arouse the suspicion of the guard. And everything that followed - from acting as though he had just come back from

[1] Refer to *At-Taareekh Al-Islaamee* (6/177).

relieving himself, to finding a hiding place from which he could observe the guard, to waiting for the opportune moment to take the keys and allow his companions to enter - attested to both the intelligence and ability of 'Abdullah ibn 'Ateek ﷺ.

4) This story provides a wonderful example of how Allah ﷻ takes care of his obedient slaves, for as long as 'Abdullah ibn 'Ateek ﷺ was on his mission, he ﷺ did not feel the pain of having broken his leg. Only when his mission was completed and he ﷺ no longer needed to exert himself did the pain return; it was then that the men of his unit were forced to carry him. And then when he ﷺ informed the Prophet ﷺ about his situation, the Prophet ﷺ performed a miracle by the permission of Allah ﷻ, and 'Abdullah's leg healed right there on the spot.

5) The Prophet ﷺ strove throughout his lifetime to train his Companions ﷺ, to raise them to higher levels of piety and righteousness. His training did not always involve direct commands; sometimes he ﷺ sent a message to his Companions ﷺ through more subtle means, such as in the above-mentioned story, in terms of how he ﷺ appointed 'Abdullah ibn 'Ateek ﷺ and not 'Abdullah ibn Unais ﷺ to lead the mission.

To be sure, 'Abdullah ibn Unais ﷺ was the more experienced of the two men: He ﷺ had been present during the 'Aqabah pledge, he participated in the Battle of Badr, and he performed Prayer towards both *Qiblahs* (Jerusalem and Makkah); in short, he ﷺ was among the first group of the *Ansaar* to embrace Islam. His military prowess was also an undeniable quality of his; indeed, on one occasion, the Prophet ﷺ sent him alone on a mission to kill Sufyaan ibn Khaalid Al-Hudhalee (Sufyaan, as we have previously discussed, was preparing an army to attack Al-Madeenah); 'Abdullah ibn Unais ﷺ successfully completed that mission and returned safely to Al-Madeenah.

In spite of his qualities and achievements, 'Abdullah ibn Unais ﷺ was not the leader of the unit that was sent to kill Abu Raafai'; instead, he was simply a member of the unit and a subordinate of its

leader, 'Abdullah ibn 'Ateek ﷺ. Here, the Prophet ﷺ was training his Companions ﷺ to be good followers, just as they were being trained to be good leaders; and he ﷺ was also preparing them to follow the commands of whoever was appointed leader over them, regardless of that leader's status or ranking or background. On a similar note, the Prophet ﷺ would send the two best Companions, Abu Bakr ﷺ and 'Umar ﷺ, on missions in which someone else was appointed as leader over them. Also, it must be remembered that, for military missions, the Prophet ﷺ needed to appoint not the best man, but the best man for the job. And in the case of the unit sent to Abu Raafai', one appreciates the skill and intelligence that 'Abdullah ﷺ employed to successfully complete his mission.

The Unit Of 'Abdullah Ibn Rawaahah ﷺ

News of a dangerous threat to the Muslims was conveyed to the Prophet ﷺ in Al-Madeenah. The leader of Khaibar's Jews after the death of Salaam ibn Abee Al-Huqaiq, Al-Yusair ibn Razaam, was mobilizing the Jews of the north to fight against the Prophet ﷺ and his Companions ﷺ. Al-Yusair did not stop there; he further tried to convince the tribe of Ghatfaan and their allies to join in their cause. It was as if the battle of the confederates was taking shape to happen all over again.

When the Prophet ﷺ heard about this news, he ﷺ didn't want to take any decisive action without first ascertaining whether the news was true or not; and to that end, he ﷺ sent 'Abdullah ibn Rawaahah ﷺ and a number of other Muslims as scouts, with the mission of finding out what the Jews of Khaibar were up to. The scouts went and found out that the news was true. This was sufficient cause for action, and so the Prophet ﷺ sent out a unit of thirty horsemen to Khaibar; one of them was 'Abdullah ibn Unais ﷺ, and their leader was 'Abdullah ibn Rawaahah ﷺ.

When they reached Khaibar, they went to Al-Yusair and said to him, "The Messenger of Allah ﷺ has sent us to you in order to appoint you as leader of Khaibar." They continued to talk to him in this manner until he finally agreed to return with them to Al-

Madeenah in order to engage in talks with the Prophet ﷺ. But he stipulated taking twenty-nine of his men along with him. Each of them, including Al-Yusair, rode behind a Muslim on the same horse; and 'Abdullah ibn Unais's riding partner was Al-Yusair.

When they reached Baqarqarah Thiyaar, which was situated about six miles outside of Khaibar, Al-Yusair began to regret his decision to go to the Messenger of Allah ﷺ. He reached down for the sword of his riding partner, but 'Abdullah ibn Unais ؓ, seeing what Al-Yusair was doing, attacked him and cut off his leg with his sword. Al-Yusair quickly responded by striking 'Abdullah's face with a stick of some kind, a blow that resulted in a serious fracture. Fighting ensued among all the riders, and in the end, each Muslim managed to kill his Jewish riding partner, except for one, who succeeded in escaping on foot. When 'Abdullah ibn Rawaahah's unit returned safely to Al-Madeenah, the Prophet ﷺ spit on the wound of 'Abdullah ibn Unais ؓ; as a result, it did not fester; nor did it thereafter cause any pain or harm to 'Abdullah ibn Unais ؓ.

'Abdullah ibn Rawaahah's unit went out in the month of Shawwaal, of the year 6 H.[1] His mission was one of the last missions of the year 6 H, a year during which the Muslims engaged the enemy perhaps more so than ever before. This was not surprising, for at the end of the previous year the Prophet ﷺ proclaimed, "Now, we will attack them, and they will not attack us." The offensive campaign of the Muslims paid off many dividends: enemies were struck down, coalitions were broken apart, and armies were deterred from attacking Al-Madeenah. In short, fear was instilled into the hearts of the enemy. But shortly thereafter, such a rigorous schedule of military missions, especially against the Quraish, became unnecessary; the war was going to be won through mainly peaceful means, a new stage of foreign policy that began with a clear victory for the Muslims - the Treaty of Al-Hudaibiyyah.[2]

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 477).

[2] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/189-192).

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The Manifest Conquest
The Treaty Of Al-Hudaibiyyah

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1

Its History, Its Causes, And The Prophet's Departure For Makkah

Its History And Causes

On Monday, the 1st of Dhil-Qai'dah, of the year 6 H[1] , the Messenger of Allah ﷺ left Al-Madeenah and, along with his Companions ﷺ, headed towards Makkah in order to perform *'Umrah* (the smaller pilgrimage to Makkah).[2] The cause of the expedition was simple: The Prophet ﷺ saw a dream about going to Makkah; and as opposed to the dreams of common people, the dreams of Prophets ﷺ are always true. Basically, the Prophet ﷺ saw in a dream that he ﷺ was entering Makkah with his Companions ﷺ in order to perform *'Umrah*; and he ﷺ was steering animals that were to be slaughtered during the pilgrimage.

When the Prophet ﷺ informed his Companions ﷺ about his dream, they became extremely happy.[3] The Ka'bah was the House of Allah, and it had been a long time since the Companions ﷺ had last seen it. They longed to visit it and to perform circuits (*Tawaaf*) around it; of all the Muslims, the *Muhaajiroon* longed for Makkah the most; they were born there, they were raised there, they loved it a great deal, and they left it only because they were

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[1] Scholars unanimously agree on this date; refer to *Al-Majmoo'* by *An-Nawawee* (7/78).

[2] Refer to *Nadratun-Na'eem* (1/334).

[3] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat-ur-Rasool* (2/495).

forced to leave. Extremely pleased with the news, everyone prepared for the upcoming blessed journey to Makkah.[1]

The Prophet ﷺ encouraged neighbouring Muslim Bedouins to accompany him during the pilgrimage, for he ﷺ feared that the Quraish would try to prevent him from reaching the Ka'bah. That fear was certainly warranted, given the latest reports that were reaching the Prophet ﷺ, reports which clearly indicated that the Quraish from the south and the Jews of Khaibar from the north had signed a military treaty, in which they agreed to form an alliance against the Muslims of Al-Madeenah. But, as we will see shortly, one of the benefits of the Prophet's pilgrimage that year was to bring an end to the Quraish-Khaibar alliance.

According to all Arabs, the Quraish, in principle, had no right to prevent the Prophet ﷺ from entering Makkah. In the minds of all Arabs, the Ka'bah was not the property of the Quraish; rather, it was the heritage of their father, Ismaa'eel ﷺ. And so the Quraish had no right to arbitrarily choose who was allowed to visit Makkah, which meant that the Prophet ﷺ and his Companions ﷺ had every right to enter Makkah and visit the Ka'bah.[2]

News of the Prophet's departure from Al-Madeenah quickly spread among the tribes of Arabia. In general, Arabs sympathized with the Prophet's desire to perform *'Umrah*, especially considering the fact that he ﷺ openly declared that he ﷺ had not come out for war, but simply to make the pilgrimage to Makkah. Thus, in terms of popular support in Arabia, the Prophet ﷺ had just won an important victory.

The Prophet ﷺ and his Companions ﷺ took off all stitched clothing and attired themselves in the clothing that is permissible during a pilgrimage to Makkah. Having marked certain camels with blood, indicating that they were to be sacrificed during the pilgrimage, the Prophet ﷺ and his Companions ﷺ entered into the inviolable state of *'Umrah* at a place called Dhil-Hulaifah.

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[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 273).

[2] Refer to *Qiraa'ah Siyaasiyyah Lis-Seerah An-Nabawiyyah* (ps. 213, 214).

That the Prophet ﷺ did not go out to fight in no way meant that he ﷺ was carefree or careless; to the contrary, he ﷺ took all necessary precautions to ensure the safety of his Companions ﷽, for there were still many enemies across Arabia that wanted to do harm to them. For one thing, the Prophet ﷺ sent Bishr ibn Sufyaan Al-Khuzaa'ee ﷽ to spy on other tribes, to make sure that no one was preparing to ambush the Muslims.[1] Also, the Prophet ﷺ sent twenty scouts ahead of the army to make sure that the road to Makkah was safe. Al-Waaqidee (may Allah have mercy on him) confirmed this fact when he wrote: "The Messenger of Allah ﷺ summoned 'Abbaad ibn Bishr ﷽ and placed him at the front of a group of twenty horsemen, among whom were men from both the *Muhaajiroon* and the *Ansaar*."[2] The mission of the scouts was obvious: They were to come back with news of any potential threat, and they were to gather as much pertinent information as possible about the enemy.

Dhil-Hulaifah is just outside of Al-Madeenah; and while the Muslims were there preparing to enter into the inviolable state of being pilgrims, 'Umar ﷽ gave an important recommendation to the Prophet ﷺ. He ﷽ said, "Without carrying any weapons or armour, you are entering upon a people who are your declared enemies?" The Prophet ﷺ acted immediately on 'Umar's suggestion, ordering for certain people in Al-Madeenah to undertake the task of loading weapons onto camels and transporting them alongside the pilgrims in case of an emergency.[3] True, the Muslims had no intention of fighting, but they were travelling into the heart of enemy territory. The enemy had weapons, and it was very much possible that they would use their weapons to harm the Muslim pilgrims. Although harming pilgrims would have tarnished the reputation of the Quraish, 'Umar ﷽ knew that they hated the Muslims so much that they might very well be willing to take

[1] Refer to *Marwiyyaat Ghazwatul-Hudaibiyyah* by Al-Hakamee (pgs. 58, 59).

[2] Refer to *Maghaazee Al-Waaqidee* (2/974).

[3] Refer to *Taareekh At-Tabaree* (2/622).

the risk of attacking the Muslims, regardless of the consequences; hence the wisdom behind 'Umar's advice.[1] 'Umar ﷺ understood very clearly that the enemies of Islam are always looking for the opportunity to inflict Muslims with harm. And appreciating the wisdom of 'Umar's suggestion, the Prophet ﷺ acted upon it immediately, taking the necessary steps to ensure that weapons would be available to them in the event of an ambush or attack.

The Prophet ﷺ Reaches 'Asfaan

When the Messenger of Allah ﷺ reached 'Asfaan, he ﷺ was met by Bishr ibn Sufyaan Al-Ka'bee Al-Khuzaa'ee ﷺ. Bishr ﷺ said, "O Messenger of Allah, the Quraish has heard about your journey. And they have come out with their women and children (i.e., they are prepared for a long confrontation; also, the women and children will try to dissuade them from fleeing from battle). They have attired themselves in leopard skins, and they have vowed to Allah that you will never be able to enter upon them by force." The Messenger of Allah ﷺ said, "O Waih Quraish (Waih is an expression that signifies mixed feelings of mercy, compassion, and pain); they are consumed with thoughts of war. What would it hurt them if they allowed me to deal freely with the people? If they (people other than the Quraish) killed me, the Quraish would have what they wanted. And if Allah grants me victory over them, the Quraish would enter into the fold of Islam and would only gain in the process. And if they do not do either of those things, they will fight, and it is true that they have some strength. But what does the Quraish think (will happen in the end)? By Allah, I will continue to struggle against them upon that which Allah has sent me with or I will die in the process ("Or I will die in the process" is one interpretation of the final words of this hadeeth; another interpretation is, "By Allah, I will continue to struggle against them upon that which Allah has sent me with

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[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool* (pg. 489).

until I am the last man remaining to fight against them")[1]

Because the Quraish was preparing to prevent the Muslims from entering Makkah, the Prophet ﷺ was left with a difficult decision; and as always when a difficult decision needed to made regarding a military matter, the Prophet ﷺ consulted his Companions ﷡. He ﷺ presented them with two options: Either they could attack the Ahaabeesh who had come out to help the Quraish against the Muslims. Or they could take a route that led them to Makkah, and they would then fight anyone who tried to stop them. The first option involved a greater degree of aggression, for it was the Muslims who would initiate the fighting. The second involved a more peaceful stance; they would show that their sole intention was to enter Makkah, and they would fight only when someone else attacked them.

Abu Bakr ﷛ recommended the second option: that they should avoid fighting and continue onwards to complete the objective they had set out to achieve, which was to perform *'Umrah*. This way, they would fight only if they were attacked first. The Prophet ﷺ was convinced that Abu Bakr's view was correct, and so they took a path that would lead them not to Quraish's army but to Makkah.[2] When polytheist horsemen drew near to the Muslim pilgrims at 'Asfaan, the Prophet ﷺ performed the Fear prayer with his Companions ﷡.

The Messenger Of Allah ﷺ Changes Direction And Then Makes Camp At Al-Hudaibiyyah

The Prophet ﷺ chose not to confront the Quraish; so when he ﷺ found out that Khaalid ibn Al-Waleed and a contingent of fighters

[1] *Saheeh Bukhaaree*, The Book of Stipulations, chapter, "Making Conditions for *Jihaad* (3/237); *Hadeeth* number 2732. Also refer to *Musnad Ahmad* (The First *Musnad* of the *Koofiyyoon*); to *Mo'jam At-Tabaraanee Al-Kabeer*; to Ibn Hishaam's *As-Seerah An-Nabawiyyah*; and to Muhammad ﷺ, which is authored by Muhammad Ridaa.

[2] Refer to Malaamaih *Ash-Shoorah Fid-Da'wah Al-Islaamiyyah* by Shaikh 'Adnaan An-Nahwee (pg. 160).

from the Quraish were blocking the road that led to Makkah, he ﷺ decided to change course and avoid having to face the polytheists. Al-Liwaa Mahmood Shait correctly pointed out that the Muslims changed course not because they feared Quraish's army, but simply because they were determined to achieve their primary objective of performing *'Umrah,* and if they could achieve that goal without fighting, then so much the better. Had the Muslims been afraid, they would have retreated to Al-Madeenah, and they certainly would not have ventured deeper into Quraish territory. But since they did travel into the heart of Quraish's stronghold, it is clear that they were not in the least afraid of the Quraish.[1]

The Prophet ﷺ said to his Companions ﷺ, "Who is the man who will lead us along a road that is different from the road that they are upon?" Here, the Prophet ﷺ was of course not asking for anyone to reply; instead, he ﷺ was asking for someone who knew the area well and who could direct them along little used pathways. A man ﷺ from the Aslam tribe responded, "I will, O Messenger of Allah," after which he ﷺ proceeded to lead the Muslims along rough terrain between mountain passes. The Companions ﷺ found it very difficult to travel along that route, but they finally came out onto a flatland at the end of the valley, at which point the Messenger of Allah ﷺ said to his Companions ﷺ, "Say, 'We ask Allah for forgiveness, and we repent to him.'" After they ﷺ said what he ﷺ told them to say, he ﷺ said, "By Allah, it was the *Al-Hittah* that was presented to the Children of Israel (i.e., when they were asked to enter the gate in prostration and to say, 'Forgive us'), but they did not say it (i.e., they did not ask Allah to forgive them as you have just done)."[2]

The Prophet ﷺ ordered his Companions ﷺ to travel towards the right, on a path that would lead them to the mountain pass of *Al-Miraar,* and to descend to Al-Hudaibiyyah, which was situated south of Makkah. Since Al-Madeenah is to the north of Makkah,

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[1] Refer to *Ar-Rasool Al-Qaaid* by Shait Khattaab (pgs. 186, 187).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/338), and to Muhammad ﷺ by Muhammad Ridaa.

they, in effect, took a winding road around Makkah to its other side. The army traveled so quietly and stealthily that no one from the enemy either heard or saw them. By the time Khaalid ibn Al-Waleed found out that they had gone by him, it was too late; he became afraid that, since Makkah was left virtually unprotected, the Muslims would attack it and force their way to the Ka'bah. And so he hurried back in order to warn Makkah's inhabitants about the Muslim army and to make preparations to face them in battle.

Without a doubt, the people of the Quraish were in a state of shock when they realized that the Muslim army, unbeknownst to anyone from the Quraish, had made camp at Al-Hudaiybiyyah. In their minds, Makkah was now threatened by a direct attack, one for which the Quraish would have no adequate response, since Khaalid and the army of the Quraish were still outside of Makkah - although they were quickly making their way back to respond to the threat.

"*Al-Qaswaa* (The Prophet's Camel) Did Not Kneel Down Without A Good Reason; That Is Not Its Character; Instead, It Was Prevented (From Continuing Onward) By The One Who Prevented The Elephant (Of Abraha From Proceeding Onward Towards Makkah)"

When the Messenger of Allah ﷺ drew near to Al-Hudaibiyyah, his camel, *Al-Qaswaa*, knelt down to the ground. The Companions ﷺ, who wanted it to get up so that they could reach Makkah without delay, said, "Without any justifiable reason, *Al-Qaswaa* has knelt to the ground," to which the Prophet ﷺ responded, "*Al-Qaswaa* did not kneel down without a good reason; That is not its character; instead, it was prevented from continuing onward by the One Who prevented the elephant [of Abraha from proceeding onward towards Makkah (i.e., just as Allah prevented Abraha's elephant from entering Makkah, He was preventing *Al-Qaswaa* from doing the same)]." The Prophet ﷺ then said, "By the One Who has my soul in His Hand, they (the Quraish) will not ask me for something by which they are honouring the sanctified things of Allah (in this

case, the avoidance of fighting in the inviolable city of Makkah), except that I will give it to them (give them what they ask for in that regard)."[1]

The Prophet ﷺ then prodded *Al-Qaswaa*, and it jumped up. Knowing that entry into Makkah was not intended for them, the Prophet ﷺ changed course and proceeded until he ﷺ stopped to make camp at the furthest extreme of Al-Hudaibiyyah, at the well of Thamad. Thamad contained very little water, so it did not take long for the Companions ﷺ to empty it out. Having then ran out of water, they complained of thirst to the Prophet ﷺ. He ﷺ took out an arrow from his quiver and ordered them to place it in the well; as a result, and by the permission of Allah ﷻ, water gushed forth from the well, and they all drank until the thirst of every single one of them was quenched. According to one narration, the Prophet ﷺ was sitting on the edge of the well, when he ﷺ asked for water to be brought to him. He ﷺ took the water that was brought to him, and he ﷺ rinsed it in his mouth; he ﷺ then spit it out into the well, and as a result, it gushed forth with water. The two accounts do not conflict with one another, for as Ibn Hajar mentioned,[2] both events occurred, a view that is strengthened by a narration that Al-Waaqidee related from 'Urwah.[3] According to that narration, the Messenger of Allah ﷺ rinsed some water in his mouth and spit it out into a bucket; he ﷺ then spilled the contents of the bucket into the Thamad well, after which he ﷺ took an arrow out of his quiver and cast it into the well. He ﷺ then invoked Allah ﷻ for help, and water began to shoot up from the well.[4]

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Conditions for *Jihaad*, Making Peace with the Enemy, and Writing Down Conditions."

[2] Refer to *Al-Fath* (11/164); *Hadeeth* numbers: 2731, 2732.

[3] From the narration of Abul-Aswad from him, as has been mentioned by Ibn Hajar in *Al-Fath* (11/164).

[4] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Conditions for *Jihaad*, Making Peace with the Enemy, and Writing Down Conditions."

Lessons and Morals that Pertain to the Kneeling of Al-Qaswaa and to the Oath that the Prophet ﷺ then Took

1) Everything that happens in this universe occurs according to the permission and divine will of Allah ﷻ. Consider both how and where the Prophet's camel knelt down, and how the Companions ؓ disliked the fact that it knelt down. They tried to coax it into getting up so that they could continue their journey towards the Ka'bah, regardless of the consequences - for fighting would probably have resulted and many lives would have been lost. That is what they wanted, but Allah ﷻ wanted for something else to occur.[1]

2) In regard to the Prophet's saying, "It has been held back by the One Who held back the elephant," Ibn Hajar mentioned an interesting point. He pointed out that it is permissible, in a general sense, to compare two people or two things even if, from another perspective, they are completely different. The Prophet ﷺ compared the situation of the people of the elephant with that of his Companions ؓ, even though the former were upon utter falsehood, while the latter were upon the truth. This is because the comparison that was being drawn had to do with the situation of both groups - both were held back from entering Makkah - and not with their chosen faith. They were being compared because Allah ﷻ wanted to prevent both groups from entering Makkah, albeit for different reasons. The army of Abraha was prevented for apparent reasons: they wanted to destroy the Ka'bah, and so Allah ﷻ destroyed them as a result. As for the Muslims, they were prevented from entering Makkah for more subtle reasons, which we will discuss - *In Sha Allah* - in the ensuing discussions. If those reasons have to be summarized in a single sentence, one can say that it was in the best interests of all parties involved - both the polytheists and the Muslims - for the Muslims to avoid entering Makkah by force and to instead make camp at Al-Hudaibiyyah.

[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 43).

3) The Quraish were polytheists and were upon utter falsehood; nonetheless, the Prophet ﷺ swore that that if they were to ask for help in preserving sanctified things - in this case, the Ka'bah and Makkah - the Prophet ﷺ would help them. He ﷺ would help them not based on their disbelief, but based on what they were asking for. This proves that Muslims should answer the call to do something good, even if the person inviting them to do good is a disbeliever - nay, even if he is one of the worst enemies of Islam - so long as no greater harm results.[1]

4) Allah ﷻ decreed that, during the Prophet's pilgrimage that year, no fighting would take place between the Muslims and the inhabitants of Makkah. There are, of course, many wisdoms behind that decree; among them are the following:

a) Had the Muslims entered by force, fighting would have erupted and many lives would have been lost on both sides. This is not something that Allah ﷻ willed to happen. And as the reader will see in the following sections of this work, the peaceful end of the expedition was for the benefit of both the Muslims and the polytheists (since most of them later entered into the fold of Islam).

b) Had the Muslims entered Makkah by force, they would have possibly ended up killing some of their brothers in faith who lived in Makkah but were forced by circumstances to keep their Islam a secret. Allah ﷻ said:

﴿هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

"They are the ones who disbelieved (in the Oneness of Allah - Islamic Monotheism) and hindered you from Al-Masjid-al-Haraam

[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 47).

(the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, – if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment." (Qur'an 48: 25)

c) Allah, the All-Knowing, of course knew beforehand that those who prevented the Prophet ﷺ and his Companions ﷻ from entering Makkah on that day would later enter into the fold of Islam. And at their hands Allah ﷻ would then bless the Muslims with many conquests in foreign lands. On the day of Al-Hudaibiyyah, they were in utter darkness; later on, it would be they who would carry the message of Islam to mankind, helping to bring people out of darkness and into the light.

Negotiations Between The Messenger Of Allah ﷺ And The Quraish

The Messenger of Allah ﷺ did all that he could to make the Quraish understand that he did not come to fight a battle against them; furthermore, he ﷺ made it clear that he ﷺ simply wanted to visit the Ka'bah and perform the rites of *'Umrah*. Every Arab could freely and safely enter Makkah to visit the Ka'bah, and the Prophet ﷺ and his Companions ﷻ deserved to enjoy the same rights and freedoms, for the Ka'bah did not belong to the Quraish. When the leaders of the Quraish became convinced that the Prophet ﷺ did not come to fight them, they sent someone to negotiate with him. Their negotiator had other goals as well: it was his job to ascertain the strength of the Muslim army and to find out how determined they were to fight if they were forced into a conflict. It was also the negotiator's goal to find peaceful means of preventing the Prophet ﷺ and his Companions ﷻ from entering Makkah.[1]

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 485).

1) Budail ibn Warqaa Visits the Prophet ﷺ

Along with a number of men from the Khuzaa'ah, Budail ibn Warqaa went to see the Prophet ﷺ. The Khuzaa'ah tribe, it must be remembered, was allied to the Muslims, and the Prophet ﷺ would entrust its leaders with some important secrets. The Khuzaa'ah delegates explained to the Prophet ﷺ that the Quraish were determined to prevent the Muslims from entering Makkah. The Prophet ﷺ responded by clarifying to them the purpose of his visit; he ﷺ went on to explain that the war, if continued, would be detrimental to the Quraish, and so he ﷺ suggested that the Quraish should agree to a truce with him for a specified period of time. If they refused, the war would continue, and he ﷺ would continue to fight them until the end.

The Khuzaa'ah delegates faithfully conveyed the Prophet's message to Quraish's leaders.[1] They said, "O people of the Quraish, you are indeed acting hastily with Muhammad ﷺ, for Muhammad ﷺ has not come to fight; rather, he has come simply to visit this House." The leaders of the Quraish spoke rudely with them and accused them of taking sides with the Prophet ﷺ; and they said, "Even if he has come for that purpose only, he will not, by Allah, enter upon us by force, and the Arabs will not say that he did that (to us)."[2]

The Prophet ﷺ showed a great deal of political genius in offering the polytheists of Makkah a truce, for both in the short and long term, it would be the Muslims who would most benefit from such a truce. Here are just some of the many benefits they would enjoy in the case of a truce between them and the Quraish:

1) A truce would guarantee the neutrality of the Quraish, which would take them out of the picture in the case of any conflict between the Muslims and any tribe in the Arabian Peninsula -

[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations (2731, 2732).

[2] Refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/340) and to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah* (the chapter titled, "The Al-Hudaibiyyah Expedition").

whether it was an Arab tribe or the Jews of Khaibar who were plotting the destruction of the Prophet ﷺ and his Companions ﵃.

2) The Prophet ﷺ gave the Quraish many opportunities to enter into the fold of Islam. The truce he ﷺ offered them was yet another opportunity. As allies, ambassadors from Muslims and the Quraish would travel back and forth between Al-Madeenah and Makkah, and so the lines of communication would remain open between them. This would foster an atmosphere of cooperation to at least a certain degree; and if nothing else, the level of animosity between the Quraish and the Muslims would decrease, and would eventually pave the way to the Quraish entering into the fold of Islam.

3) The Prophet ﷺ was able to show his allies from the Khuzaa'ah that he ﷺ and his Companions ﵃ were strong; as a result, their confidence in him and their loyalty to him and to the Children of Haashim (for they were allied to them prior to the advent of Islam) increased, and was even reconfirmed in the Treaty of Al-Hudaibiyyah.

4) Arabs who were fair and intelligent saw with their own eyes that the Prophet ﷺ went to Makkah to honour the Ka'bah and that the Quraish refused him entry. Even if the Quraish were their coreligionists, such Arabs would side with the Prophet ﷺ; thus the reputation of the Prophet ﷺ would improve within Arabia; and at the same time, the reputation of the Quraish would worsen considerably as a result of their intransigent and haughty stance towards the Muslims.

2) 'Urwah ibn Mas'ood Ath-Thaqafee

Whether or not they truly believed Budail ibn Warqaa was beside the point; outwardly, they accused Warqaa and his companions of lying, and they spoke vile and harsh words to them. Wanting to lend wise counsel to his allies from the Quraish, 'Urwah ibn Mas'ood Ath-Thaqafee (from the Thaqeef tribe) offered to meet the Prophet ﷺ, to speak to him on their behalf, and to return to

them with sure news about his intentions. He knew that the Quraish trusted him implicitly, and why shouldn't they have, for without the aid of his fellow tribesmen, he came to Makkah to support the Quraish in their war against the Prophet ﷺ.

Imam Bukhaaree related in his *Saheeh* that 'Urwah ibn Mas'ood stood up and said, "O people, are you not the father?" "Yes," they replied. "And am I not the son," to which they again replied, "Yes." 'Urwah's mother was from the Quraish, so 'Urwah was here alluding to the close ties he had with the Quraish.

"And do you have any reason to accuse me (of anything)?" 'Urwah asked. They replied, "No." He said, "Do you not know that I rallied the people of 'Ukkaadh (the name of a famous marketplace north of At-Taaif; people would gather there once a year to do trade). Then, when they refused to join me, I came to you with my wife, my child, and with those who obeyed me?" "Yes," they all acknowledged.

Having established his credentials, 'Urwah now wanted to say something they did not want to hear. He gestured towards Budail and said, "Then indeed, this man has offered you sound advice, so accept it, and let me go to him (i.e., to the Prophet ﷺ)." They said, "Go to him."

'Urwah went to the Muslim encampment, and the Prophet ﷺ repeated to him what he ﷺ had previously said to Budail.[1] 'Urwah replied, "O Muhammad, suppose you eradicate the affair (the religion, the lives) of your people, have you ever heard of a single person before you from the Arabs who destroyed his people? And if it is the other outcome (i.e., and if the Quraish defeats you), then by Allah, I do not see faces; instead, I see a congregation of people from different tribes (i.e., your Companions) who are worthy of fleeing and of abandoning you." 'Urwah was suggesting that people of the same tribe stick together until the end, since their relationship towards one another is strong; but that, since the Prophet's Companions ﷺ

[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations in *Jihaad* (3/236); *Hadeeth* number: 2732.

were from different tribes, their loyalty to one another would not last long, and they would flee as soon as they saw the might of the Quraish. Little did 'Urwah know that the bonds of faith are always much stronger than the bonds that are established through tribal loyalty.

Upon hearing 'Urwah's vile claim, Abu Bakr ﷺ silenced him immediately by saying to him, "Suck on the *Bazr* (the clitoris) of *Al-Laat* (the idol that 'Urwah worshipped). Will we flee from him and abandon him (as you claim; no, that will never happen, *In Sha Allah*)?" Here we see the permissibility of using offensive language to silence someone who is disrespecting the religion of Islam.

"Who is that?" 'Urwah asked. The people around him said, "That is Abu Bakr." Directing his voice at Abu Bakr ﷺ, 'Urwah said, "Lo! By the One Who has my soul in His Hand, had it not been for a favour you gave to me (during the pre-Islamic days of ignorance, Abu Bakr ﷺ once helped 'Urwah pay off some kind of a debt) and which I never repaid, I would have now answered (your insult with one of my own)."

When 'Urwah spoke earlier about the Companions ﷺ fleeing, he was trying to weaken the resolve of the Muslims and cause internal discord among their ranks; he specifically wanting to create a rift between the leadership and the common ranks of Muslims. On the one hand, he alluded to the strength of the Quraish; and on the other, he claimed that the Companions ﷺ would flee since they were not loyal to one another or to their leader. With a strong show of confidence, he tried to convince the Muslims that a confrontation with the Quraish was not in their best interests. His efforts, as he soon realized, were in vain; the faith of the Companions ﷺ was too strong for 'Urwah's words to have an effect on them.

Abu Bakr ﷺ was not the only one who spoke harshly to 'Urwah; another man, who was much closer to 'Urwah in relation, showed the true extent to which Islam completely changes the character of a person. That man was Al-Mugheerah ibn Sho'bah ﷺ, who was the direct nephew of 'Urwah - to be exact, his brother's son. Al-

Mugheerah ؓ had embraced Islam just prior to the expedition to Al-Hudaibiyyah; and before he embraced Islam, he was a murderous, drunken, highway robber. As soon as he ؓ embraced Islam, he became a new man; he joined, by the mercy and grace of Allah ﷻ, the ranks of righteous believers.

And fittingly as it turned out, Mugheerah ؓ had been appointed to guard the Messenger of Allah ﷺ during the negotiations between his uncle, 'Urwah, and the Messenger of Allah ﷺ. In the pre-Islamic days of ignorance, it was customary during negotiations for a negotiator to hold on to his adversary's beard while he talked to him. In that spirit, 'Urwah, while he was discussing terms, grabbed the beard of the Messenger of Allah ﷺ, an action that angered Al-Mugheerah ibn Sho'bah ؓ a great deal. Al-Mugheerah ؓ, wearing a helmet on his head and carrying a sword in his hand, stood guard directly over the Messenger of Allah ﷺ. And so no sooner did his uncle grab the Prophet's beard than he ؓ poked his uncle's hand with the butt of his sword and said, "Draw back your hand from touching the beard of the Messenger of Allah ﷺ, and do it quickly before your hand will no longer be able to draw back to your person (i.e., before I cut it off)." Seeing what was transpiring between 'Urwah the polytheist and his nephew ؓ the believer, the Prophet ﷺ smiled. What made the situation all the more amusing was that Al-Mugheerah ؓ was completely attired in armour, with even his face covered, so that his uncle could not recognize him.

Irate at the actions of the Prophet's guard, 'Urwah exclaimed, "Would that I knew what relation, O Muhammad, you have to this man who is among your companions." The Messenger of Allah ﷺ replied, "This is your nephew, Al-Mugheerah ibn Sho'bah." Turning on his nephew, 'Urwah said, "You would do that, O treacherous one? You have left a legacy of enmity within the Thaqeef tribe that will last until the end of time. By Allah, it is only yesterday that I have washed away your treachery." 'Urwah was here referring to something that happened before Al-Mugheerah ؓ embraced Islam. The story of what happened is

long, but what basically happened was that Al-Mugheerah ﷺ robbed and killed thirteen of his fellow tribesmen. A battle was about to erupt between the sub-tribes of the Thaqeef, had not 'Urwah done his best to calm matters down; in the end, 'Urwah had to play blood money on behalf of his nephew for the thirteen men he killed. As for Al-Mugheerah ﷺ, he had, by that time, fled to Al-Madeenah. Upon arriving there, he embraced Islam and offered the money he stole to the Prophet ﷺ. Since he had gained that money through treacherous means, the Prophet ﷺ did not accept it; and he ﷺ said to Al-Mugheerah, "As for your Islam, I accept it (from you), but as for the wealth (you offer), I want nothing to do with it."[1]

'Urwah tried to exude confidence in the presence of the Messenger of Allah ﷺ, but he could not keep up the act when he returned to the Quraish. He felt a sense of hopelessness, and he said the following words to the leaders of the Quraish: "O people, throughout my life I have paid visits to kings - to Kisra, Haraqal, and An-Najaashee. But, by Allah, I have never seen a king who was more obeyed by the people he lived amongst than Muhammad is by his Companions. By Allah, (they honour him so much that) they do not look directly at him (for more than an instant), and they do not raise their voices in his presence. He ﷺ simply has to suggest a matter, and it is done. Anytime he discharges phlegm or spittle, some man from his companions takes it in his hand and rubs it over his skin. And whenever he performs ablution, his companions gather around him, forming a crowd, with each man among them hoping to get something from the water he used during his ablution (hoping to be blessed with that water). I have done my best to assess their character and mettle. Based on what I have seen, know for certain that if you want a battle with swords, they will give you everything they have. For I have just come back from a people who do not care about what happens to them, so long as they are able to protect their leader...so make a firm resolve and beware of making a weak

[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/238); *Hadeeth* number: 2732.

decision. O people, set a period of time during which you can have a truce with him. Accept what I recommend to you, for I am indeed sincere to you (and to your cause), even though I fear that you will not be granted victory over him. Think of him as a man who has come to the House (the Ka'bah) in order to honour it. He has with him animals that he wants to sacrifice; he will slaughter them and leave (so don't stop him from entering Makkah, for that will be a grave mistake on your part)." Taken aback by 'Urwah's words, the leaders of the Quraish could only respond, "Do not say such words, O Abu Ra'foor (i.e., 'Urwah; Abu Ya'foor was his *Kunyah,* and it literally means, 'Father of Ya'foor'). Had someone other than you spoken them, we would have found fault with him. But no (we will not do as you say); instead, we will turn him away from the House this year, and he may return the next."[1]

The irony of the situation was that, even though 'Urwah attempted with all his will to deliver a psychological blow to the Muslims, he unwittingly did just that to the leaders of the Quraish when he returned to them. His plan had backfired, for while he was trying to divide the ranks of the Muslims and weaken their morale, they were showing him their strong faith, their love for their Prophet ﷺ, and their willingness to die for the cause of Islam.

Sincere as he was to the Quraish, 'Urwah did not want to see them enter into a hasty battle with the Muslims, because he knew that they would lose in the end; and even though he thought that delaying the war by means of a truce was the best course of action for the Quraish, he was bold enough to say to Quraish's leaders that they would still not be granted victory over the Muslims. In so many words, he said that Quraish's cause was hopeless, though he ardently wanted them to come out victorious over the Muslims; imagine, then, the impact his words had on the leaders of the Quraish. They hated everything he said, but knowing that he was speaking the truth, they could not come up with any argument to refute him; all they could do was lament the fact that 'Urwah had spoken in such a manner to them. The Prophet ﷺ

[1] Refer to *Maghaazee* by Al-Waaqidee (2/598).

succeeded in disillusioning 'Urwah about Quraish's chances of victory; sadly for the Quraish, however, they still entertained the delusion, outwardly if not in their hearts, that they, and not the Prophet ﷺ, had the upper hand in the conflict.

3) Al-Hulais ibn 'Alqamah

From a strategic vantage point, the Muslims needed to distance Quraish's allies from the Quraish, which is why influencing 'Urwah was an important victory for the Muslims. They had a chance to achieve a similar victory when the Quraish sent Al-Hulais ibn 'Alqamah, who was a member of the Kinaanah tribe, and who was the leader of the Ahaabeesh. When the Messenger of Allah ﷺ saw him approaching, he informed his Companions ﷺ that Al-Hulais was a man who honoured the Ka'bah, a man who sincerely and seriously exalted things he deemed sanctified, such as the rites of pilgrimage.

The Prophet ﷺ wanted to show Al-Hulais that their cause was just. All they wanted to do was to honour the Ka'bah and to perform sacrifices during their pilgrimage to it, and in response to that the Quraish threatened to fight them if they tried to enter Makkah. Because the Prophet ﷺ knew that Al-Hulais was a man of principles, though he was misguided, he ﷺ wanted him to see clearly what was actually happening, and so he ﷺ ordered his Companions ﷺ to send out the *Hadyee* (the animals prepared for slaughter) in his direction so that he could see for himself their situation. The Prophet ﷺ further ordered them to raise their voices while they made the Talbiyyah so that he could hear them (the *Talbiyyah* is the group of phrases that a pilgrim repeats frequently during his pilgrimage).

As the Prophet ﷺ had hoped, Al-Hulais was greatly moved when he saw the *Hadyee* being steered towards him from the valley; he saw the *Qalaaid* (that which is hung around the neck of animals that are to be sacrificed during the pilgrimage to Makkah). Al-Hulais could not stand what he was seeing, and so he went back to the Quraish before he even reached the Messenger of Allah ﷺ.

Al-Hulais was in shock at what he was seeing; he could not understand why Quraish's leaders were acting so unjustly and irrationally towards the Prophet ﷺ and his Companions ﷺ. When he was going towards Al-Hudaibiyyah, he saw how disheveled the Muslims looked as a result of being forced to stay in a state of *Ihraam* (the inviolable state of being a pilgrim) for so long without being allowed to visit the Ka'bah. In Al-Hulais's mind, the whole situation was a disgrace to the Quraish; this time, he felt, they had gone too far.

In unequivocal terms, Al-Hulais told the Quraish how he felt about their wrongdoing; they answered him in equally vehement tones, and the unity of the Quraish and its allies was quickly eroding. In an attempt to alleviate the tense situation, the leaders of the Quraish said to Al-Hulais, "Indeed, everything you saw was a plot concocted by Muhammad and his Companions, so refrain from holding us back."[1]

It was a great blessing from Allah ﷻ that the Prophet ﷺ knew Al-Hulais's character, and then it was a further blessing that the Prophet ﷺ knew how best to appeal to his sense of justice and fairness. If Al-Hulais did not practically support the Muslims in their cause, he at least, after having expressed his anger to the Quraish, made it clear that he was not going to side with the Quraish if fighting erupted between them and the Muslims. And given that he was the leader of the Ahaabeesh and had many men under his control, removing him from the picture was a great victory for the Muslims.

Thus the Prophet ﷺ was able to influence two allies of the Quraish, 'Urwah and Al-Hulais, which certainly had the affect of demoralizing the enemy. In every sphere of life the Prophet ﷺ showed exceptional skill and ability. At Al-Hudaibiyyah, the Prophet ﷺ showed great skill in diplomacy, in that he ﷺ was able to convince two of his enemies that his cause was just, which went a long way towards weakening their resolve to fight him.

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[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

Another emissary of the Quraish was Mikraz ibn Hafs. When the Prophet ﷺ saw him, he ﷺ said, "Here is Miraz, an evildoing man." The Prophet ﷺ knew that his talks with Mikraz would not be fruitful; but while Mikraz was talking to him, Suhail ibn 'Amrun approached. The name Suhail comes from the word Sahl, which means easy or manageable. Playing on the meaning of Suhail's name, the Prophet ﷺ said to his Companions upon seeing Suhail, "Allah has made your affair easy for you."[1] The Prophet ﷺ said this because he ﷺ knew that the Quraish had sent him to offer a truce. And we will further have opportunity to speak about Suhail in an upcoming section, *In Sha Allah* (Allah Willing).

The Delegations That The Prophet ﷺ Sent To The Quraish

The Prophet ﷺ felt that it was necessary to send an ambassador from his side to the Quraish, someone who could inform them about his peaceful intentions, his desire to honour the sanctity of Makkah and of the Ka'bah, and his intention to return to Al-Madeenah as soon as he ﷺ and his Companions ﷺ were finished performing *'Umrah*. Kharraash ibn Umayyah Al-Khuzaa'ee ؓ was chosen to be that ambassador. Having mounted a camel named 'Ath-Tha'ab,' Kharraash ؓ rode towards Makkah to convey the Prophet's message to the Quraish. Once he entered Makkah, however, the Quraish did not even give him the opportunity to speak. They killed the camel and showed every intention of killing Kharraash ؓ himself, but they were prevented from doing so by men from the Ahaabeesh.

Kharraash ؓ quickly returned to Al-Hudaibiyyah and informed the Messenger of Allah ﷺ about what had happened. Despite what happened to Kharraash ؓ, the Messenger of Allah ﷺ wanted to send another messenger to convey his message to the Quraish. At first, he ﷺ chose 'Umar ibn Al-Khattaab ؓ to go,[2]

[1] *Saheeh Bukhaaree,* the Book of Stipulations, chapter, "Stipulations Regarding *Jihaad* (3/239); *Hadeeth* number: 2732.

[2] Refer to *Ghazwatul-Hudaibiyyah* by Abu Faaris (pg. 83).

but 'Umar ﷺ excused himself from going, and suggested that 'Uthmaan ﷺ go in his place.

'Umar ﷺ had good reason not to go; the person who went needed some form of protection, and 'Umar ﷺ had no one who would protect him from the Quraish; 'Uthmaan ﷺ, on the other hand, would be well protected by his clan, which is why 'Umar ﷺ suggested that 'Uthmaan ﷺ go as the Prophet's ambassador. 'Umar ﷺ said to the Messenger of Allah ﷺ, "Verily, when it comes to the Quraish, I fear for myself, for you indeed know how much of an enemy I am of theirs; and there is no one from the Children of 'Adee who will defend me; nonetheless, if you want me to go, O Messenger of Allah, I will enter upon them (and do as you command)."[1] The Messenger of Allah ﷺ gave no reply, and so 'Umar ﷺ continued to say, "But I will guide you, O Messenger of Allah, to a man who is more honoured in Makkah than I am, and who has a larger and stronger clan than I have: He is 'Uthmaan ibn 'Affaan." The Messenger of Allah ﷺ summoned for 'Uthmaan ﷺ to come to him. When he ﷺ came, the Messenger of Allah ﷺ said to him, "Go to the Quraish and inform them that we have not come to fight against anyone; instead, we have come only to visit this House and honour its inviolability. We have with us the *Hadyee* (animals that are sacrificed during the pilgrimage), and we will slaughter them and then leave." 'Uthmaan ibn 'Affaan ﷺ set out until he reached Baldah, where he ﷺ came across a group of men from the Quraish, some of whom were noblemen. They said to him, "Where do you intend to go?" He ﷺ answered, "The Messenger of Allah ﷺ sent me to you, to invite you unto Allah and to Islam, so that all of you then enter into the fold of the religion (of Islam). For indeed, Allah will grant victory to His religion and honour to His Prophet ﷺ; or as another option, you can hold back your enmity and allow others to lead (the war against the Muslims). If they (others) are granted victory over Muhammad ﷺ, then that is what you wanted in the first place. And if Muhammad ﷺ comes out victorious, you will have the choice of entering into the fold of the

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

religion along with the rest of the people..." 'Uthmaan ﷺ continued to say things that displeased them, and so they responded, "We have heard what you have to say, but that will never happen; he will never enter upon us by force, so return to your companion and tell him that he will not reach us here."

That was the general response that 'Uthmaan ﷺ received; there was one man, however, who came to his aid, and that was Abbaan ibn Sa'eed ibn Al-'Aas. Abbaan welcomed him and openly declared to the Quraish that 'Uthmaan ﷺ was under his protection, which meant that 'Uthmaan ﷺ could walk around safely throughout Makkah. "Do what you need to do," Abbaan said, after which he descended from the horse he was riding, allowed 'Uthmaan ﷺ to sit on it, and mounted it himself, so that they rode together to Makkah. Once inside of Makkah, 'Uthmaan ﷺ visited Quraish's noblemen one man at a time, going to Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, and others. Some of them he was speaking to for the first time since he arrived at Al-Hudaibiyyah, and others he had already spoken to at Baldah. They all repeated the same answer to him: "Muhammad will never enter upon us."[1]

On a conciliatory note, the polytheists offered 'Uthmaan ﷺ the opportunity to make *Tawaaf* (circuits) around the Ka'bah, but he ﷺ refused. He ﷺ used his time wisely during his stay in Makkah, taking advantage of the opportunity to convey the Prophet's message to weak Muslims who were not able to migrate to Al-Madeenah; as he ﷺ conveyed that message, he ﷺ gave them glad tidings of victory that was near at hand. For their part, they gave 'Uthmaan ﷺ a verbal message to take back to the Prophet ﷺ. They said, "Convey from us greetings of peace to the Messenger of Allah ﷺ. Verily, the One Who enabled him to reach Al-Hudaibiyyah is Most Able to make him reach the inside of Makkah."[2]

The process of agreeing upon a treaty was not easy; many

[1] Refer to *Zaad Al-Ma'aad* (3/290) and to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/344).

[2] Refer to *Ghazwah Al-Hudaibiyyah* by Abu Faaris (pg. 85) and to *Zaad Al-Ma'aad* (3/291).

members of the Quraish wanted war rather than a truce, and their attitude resulted in a skirmish, in which arrows were fired and stones were thrown. Both sides took prisoners that they held as security. Allah ﷻ said:

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

"And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do." (Qur'an 48: 24)

Imam Muslim related an account of the event that prompted the revelation of this verse; according to that narration, eighty armed polytheists from the people of Makkah descended stealthily and made their way from Mount At-Tan'eem down to Al-Hudaibiyyah, with the intention of attacking the Muslims by surprise. Their plan failed, for they were captured by the Prophet ﷺ and his Companions ﷺ. The Prophet ﷺ gave an order that the prisoners should be kept alive, and Allah ﷻ then revealed the above-mentioned Verse.[1]

Salamah ibn Al-Akwa' ﷺ gave the following account of what happened:

The polytheists then made overtures of wanting to agree to a truce; all of us (both Muslims and polytheists) walked in the same places, and we came to an agreement. I was a servant of Talhah ibn 'Ubaidullah; it was my job to provide drink to his horse and to clean its back (i.e., to remove dust from the horse's skin); also, I would serve Talhah and eat from his food. I had left my family and my wealth in order to migrate to Allah and His Messenger ﷺ. After an agreement was made between us and the people of Makkah, we mixed with one another. I went to a tree, swept away its thorns, and lied down at its base. Four polytheists from the

[1] Refer to *Saheeh Muslim,* the Book of *Al-Jihaad* and *As-Siyyar* (3/1442); and to *Musnad Imam Ahmad* (the *Musnad* of Anas ibn Maalik ﷺ).

people of Makkah came to me and began to verbally attack the Messenger of Allah ﷺ. Despising them (for that and for their disbelief), I changed places and went to another tree; meanwhile, they hung up their swords and lied down to rest. As they were upon that state, someone called out from the bottom of the valley, saying: "O *Muhaajiroon*! Ibn Zaneem has been killed!" I unsheathed my sword and raced towards the four polytheists who were sleeping. I took their weapons and made a bundle out of them in my hands. I then said, "By the One Who Honored the face of Muhammad, if any one of you so much as raises his head, I will strike him between his eyes with my sword." I led them to the Messenger of Allah ﷺ, and (around the same time) my uncle, 'Aamir, was coming with a man from the Al-'Abillaat (the Al-'Abillaat were a people who were ascribed to their mother, 'Abillah bint 'Ubaid)[1] , and his name was Mikraz. Riding on a horse that was attired in some material (to protect it from weapons), my uncle was escorting Mikraz and seventy polytheists to the Messenger of Allah ﷺ (as prisoners). The Messenger of Allah ﷺ looked at them and said, "Release them, for it is they who initiate vile deeds, and it is they who will repeat them for a second time."[2] The Messenger of Allah ﷺ pardoned them, after which Allah ﷻ revealed (this Verse):

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

"And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do." (Qur'an 48: 24)[3]

Through what happened, Allah ﷻ bestowed a great blessing upon His believing slaves, preventing the polytheists from harming

[1] Refer to *An-Nawawee's Sharh Muslim* (12/177).

[2] Refer to *An-Nawawee's Sharh Muslim* (12/176).

[3] *Saheeh Muslim*, the Book of *Al-Jihaad* and *As-Siyyar* (3/1432).

them, and holding them back from attacking the polytheists, in order that fighting should take place beside the inviolable *Masjid* in Makkah. Even though the situation was tense, and many people from the polytheists did not want a truce, Allah ﷻ decreed for things to happen in a way that resulted in a treaty that benefited the believers both in this life and in the Hereafter.[1]

Allah ﷻ said towards the end of the above-mentioned Verse:

﴿مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

"After He had made you victors over them. And Allah is Ever the All-Seer of what you do."

A phrase which points to the fact that it was the Muslims, and not the polytheists, who deserved credit for ending the hostilities. This is because the Muslims first captured the polytheists, then had them in their control (they could have killed them if they wanted to), and then pardoned and released them.[2] That magnanimous gesture on the part of the Prophet ﷺ helped pave the way for the peace treaty that followed.

The Pledge Of Ar-Ridwaan

An emergency situation arose in the Muslim encampment at Al-Hudaibiyyah; reports had been conveyed to the Muslims that 'Uthmaan ﷺ had been killed. It was not possible to find out right away whether the report was true or not, and it was quite possible that the Quraish might attack the Muslims again, but this time with much more than eighty men. And so the Prophet ﷺ gathered his Companions ﷺ for an emergency meeting. Once they were all gathered, he ﷺ called upon them to make a pledge to fight against the polytheists. The Companions ﷺ of course answered his call and pledged to continue to struggle until death overtook them; there was, however, one man among the Companions ﷺ who did not make the pledge. His name was Al-Jadd ibn Qais, and it was

[1] Refer to *Tafseer Ibn Katheer* (4/192).

[2] Refer to *Hadeeth Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool* ﷺ (2/230).

his hypocrisy that prevented him from making the pledge.[1]

According to one narration, the Companions ﷺ made a pledge to be patient,[2] but according to another narration, they made a pledge not to flee from battle.[3] These narrations do not conflict with one another, since a pledge to struggle until death implies that the person making the pledge will be patient and will not flee from battle.[4]

The first person to make that pledge was Abu Sinaan 'Abdullah ibn Wahb Al-Asdee ﷺ; others ﷺ followed after him, making the same pledge as he ﷺ did. Salamah ibn Al-Akwa' ﷺ made the pledge three times, once among the early group of people who were making the pledge, once among the middle group, and once among the last group.[5]

'Uthmaan ﷺ was not present for the pledge because he ﷺ was still in Makkah, and was thought to be dead by the Muslims. The Prophet ﷺ took his own right hand and said, "This is on behalf of 'Uthmaan," after which he ﷺ struck it on his other hand.[6]

The number of Companions ﷺ that made the pledge that day under the tree was one-thousand four-hundred.[7] In the Noble Qur'an, the people who made the Pledge of Ar-Ridwaan (the pledge that was made on that day) are discussed, and their virtues are mentioned both in Verses of the Noble Qur'an and in sayings of the Prophet ﷺ; here are some of the revealed texts that shed light on their Virtues.

1) Allah ﷻ said:

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

[2] *Saheeh Bukhaaree* (4169).

[3] *Saheeh Muslim* (1856).

[4] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

[5] Refer to *Zaad Al-Ma'aad* (3/291).

[6] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 404); and to *Saheeh Bukhaaree,* chapter, "The Virtues of 'Uthmaan ibn 'Affaan ﷺ, and the Wording, 'This is the Hand of 'Uthmaan.'"

[7] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 482).

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَـٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠﴾

"Verily, those who give Bai'a (pledge) to you (O Muhammad ﷺ) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward." (Qur'an 48: 10)

In this Verse, Allah ﷻ bestows a great honour upon those Companions ﷺ who made the Pledge of Ar-Ridwaan, informing them that the pledge they made to the Prophet ﷺ was in fact one they were making to Allah ﷻ. What greater honour could they have asked for? Ibn Al-Qayyim said, "The Messenger of Allah ﷺ was like an ambassador between Allah ﷻ and his Companions ﷺ, because the pledge they made to him was in fact a pledge to Allah ﷻ. And because Allah ﷻ is above the heavens, above His Throne, and above all created things - including those who made the pledge - He ﷻ said:

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ﴾

"Verily, those who give Bai'a (pledge) to you (O Muhammad ﷺ) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands."[1]

As for Allah's saying:

﴿وَمَنْ أَوْفَىٰ بِمَا عَـٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

"And whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward."

The great reward mentioned is Paradise and what is in it. And no eye has seen, no ear has heard, and no person has imagined what is in Paradise.

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[1] Refer to *Mukhtasir As-Sawaa'iq Al-Mursalah* (2/172).

2) The Pledge of Al-Hudaibiyyah is called "The Pledge of Ar-Ridwaan." Ar-Ridwaan denotes being pleased, and so the naming of the pledge was appropriate because Allah ﷻ was pleased with the believers who gave their pledge to the Prophet ﷺ under the tree at Al-Hudaibiyyah. Allah ﷻ said:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ۝١٨ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ۝١٩﴾

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise." (Qur'an 48: 18, 19)

Much is contained in these Verses. First, Allah ﷻ informed the people of the Ar-Ridwaan Pledge that He ﷻ was pleased with them, and when Allah ﷻ is pleased with someone, He ﷻ is never again angry with them. One who understands this fact appreciates the great honour and blessing that were bestowed upon them. Allah ﷻ said:

﴿إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾

"When they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree."

And what pledge did they make under the tree? They pledged to fight the Quraish and to not flee from battle.

Allah ﷻ said:

﴿فَعَلِمَ مَا فِى قُلُوبِهِمْ﴾

"He knew what was in their hearts."

Which means that He ﷻ knew that they were sincere and that

they truly intended to fulfill the terms of their pledge. Then Allah ﷻ gave them a promise saying:

﴿وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا﴾

"And He rewarded them with a near victory."

That victory was the conquest of Khaibar, which actually occurred after the Treaty of Al-Hudaibiyyah (we will, *In Sha Allah*, come to it in a later chapter). Allah ﷻ also promised them:

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا﴾

"Abundant spoils that they will capture."

The spoils mentioned here refer to the string of conquests that Allah ﷻ blessed the believers with in the years that followed, beginning with the conquest of Khaibar, then of Makkah, and then of many lands both within and outside of the Arabian Peninsula. Those spoils were not limited to material things, but extended to the honour and high ranking that the believers are blessed with in both this world and the Hereafter.[1]

3) Allah ﷻ said:

﴿إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾﴾

"When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, – then Allah sent down His Sakeenah (calmness and tranquility) upon His Messenger ﷺ) and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything." (Qur'an 48: 26)

[1] Refer to *Tafseer At-Tabaree* (26/85, 86) and to *Tafseer Al-Qurtubee* (16/186).

Here, Allah ﷻ said that He ﷻ made the believers stick to the word of piety, and most scholars agree that the word (or phrase) of piety is, "None has the right to be worshipped but Allah."

4) Jaabir ibn 'Abdullah ﷺ said, "On the Day of Al-Hudaibiyyah, the Messenger of Allah ﷺ said to us, 'You are the best of earth's people,' and there were one-thousand four-hundred of us." He ﷺ continued to say to the people around him, "And had I been able to see (Jaabir said this because he became blind in the latter part of his life), I would have shown you the location of the tree (i.e., the tree under which they had made the Ar-Ridwaan Pledge)."[1] This narration attests to the virtues of the Companions ﷺ who made the Ar-Ridwaan Pledge. One point of concern, however, is that some *Shiahs* cite this narration to argue the claim that 'Alee ﷺ is superior to 'Uthmaan ﷺ, because 'Alee ﷺ made the pledge of Ar-Ridwaan, while 'Uthmaan ﷺ was away in Makkah. Their understanding of the hadeeth and the way they use it to argue their claim are both patently false. 'Uthmaan ﷺ is in fact considered to have made the pledge, since the Prophet ﷺ made it on his behalf; 'Uthmaan ﷺ, therefore, falls under the category of the people who made the Ar-Ridwaan Pledge, and he thus shares with them the quality of being one of the best of earth's inhabitants. Furthermore, the Prophet ﷺ did not mean that some of them were better than others among them, but simply that they were as a category and as a group better than everyone else on earth.[2]

5) Jaabir ibn 'Abdullah ﷺ related that Umm Mubashhir ﷺ informed him that she ﷺ heard the Prophet ﷺ say in the company of Hafsah ﷺ, "Allah willing, no one from the people of the tree (the people who made the Ar-Ridwaan Pledge), the people who made the pledge underneath it, will enter the Hellfire." Hafsah ﷺ said, "No?" The Prophet ﷺ scolded her, and she ﷺ replied by citing the Verse:

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Al-Hudaibiyyah"; and *Saheeh Muslim* (3/1485).

[2] Refer to *Fathul-Baaree* (7/443).

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

"There is not one of you but will pass over it (Hell)." (Qur'an 19: 71)

She ﷺ only mentioned the first part of the Verse, so the Prophet ﷺ replied, "Indeed, Allah ﷻ said:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝٧١ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝٧٢﴾

"There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)." (Qur'an 19: 71, 72)

In his commentary of this *Hadeeth,* Imam An-Nawawee said, "This means that certainly, and without exception, they will not enter the Hellfire...And the Prophet ﷺ said, 'Allah Willing,' to seek blessings (from Allah ﷻ), and not because he doubted what he was saying...As for Hafsah ﷺ, she said, "No," not to refute what the Prophet ﷺ said, but to seek out further explanation from him. Incidentally, the correct meaning of 'will pass over it' is that every single person will have to pass over *As-Siraat,* which is a bridge erected over the Hellfire. The people of Hell will fall over the bridge and into the Hellfire, while everyone else will be saved (and will cross over it to the other side)."[1]

6) Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Whoever climbs the mountain pass, the mountain pass of *Al-Miraar,* what was taken away from the Children of Israel (i.e., in terms of sins; and Allah knows best) will be taken away from him." Jaabir ﷺ said, "The first to climb it were our horsemen, the horsemen of Banu Al-Khazraj, followed by the rest of the people." The Prophet ﷺ said, "All of you are

[1] Refer to *An-Nawawee's Sharh Saheeh Muslim* (16/85).

> forgiven, except for the owner of the red camel." The owner of the red camel was Al-Jadd ibn Qais; his camel strayed away from the encampment, and he decided to look for it instead of taking part in the pledge. Jaabir said about Al-Jadd, "We went to him and said, 'Come, so that the Messenger of Allah can ask that you be forgiven.' He replied, 'By Allah, for me to find my lost camel is more beloved to me than for your companion to ask forgiveness for me.'..."[1]

The previous *Hadeeth* confirms that the people of the Ar-Ridwaan Pledge will not enter the Hellfire, while this *Hadeeth* establishes that Allah forgave them for their sins. Such was the wonderful reward they received - not only received but were informed about in this life - for obeying Allah and His Messenger.[2]

An interesting statistic is that, while only eighty-three *Muhaajiroon* participated in Badr, the *Muhaajiroon* constituted half of the Muslim army at Al-Hudaibiyyah. This is because most of them were emigrants from small, neighbouring Arab tribes. The youth from these tribes traveled to Al-Madeenah and joined their brothers in faith under the banner of the Messenger of Allah. They were trained and educated on a daily basis in the *Masjid* of the Prophet, and they underwent another kind of training during battles and expeditions. Their tribes, despite being small, achieved a higher standing over other comparatively larger tribes that refused to attach themselves to the Muslim nation. Aslam and Ghafaar are two notable examples of those smaller tribes, and after Allah, the credit of their embracing Islam must be given to those of their members who were among the first to embrace Islam; and here I am referring to Abu Dharr of the Ghafaar tribe, and Buraidah ibn Al-Haseeb of the Aslam tribe. Both of these two exceptional men became Muslims and then returned to their people to invite them to the religion of Islam.[3]

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[1] *Saheeh Muslim* (4/2144, 2145) and *Ahmad* (In the beginning part of the *Al-Koofiyyoon Musnad*).

[2] Refer to *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah* (1/212).

[3] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/214).

As for other tribes - such as Muzainah, Juhainah, Ashja', and Khuzaa'ah - it is true that some of their youth began to migrate to Al-Madeenah, but they nonetheless came in small numbers. The rest of their tribesmen, who constituted the majority, remained polytheists. Their tribes, therefore, lost out on the honour of joining the Muslim army as it headed towards Al-Hudaibiyyah.[1]

[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/216).

2

The Treaty Of Al-Hudaibiyyah And Some Events That Resulted From Its Signing

Suhail Ibn 'Amr's Negotiations With The Messenger Of Allah ﷺ

When the leaders of the Quraish heard about the Ar-Ridwaan Pledge, they collectively realized that the Prophet ﷺ and his Companions ❁ were very much determined to fight them; past experiences at Badr and Uhud probably also reminded them how much the Prophet's Companions ❁ were willing to sacrifice for the cause of Islam. It was, Quraish's leaders agreed, the time to negotiate a truce with the Prophet ﷺ, and for that purpose, they sent Suhail ibn 'Amr to lead a delegation that was to go to the Prophet ﷺ and negotiate terms for a truce.

Suhail was one of the more respected leaders of the Quraish; he was known for his political astuteness, eloquent speech, intelligence, and cleverness. The Prophet ﷺ was just in his assessment of men and their talents; and so recognizing the qualities of Suhail ibn 'Amr, he ﷺ said upon seeing Suhail coming to him at Al-Hudaibiuyyah, "Verily, the people (i.e., the Quraish) wanted a truce when they decided to send this man (to negotiate on their behalf)."[1]

The two sides began to negotiate the terms of the agreement, and by that time, 'Uthmaan ibn 'Affaan ❁ had returned safely to the

[1] Refer to *Maghaazee Al-Waaqidee* (2/602, 604, 605).

Muslim encampment. Since the Prophet ﷺ was satisfied about the well-being of 'Uthmaan ؓ, there was no reason not to negotiate with the Quraish. Each party made clear the conditions they wanted to include in the treaty; and they discussed a number of issues they disagreed about, in the hope of arriving at some point of agreement. Their discussions continued for a while, but in the end, they agreed in principle on the main points of the treaty.

As they were about to write the final version of the treaty, the Prophet ﷺ began dictating to the wording of the agreement to a scribe, who in this case was Imam 'Alee ibn Abee Taalib ؓ. The Prophet ﷺ ordered 'Alee ؓ to begin the treaty with the words, "In the Name of Allah, the Most Beneficent, the Most Merciful." Suhail objected immediately, saying, "I do not know *Ar-Rahmaan* (the Most Beneficent); instead write, 'In Your Name, O Allah.'" The Companions ؓ voiced their anger at Suhail's objection, saying, "He is *Ar-Rahmaan* (the Most Merciful), and we will write nothing other than *Ar-Rahmaan*." As if signaling for his Companions ؓ to remain silent, the Prophet ﷺ said to the scribe ؓ, "Write: In Your Name, O Allah."[1] The Prophet ﷺ then continued to dictate the conditions of the treaty, ordering the scribe ؓ to write down the following: "This what the Messenger of Allah has agreed upon," but this time, Suhail interrupted him before he ﷺ could even complete his sentence. Suhail said, "Had I known that you were the Messenger of Allah, I would not have opposed you, but would have instead followed you. Do you turn away from your name and the name of your father: Muhammad ibn 'Abdullah? So write down your name and the name of your father (instead of the Messenger of Allah)."[2]

The Companions ؓ again voiced their anger at Suhail's objection, but the Prophet ﷺ again, through his easygoingness and wisdom and farsightedness, ended the disagreement by ordering the

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[1] Refer to *Maghaazee Al-Waaqidee* (2/610).

[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/342), to *Saheeh Muslim* (chapter, "The Treaty of Al-Hudaibiyyah at Al-Hudaibiyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik).

scribe ﷺ to eliminate 'the Messenger of Allah' from the text of the agreement and to instead write 'Muhammad ibn 'Abdullah.' His decision immediately had the effect of silencing and calming down his Companions ﷺ.

There was yet a third condition that did not seem fair but that the Prophet ﷺ, because of his wisdom and farsightedness, agreed to nonetheless. That condition was stipulated by Suhail, and it was as follows: If any polytheist left Al-Madeenah and traveled to Makkah, the leaders of the Quraish could welcome him and allow him to live among them; but if any Muslim fled Makkah and went to Al-Madeenah, the Prophet ﷺ had to refuse him entry and bar him from the right of living in Al-Madeenah.

The Prophet ﷺ agreed to these terms because he ﷺ was looking at the big picture, at what was going to benefit the Muslims in the long run; but even then, these seemingly unfair terms were not so harmful after all. To write 'In Your Name, O Allah' instead of 'In the Name of Allah, the Most Beneficent, the Most Merciful' did not make all that much difference, for both phrases essentially conveyed the same meaning. As for writing 'Muhammad ibn 'Abdullah' instead of 'the Messenger of Allah,' that too was not worthy of making an objection, for the Prophet's name, after all, was Muhammad ibn 'Abdullah ﷺ. Yes, Allah ﷻ is the Most Beneficent, the Most Merciful, but to simply write 'in the Name of Allah' does not negate those qualities, and so there was no need of making too much of a fuss over the matter. Similarly, it is a fact that the one dictating the terms of the treaty was the Messenger of Allah ﷺ, but to have said that he was Muhammad ibn 'Abdullah in no way negated that fact. What would have been bad and unacceptable would be for Suhail to have stipulated the writing down of one of the idols he worshipped or some statement that implied the divinity of his idols, but since he didn't do that, it was best not to argue, but to simply accommodate him; he was, after all, one of the two contracting parties in the agreement, and therefore had the right to voice his objection as long as he was being fair.

The third condition was a bit more touchy, in that the Prophet ﷺ would no longer be able to welcome any Muslim who migrated from Makkah to Al-Madeenah; not only could he not welcome any such emigrants, he ﷺ, as the overall leader of Al-Madeenah, had to refuse them entry and force them to stay outside of the boundaries of Al-Madeenah. The Prophet ﷺ agreed to this condition because he knew - whether it was through revelation or the wisdom and foresight that Allah ﷻ blessed him with - that things would work out for the best for the weak Muslims of Makkah. He ﷺ made that point clear when he ﷺ said, "Whoever from us goes to them, then may Allah distance him [from us (i.e., we should be satisfied to be rid of him)]. And whosoever among them comes to us, Allah will provide him with relief and a way out." And that, of course, is exactly what happened (as we will, *In Sha Allah,* discuss in a later section).[1]

The treaty was finalized, and it consisted of the following points:

1) "In Your Name, O Allah."
2) This is what Muhammad ibn 'Abdullah has agreed upon with Suhail ibn 'Amr.
3) Both have agreed to put a hold on the war between the people (of Makkah and Al-Madeenah) for a period of ten years, during which time people will live safely and will refrain from harming one another.
4) Whosoever of the companions of Muhammad comes to Makkah, to perform *Hajj* or *'Umrah,* or with the hope of gaining from the Blessings of Allah (i.e., goes to Makkah to engage in trade), then he is safe, both in his blood and in his wealth. And whosoever from the Quraish goes to Makkah, passing through it in order to go to Egypt or Ash-Sham, and hoping to gain from the blessing of Allah, then he is safe both

[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/324), to *Saheeh Muslim* (chapter, "The Agreement of Al-Hudaibiyyah at Al-Hudaibiyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik ﷺ).

in his blood and in his wealth.

5) If anyone from the Quraish goes to Muhammad without the permission of his guardian, then Muhammad has to send him back. And if anyone that is with Muhammad goes to the Quraish, they do not have to send him back.

6) We will all abide by the terms of the treaty; none of us will steal from one another or act treacherously with one another.

7) Any third party that wants to enter into an agreement or alliance with Muhammad has the right to do so. And any third party that wants to enter into an agreement or alliance with the Quraish has the right to do so. (Consequently, the Khuzaa'ah entered into the agreement, saying, "We are upon an agreement and a covenant with Muhammad"; and the people of Banu Bakr also entered into the agreement, saying, "We are upon an agreement and a covenant with the Quraish.").

8) You (O Muhammad) have to return this year without entering Makkah; next year, however, we will leave (Makkah) for you, and you may enter it with your Companions and remain in it for three days. You can carry with you the weapons that a rider carries (and no more): swords in scabbards. And you will not enter with any other weapons.

9) As for the sacrificial animals you brought (this year)...you may not enter (Makkah) with them upon us.

The treaty was witnessed by both Muslims and polytheists. The Muslims who witnessed the treaty were Abu Bakr As-Siddeeq ﷺ, 'Umar ibn Al-Khattaab ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, 'Abdullah ibn Suhail ibn 'Amr ﷺ, Sa'd ibn Abee Waqqaas ﷺ, Muhammad ibn Maslamah ﷺ - and the transcriber of the treaty, 'Alee ibn Abee Taalib ﷺ. The polytheists who bore witness to the treaty were Miraz ibn Hafs and Suhail ibn 'Amr.[1]

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[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah Wal-Qaanoon Ad-Duwalee* by Dr. Muhammad Ad-Deek (pgs. 270, 271).

This treaty has been of great importance to all Muslims who came after the generation of the Companions ﷺ, for it provided the framework and principles for any treaty in which Muslims wanted to be a signing party. The principles and precedents contained in the signing of the treaty are important - how Muslims should negotiate, what compromises they may make, what conditions they can agree to, how the text of a treaty should be worded, and so on.

The Prophet ﷺ agreed to the Treaty of Al-Hudaibiyyah not when the Muslims were weak, but when they were strong and could adequately defend themselves from outside threats. It is safe to say that the Quraish needed the treaty much more than the Muslims needed it. Nonetheless, the Muslims accepted certain conditions that they could have quite possibly rejected, which caused many of the Companions ﷺ to become angry and upset. Regardless of how they felt, however, they knew that they had to obey the Prophet ﷺ, for he ﷺ spoke based on revelation, and not based on personal whims or desires.

The Companions ﷺ showed great restraint in dealing with Quraish's ambassador, Suhail ibn 'Amr. He, on more than one occasion, surpassed the bounds of propriety while he negotiated terms with the Prophet ﷺ; and he did so while he was in the midst of the Muslim army. Nonetheless, the Companions ﷺ did not give any sign that they wanted to harm him, applying an unwritten law that was universally accepted but not always practiced in Arabia, a law which stated that ambassadors were not to be killed (or harmed). Even though Suhail went beyond the bounds of propriety, the Prophet ﷺ tried to please him and dealt with him gently, keeping in mind the overall goal that was in the best interests of Islam - which was arriving at a peace treaty with the Quraish, an achievement that would entail many benefits for the Muslims in the short term as well as, and more specifically, in the long run. The Treaty of Al-Hudaibiyyah was going to mark a new stage in the propagation of Islam both inside and outside of the Arabian Peninsula.

When one reflects on the terms of the treaty, one can draw the following conclusions and lessons:

1) The preface of Islamic contracts and treaties should begin with the mention of Allah's Name.

2) After the preamble of a treaty, the parties involved, or at least the names of the representatives of each party involved, should be mentioned. A treaty should then go on to mention its articles and conditions, which should be worded in plain and unequivocal language, leaving no room for a false interpretation. Also, the overall spirit and aim of the treaty should be spelled out in clear language. In the case of the Treaty of Al-Hudaibiyyah, its articles made it clear that the aim of the treaty was to put a halt to the war between the Quraish and the Muslims for ten years, during which time neither party would initiate any hostilities against the other.

3) As illustrated by the Prophet's actions at Al-Hudaibiyyah, a Muslim leader may be the one who initiates talks of a truce with the enemy, if he feels that doing so entails an overall benefit for the Muslims. It is therefore not necessary to wait for the other side to initiate talks of a truce.

4) When it is in the best interests of Muslims to sign a treaty with the enemy, it is at times necessary for the Muslim leader to accept terms that are harmful to Muslims. He accepts such terms when the benefit of doing so outweighs the harm that will be inflicted upon Muslims as a result. Since circumstances vary, it is up to the Muslim leader at a given time to decide, based on his knowledge and political as well as military astuteness, whether or not to accept certain terms that are harmful to Muslims.

5) Allah ﷻ called the Treaty of Al-Hudaibiyyah a victory. The treaty appeared to contain conditions that were harmful to Muslims, but its true implications, which Muslims could not see at first glance, were amazingly positive ones for the cause

of Islam. The treaty, in effect, meant honour and victory for the Muslims. The Prophet ﷺ understood the hidden benefits of the treaty, which is why he ﷺ was so accommodating to Suhail during their negotiations.

6) Outside parties may enter into treaties, for that is exactly what the Khuzaa'ah and the Kinaanah tribes did. These were two tribes that had been at war for a number of years; so by entering into the treaty, they both benefited greatly, because hostilities between them were halted. For since Kinaanah sided with the Quraish, since Khuzaa'ah sided with the Muslims, and since the Quraish and the Muslims agreed to a truce, the terms of that truce extended to the Kinaanah and Khuzaa'ah tribes.

7) A treaty must be witnessed and signed be each party.

8) A neutral or third party may act as an intermediary or peacemaker between two disputing parties, for such was the role of Al-Hulais ibn 'Alqamah. The Quraish asked him to act on their behalf by entering into negotiations with the Prophet ﷺ. Because of Al-Hulais's standing among Arabs, and because he was recognized for his values and intelligence by the Prophet ﷺ, the Quraish hoped that he could influence the Prophet ﷺ. But, ironically enough, it was because of his values and intelligence that he recognized the unjustness of Quraish's actions and consequently tried to convince Quraish's leaders to take a more lenient stance towards the Muslims. Similarly, the leader of the Khuzaa'ah acted as in intermediary between the Prophet ﷺ and Quraish's leaders.

9) A treaty comes into effect as soon as it is written and each party involved in it agrees to its terms and conditions, even if, at the time, it is not yet signed. For that is exactly what happened during the negotiations for the Treaty of Al-Hudaibiyyah. After each side had agreed to its terms and conditions, Suhail's son, Abu Jandal ibn Suhail ibn 'Amr ﷺ, who was a Muslim, fled Makkah and went to the Muslim encampment at Al-

Hudaibiyyah, hoping to join the ranks of the Muslim army. But based on the fifth article of the treaty - which stipulated that the Prophet ﷺ could not accept someone who fled Makkah without the permission of his guardian - the Prophet ﷺ did not accept Abu Jandal ﷺ, even though the treaty had not as of then been signed by both parties.

10) Two copies of a treaty should be written, with each party involved in the treaty going back with one of the copies. For that is what happened at Al-Hudaibiyyah; each party took a copy of the treaty, after which Quraish's delegation returned to Makkah.[1]

Abu Jandal's Sad Predicament

One of the main lessons that we should learn from the Treaty of Al-Hudaibiyyah is the importance of honouring one's promises and agreements. The Prophet ﷺ was a paragon of trustworthiness when it came to fulfilling his promises and honouring his agreements; even in the years prior to his Prophethood, he ﷺ was known as "The Trustworthy One."

After the Prophet ﷺ agreed in principle with Suhail to the terms of the treaty, Suhail's son, Abu Jandal ﷺ, came hobbling towards them in chains. He ﷺ was in chains because of his faith; he ﷺ wanted to migrate but had been overcome by the Quraish, and was kept in chains in order to prevent him from migrating to Al-Madeenah. When Abu Jandal ﷺ heard about the coming of the Prophet ﷺ to Al-Hudaibiyyah, he ﷺ was infused with enough hope and enthusiasm to try and escape from his captors. And escape he did, making it all the way to the Muslim encampment at Al-Hudaibiyyah. It was a moment of triumph for Abu Jandal ﷺ, who finally had the opportunity to practice his faith without being persecuted as a result. But that was not meant to be.

As soon as Suhail saw his son approaching, he stood up to him and grabbed him by his beard. He then turned to the Prophet ﷺ and said,

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[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah* (pg. 273).

"O Muhammad, the matter between us had been concluded before he (i.e., Abu Jandal ﷺ) came to you." The Messenger of Allah ﷺ replied, "You have spoken the truth." Abu Jandal ﷺ said, "O group of Muslims, if I return to the polytheists, they will try to turn me away from my religion," but his appeals for help were in vain, for the Messenger of Allah ﷺ refused to accept him. He ﷺ said to Abu Jandal ﷺ, "We have agreed to a treaty with them, for which we have given them, and they have given us, a commitment (to fulfill its terms); and we will not act treacherously with them." Faced with this tragedy, the Prophet ﷺ then tried to console Abu Jandal ﷺ and give him glad tidings of near relief for him and for those like him in Makkah. The Prophet ﷺ said to him, "O Abu Jandal, be patient and hope for your reward from Allah (for the hardships that you are enduring). Allah will indeed provide you, as well as the weak ones with you, with relief and a way out."[1] As painful as the situation was, the Prophet ﷺ proved beyond doubt that he ﷺ always strove to honour his agreements, regardless of the bad consequences that others feared would come to pass.[2] The Companions ﷺ, who felt a great deal of pain because of what was happening, showed an exceptional degree of restraint and of obedience to the Prophet ﷺ. They patiently watched as their brother in faith was being forced to return to Makkah in chains. Many of them cried uncontrollably because of how Abu Jandal ﷺ was being treated; right before their eyes, Suhail, a polytheist, was roughly handling his own son, so that he could be sent back to his prison in Makkah.

Abu Jandal ﷺ handled his situation with an amazing degree of patience and fortitude. Knowing that he ﷺ was suffering for his beliefs and for his religion, he ﷺ had faith that Allah ﷻ would reward him for all that he had to endure, and that in itself was more than sufficient comfort for him; and without a doubt, the following Verse applied to Abu Jandal's situation:

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/347); to *Musnad Imam Ahmad* (In the beginning of the *Koofiyyoon Musnad*); to *Al-Bidaayah Wan-Nihaayah*; and to *Saheeh Bukhaaree*, who related a part of the narration in his *Saheeh*, in The Book of Stipulations.

[2] Refer to *Muhammad Rasoolullah* ﷺ by Muhammad As-Saadiq 'Arjoon (4/275).

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ② وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُۥٓ إِنَّ اللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ③﴾

"Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things." (Qur'an 65: 2, 3)

And as the Prophet ﷺ promised, relief came to Abu Jandal ؓ after the passing of less than a year. He ؓ and other weak Muslims of Makkah were able to flee from their prisons in Makkah. And what happened after that attests to the wisdom and foresight of the Prophet ﷺ. Abu Jandal ؓ and his Companions ؓ were safely outside the grasp of Makkah's leaders, but they could not, as per the terms of the Hudaibiyyah Treaty, enter Al-Madeenah. Nonetheless, they still did not return to Makkah; instead, they made life for the Quraish miserable by overtaking their caravans that were coming back from Ash-Sham. They had every right to do so, since, officially, they were not under the rule of the Prophet ﷺ in Al-Madeenah, and were therefore not bound by the Treaty of Al-Hudaibiyyah. In a later chapter, we will, *In Sha Allah* (Allah Willing), discuss in more detail the story of Abu Jandal ؓ and his Companions ؓ.

Respecting Someone For Raising An Objection Based On Sincere Motives

After the treaty was agreed upon, but before its articles were transcribed, the Companions ؓ showed strong opposition to it. They were especially angry about two of the conditions that the Prophet ﷺ promised to honour, the first of them being to turn back Muslims who wanted to migrate to Al-Madeenah, while the Quraish didn't have to do the same if someone wanted to emigrate from Al-Madeenah to Makkah; and the second being a promise to return from Al-Hudaibiyyah to Al-Madeenah without first entering Makkah and performing *'Umrah* - at least for that year. The three people who most vehemently opposed the treaty were 'Umar ibn Al-Khattaab ؓ, Usaid ibn Hudair ؓ, and Sa'd ibn 'Ubaadah ؓ.

It is related that 'Umar ibn Al-Khattaab ؓ actually went to the Prophet ﷺ to voice his objection to the treaty. He ؓ said to the Prophet ﷺ, "Are you not the Messenger of Allah ﷺ?" to which the Prophet ﷺ responded, "Yes (I am the Messenger of Allah ﷺ)." 'Umar ؓ asked, "And are we not Muslims?" to which the Prophet ﷺ responded, "Yes (you are Muslims)." 'Umar ؓ asked, "Are they not polytheists?" The Prophet ﷺ responded, "Yes (they are polytheists)." 'Umar ؓ said, "Then why are we accepting to be humiliated in our religion?" To end the argument and to make it clear that 'Umar ؓ was not correct in his objections, the Prophet ﷺ said, "Verily, I am the Messenger of Allah, and I do not disobey Him."[1] According to another narration, the Prophet ﷺ said to 'Umar ؓ, "I am the slave of Allah and His Messenger; I will not act contrary to His command, and He will not neglect me (or cause me to waste away or to be ruined)."[2] 'Umar ؓ was not doubting the Prophet's judgment; he ؓ was simply asking for an explanation regarding something he did not understand, and what he did not understand was the wisdom behind agreeing to

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[1] Refer to *Min Ma'een As-Seerah* (pg. 333).

[2] Refer to *Taareekh At-Tabaree* (2/643).

terms that apparently were in favour of the Quraish. 'Umar ﷺ also said, "Did you not say to us that we would come to the House (the Ka'bah) and perform *Tawaaf* (circuits) around it?" The Prophet ﷺ said, "Yes, but did I inform you that we would come to it this year?" 'Umar ﷺ said, "No." The Prophet ﷺ said, "Indeed, you will come to it and perform *Tawaaf* around it."

'Umar ﷺ had two problems with the treaty: he did not understand the wisdom behind agreeing to it, and he could not bear the thought that the Prophet ﷺ and the Muslims were going to accept humiliation at the hands of the polytheists; hence his concern was genuine and was for the welfare of all Muslims. 'Umar ﷺ then went to Abu Bakr ﷺ and said to him, "O Abu Bakr, is he not the Messenger of Allah?" Abu Bakr ﷺ said, "Yes (he is the Messenger of Allah)." 'Umar ﷺ said, "And are we not Muslims?" Abu Bakr ﷺ responded, "Yes (we are Muslims)." 'Umar ﷺ said, "And are they not polytheists?" Abu Bakr ﷺ said, "Yes (they are polytheists)." 'Umar ﷺ said, "Then why are we accepting to be humiliated in our religion?" Abu Bakr ﷺ knew that 'Umar ﷺ was sincere but wanted himself to be sincere to 'Umar ﷺ and to give him good advice. And so he ﷺ said to 'Umar ﷺ, "Adhere to the Prophet's command. For I bear witness that he is indeed the Messenger of Allah and that the truth is what he commands. And he will never act contrary to Allah's command, and Allah will not neglect him (or cause him to waste away or to be ruined)."[1] That Abu Bakr ﷺ gave exactly the same reply that the Prophet ﷺ gave to 'Umar ﷺ attests to Abu Bakr's superior faith, knowledge, and understanding. While 'Umar ﷺ was not able to understand the wisdom behind the treaty, Abu Bakr ﷺ understood, if not the actual wisdom behind it, then at least the best and only course of action for himself, for 'Umar ﷺ, and for all of the Companions ﷺ, and that was to trust in Allah ﷻ and to obey the command of the Messenger of Allah ﷺ, who spoke from revelation and not from desire.

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[1] Refer to *Saheeh Bukhaaree,* the Book of Stipulations; to *Musnad Imam Ahmad* (in the beginning of the *Musnad of Al-Koofiyyoon*); and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/346).

The situation became somewhat calmer for a while, but it then flared up again when the tragic and sad events surrounding Abu Jandal ﷺ took place. A number of Companions ﷺ went to the Messenger of Allah ﷺ to discuss the matter with him and to voice their objections, and among them was 'Umar ibn Al-Khattaab ﷺ. The Prophet ﷺ, being blessed by Allah with patience, wisdom, and gentleness, was able to convince them that the treaty was in their best interests and that it entailed victory for them.[1] He ﷺ also brought them to the understanding that Abu Jandal ﷺ and those like him would soon find relief and a way out of their difficult situation.

In discussing the matter so patiently with them, the Prophet ﷺ established a very important principle, which is that if some raises an objection sincerely and because he is looking out for the welfare of his fellow Muslims, his leader should neither scold nor punish him. Perhaps, and Allah knows best, the Prophet ﷺ spoke so gently with 'Umar ﷺ and those who came with him because he wanted to guide leaders who came after him to respect the views of his subordinates. This is because followers should be encouraged to express those of their views that serve the welfare of the general Muslim population.[2] Thus the Prophet ﷺ was showing by example that the individual in a Muslim society has the right to express his views, even if they run contrary to a stance taken by a leader or ruler. And in order for an individual to voice his views, he must feel safe and not intimidated or threatened. Through his actions, 'Umar ﷺ showed that objecting to a decision made by a ruler - provided that one is sincere and polite and does not surpass the bounds of propriety - is not a crime and does not deserve to be thrown into prison as a result.[3]

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[1] Refer to *Sulh Al-Hudaibiyyah* by Bashmeel (pg. 270).

[2] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Rasoolullah* ﷺ (pg. 495).

[3] Refer to *Ghazwatul-Hudaibiyyah* by Abu Faaris (pgs. 134,135).

Officially Ending The Pilgrimage, And The Advice Of Umm Salamah ﷺ

The terms of the treaty were clear: The Muslims would not be performing *'Umrah* that year; therefore, they needed to exit from the inviolable state of being pilgrims, a process that involved shaving their heads (or cutting their hair shorter) and slaughtering the sacrifice animals that were with them. The Prophet ﷺ said to his Companions ﷺ, "Stand up (all of you), slaughter (the sacrificial animals you brought), and then shave (your heads)." The Prophet ﷺ then repeated these instructions, but no one stood up to carry them out. Saddened by what he ﷺ saw, the Prophet ﷺ entered upon Umm Salamah ﷺ and told her about the treatment he ﷺ had just received from the people.

Umm Salamah ﷺ was a woman of great wisdom and understanding. In this case, she ﷺ understood why the Companions ﷺ behaved as they did: They were saddened by not being able to perform *'Umrah*, and so they considered the trip a defeat; as a result, they thought that the Prophet ﷺ told them to exit from the pilgrimage out of sympathy towards them, not wanting them to suffer any more hardships; furthermore, they thought that the Prophet ﷺ was being hard upon himself by asking them to end their pilgrimage but not doing the same himself; and, they feared, he ﷺ would remain in the disheveled state that results from being in *Ihraam* (the inviolable state of being a pilgrim) for too long. With a clear understanding of the situation, Umm Salamah ﷺ offered a practical solution, saying, "O Prophet of Allah...go out but do not then speak even a single word to any of them until you first slaughter your sacrificial animal, and until you call your shaver, who will then shave your head." This way, the Prophet ﷺ would be leading by example, leaving no room for a misunderstanding on the part of his Companions ﷺ.

The Prophet ﷺ did as Umm Salamah ﷺ suggested: He ﷺ went

out, slaughtered his sacrificial animal, and had his head shaven, and from the time he ﷺ went out until his head was completely shaved, he ﷺ did not speak a single word to his Companions ﷺ. When they ﷺ saw what he ﷺ did, they all stood up, slaughtered their sacrificial animals, and shaved one another's heads. And they almost ended up killing one another out of grief (for not having initially obeyed the Prophet's command).[1]

That day, some of the Companions ﷺ shaved their heads, while others only shortened the length of their hair. The Messenger of Allah ﷺ said, "May Allah have mercy on those who have shaved their heads." The Companions ﷺ asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" The Prophet ﷺ replied, "May Allah have mercy on those who have shaved their heads." They again asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" He ﷺ again said, "May Allah have mercy on those who have shaved their heads." And for a third time they asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" This time around, he ﷺ replied, "And (may Allah also have mercy on) those who have shortened the length of their hair."[2]

Incidentally, among the sacrificial animals that the Prophet ﷺ took to Al-Hudaibiyyah was a camel that used to belong to Abu Jahl; on its head was a kind of collar or ring that was placed on its nose in order to subdue it. When leaders of the Quraish heard about this, they became angry and bitter.[3]

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[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/240); *Hadeeth* number: 2732.

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/348), to *Musnad Imam Ahmad* (the *Musnad* of 'Abdullah ibn 'Abbaas ﷺ); to *Al-Isaabah Fee Ma'rifatus-Sahaabah*; and to *Al-Haithamee's Mujma' Az-Zawaaid* (the Book of *Hajj*, the chapters regarding shortening the length of and shaving hair).

[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/349); to *Tohfatul-Ahwadhee*, by Al-Mubaarakpooree (the Book of *Hajj*); to *Ibn Maajah*, chapter, "The *Hajj* of the Messenger of Allah ﷺ"; and to *At-Tirmidhee* (the chapters of *Hajj* and *'Umrah*).

Here are some important lessons that we should learn from this story:

1) Umm Salamah was blessed with wisdom and understanding. Her composure and good advice and the way in which she comforted the Prophet ﷺ remind one of Khadeejah and how she comforted the Prophet ﷺ and provided him with sound advice in key situations.

   In what happened at Al-Hudaibiyyah, one should appreciate the role and status of women in Islam. The enemies of Islam claim that women are not honoured and respected in Islam, but nothing could be further from the truth. Here was the Prophet of Allah ﷺ, who received revelation from Allah, accepting with complete humility the advice of a woman. In Islam, it does not matter if it is a man or a woman giving advice so long as it is sound advice; what better proof can there be that a woman's view is respected in Islam than an example wherein a woman's advice is accepted and applied by a Prophet ﷺ sent by Allah, regarding a very difficult situation, one during which a leader usually relies on his wisest of advisors and ministers.

2) One should appreciate from this story the importance of leading by example: The Messenger of Allah ﷺ repeated a command three times to his Companions. And even though some of the oldest and wisest of his Companions were present, no one responded to his command. But when the Prophet ﷺ stepped forward and executed his own command, his Companions reacted immediately by following his example. The principle of leading by example is a principle that all good leaders must both understand and apply.[1]

3) At times, due to extenuating circumstances, one might be prevented from completing one's *Hajj* or *'Umrah;* the above-mentioned story provides a legal ruling for when that happens. In short, if one is prevented from completing his *Hajj* or *'Umrah,* one can end it early and exit from the *Ihraam* (the inviolable state

[1] Refer to *Ta'ammulaat Fis-Seerah An-Nabawiyyah* by Muhammad As-Sayyid Al-Wakeel (pg. 211).

of being a pilgrim) by doing two things: slaughtering a sacrificial animal (a sheep or something that takes its place) at the farthest place he reached, and shaving his head. He should then make the intention of exiting from the *Ihraam* that he had earlier entered upon, regardless of whether he is performing *Hajj* or *'Umrah*.

The Return Journey To Al-Madeenah And The Revelation Of Chapter *Al-Fath*

The Messenger of Allah ﷺ then left Al-Hudaibiyyah and began the return journey to Al-Madeenah. About half way through the journey, Chapter *Al-Fath* of the Noble Qur'an was revealed. In it, Allah ﷻ said:

﴿سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾﴾

"Those of the Bedouins who lagged behind will say to you : "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say : "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do." (Qur'an 48: 11)

The revelation of Chapter *Al-Fath* pleased the Prophet ﷺ a great deal; in fact, he ﷺ was so happy when it was revealed that he ﷺ said, "Last night a Chapter was revealed to me - a Chapter that is more beloved to me than all that the sun shines upon."[1] The Prophet ﷺ then recited the Chapter's first Verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾﴾

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* Chapter, "The Battle of Al-Hudaibiyyah (5/80); *Hadeeth* number: 4177. Imam Muslim also related it in the chapter, "The Virtues of *At-Tahleel* (to say, "None has the right to be worshipped but Allah"), *At-Tasbeeh* (to say, "*Subhaanallah,*" or, how perfect Allah is!), and Supplication."

> *"Verily, We have given you (O Muhammad ﷺ) a manifest victory."* (Qur'an 48: 1)

The Companions ﷺ said, *"Haneean Mareean* (an expression of joy, which literally means, 'May you live a life that is free of sin and disease'). And what will we have?" In response to their question, "And what will we have?" Allah ﷻ revealed the Verse:

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾﴾

> *"That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e., Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success."* (Qur'an 48: 5)

It is related that while the Prophet ﷺ was mounted on his riding animal at *Kuraa' Al-Ghameem,* his Companions ﷺ came racing towards him and he ﷺ recited to them the Verse: "Verily, We have given you (O Muhammad ﷺ) a manifest victory." One man present said, "O Messenger of Allah, and is it indeed a victory?" He ﷺ said, "Yes. By the One Who has my soul in His Hand, it is indeed a victory."[1] Something truly amazing then happened: The Muslims reacted as if they saw that promised victory being realized right then and there, when in fact they were simply being promised that victory; such was the strength of their faith. If they heard of a promise in the Qur'an or heard it from the Prophet ﷺ in his own words, they were so certain that it would come true that they became happy as if it had already been realized. So even though the Companions ﷺ were sad on account of certain terms of the treaty, their sadness turned instantly into joy when they heard the Prophet ﷺ recite the first Verse of Chapter *Al-Fath.* And they came to realize that, with their limited faculties, they could not foresee what was in their best interests; the best course of

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[1] Refer to *Sunan Abu Daawood* (2736), to *Mo'jam At-Tabaraanee Al-Kabeer,* and to *Nasbur-Raa'yah* by *Az-Zaila'ee* (the Book of *As-Siyyar,* chapter, "How to Divide (Wealth or Spoils)."

action for them, therefore, was to submit completely to the commands of Allah ﷻ and His Messenger ﷺ, for that was the path to safety and success for this life and the Hereafter.[1]

The timing of the revelation of chapter *Al-Fath* was very telling and crucial; it took place after the Muslims were forced to prematurely end their *'Umrah,* after they saw the ill-treatment of Abu Jandal ﷺ, and after many of them had expressed deep concern over many provisions of the treaty. Chapter *Al-Fath* was then revealed to explain to the Muslims that the Treaty of Al-Hudaibiyyah was in fact a victory for them and that the Prophet ﷺ was correct to have agreed to it. The Verses of Chapter *Al-Fath* had the effect of increasing the Companions' trust in the Messenger of Allah ﷺ and in his decisions - even though that level of trust was very strong as it was.

In one particular Verse of Chapter *Al-Fath,* Allah ﷻ informed the believers about something they probably hadn't realized earlier at Al-Hudaibiyyah: The reason why they were patient and why they practiced self-restraint at Al-Hudaibiyyah was that Allah ﷻ had injected their hearts with tranquility, even the hearts of those who objected to certain provisions of the treaty; as a result, they all felt at peace, and they all obeyed the Prophet's command. Allah ﷻ said:

﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۝٤﴾

"He it is Who sent down As-Sakeenah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise." (Qur'an 48: 4)

Allah ﷻ informed the Companions ﷺ that it was He Who had sent down calmness and tranquility upon them so that they could remember His favours and be thankful for them. This Verse is yet

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/449).

another example of how history books written by men cannot comprehensively describe the events that took place during the Prophet's lifetime, because there are certain hidden factors that only Allah ﷻ knew about and that we can learn about only through revealed Verses of the Qur'an.

Also in Chapter *Al-Fath,* Allah ﷻ praised those who made the Pledge of Ar-Ridwaan; He ﷻ said:

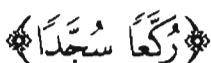
﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا
﴿١٠﴾﴾

"Verily, those who give Bai'a (pledge) to you (O Muhammad ﷺ) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward." (Qur'an 48: 10)

Then there was the question of the Prophet's dream prior to the Al-Hudaibiyyah expedition; it was, in fact, what led to the Prophet's decision to travel to Makkah in order to perform *'Umrah.* The dream was not fulfilled that year, but nowhere in the dream was it mentioned when it was going to come true. Even if his dream was not realized that year, the Prophet ﷺ believed with certainty that it was going to come true, and he ﷺ informed 'Umar ؓ of that fact during their discussion at Al-Hudaibiyyah. And to further instill faith into the hearts of the Prophet's Companions ؓ, Allah ﷻ confirmed to them that the Prophet's dream was true and that they were in fact going to enter Makkah and perform their pilgrimage; and it was something that was going to happen sooner rather than later. Allah ﷻ said:

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ
ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟
فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾﴾

"Indeed Allah shall fulfill the true vision which He showed to His Messenger ﷺ [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haraam; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory." (Qur'an 48: 27)

In what must have been a great comfort for the believers as they were returning to Al-Madeenah, Allah ﷻ ended Chapter *Al-Fath* with praise for and a description of the Prophet ﷺ and his Companions (رضي الله عنهم). He ﷻ said:

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًاۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾﴾

"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness. Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick and it stands straight on its stem, delighting the sowers - that He may

enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (Qur'an 48: 28, 29)

In these Verses, a striking and beautiful description of the Prophet's Companions is given. These are the main aspects of that description:

1) The believers are 'severe against disbelievers, and merciful among themselves,' and it must be remembered that among the disbelievers were the fathers, brothers, and relatives of the Prophet's Companions ﷺ. Nonetheless, they broke off all of those ties, in the sense of showing loyalty, and established a strong link of mutual love and loyalty with their brothers in faith; hence the meaning of 'merciful among themselves.'

2) Allah ﷻ said about the believers that:

﴿رُكَّعًا سُجَّدًا﴾

"You see them bowing and falling down prostrate (in prayer)."

Without a doubt, the English translation does not do justice to the full meaning of this Verse. The expression in Arabic conveys a sense that they are always bowing and prostrating, that these, and not standing, walking, or sitting, are their natural and habitual positions. One can appreciate the wisdom behind that wording when one realizes that bowing and prostration in prayer exemplify the state of worship, which, in one's saying, deeds, and feelings, is the natural state of being for a believer, for whatever a true believer does, he tries to turn it into an act of worship. Because of that internal state of true believers, Allah's description of the Companions ﷺ gives the impression that they spent their entire lives either bowing or prostrating.

3) In the previous quality, Allah ﷻ described the external state of believers - they bow and prostrate frequently - in order to allude to their internal state. But then Allah ﷻ explicitly referred to their internal states, saying that they seek:

﴿يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا﴾

"Bounty from Allah and (His) Good Pleasure."

Everything they did and everything they strove for had behind it the desire to seek 'bounty from Allah and (His) Good Pleasure."

4) Then Allah ﷻ informs us that the effect of worship could clearly be discerned on their faces. Allah ﷻ said:

﴿سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ﴾

"The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers)."

Their faces are radiant, shining, innocent, and transparent, as opposed to dark, gloomy, evil-looking, and dissembling. It must be noted, however, that this sign is not, as many mistakenly think, the mark that appears on one's forehead after one performs prostration. The wording:

﴿مِّنْ أَثَرِ ٱلسُّجُودِ﴾

"From the traces of (their prostration)."

Might suggest that, but the reality is that 'the traces of (their prostration)' means the traces of worship in general. The word prostration is used because its meaning exemplifies submission, piety, and obedience to Allah ﷻ. The Verse means that the signs of pride and arrogance are removed from one's face and are replaced by the signs of nobleness in character, humbleness, sincerity, and gentleness - all of which cause the face of a believer to shine and glow.

5) Finally, Allah ﷻ mentioned that this is their description in the Torah and that their description in the *Injeel* (Gospel) is as follows:

﴿وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾

"But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them."

Beyond these honours that are bestowed upon them in the Verse, Allah ﷻ informs them of their reward:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا﴾

"Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)."

With all that they were being informed about in Chapter *Al-Fath*, the Companions ﷺ realized that their effort to spread Islam was entering a new and better stage; and they also came to know that the nature of Islam is that it spreads and thrives much more in times of peace - for peaceful was the period that followed the Treaty of Al-Hudaibiyyah - than during times of war. In the days, months, and years that followed, they experienced many positive developments that were a direct result of the Treaty of Al-Hudaibiyyah; some of those developments were as follows:

1) The Quraish openly recognized the entity of a Muslim state. This is because of the fact that every treaty is agreed upon by two opposing parties, with each party accepting and recognizing the existence and validity of the other. That recognition directly influenced the viewpoints of other tribes, for all tribes that were enemies of the Muslims considered the chieftains of the Quraish to be their leaders and examples. And for many years they saw how the Quraish rejected to acknowledge the validity of a Muslim state in Al-Madeenah. That they finally acknowledged that existence in the treaty of Al-Hudaibiyyah certainly, therefore, had a tremendous impact on the minds of chieftains of other tribes, for they too were now forced to recognize the same thing.

2) After the signing of the Al-Hudaibiyyah treaty, the polytheists and hypocrites began to fear the Muslims more so than ever before; many of them began to openly predict that Islam would soon reign supreme over all of the Arabian Peninsula. Even many of Quraish's nobles began to have a change of heart, for nobles such as Khaalid ibn Al-Waleed ﷺ and 'Amr ibn Al-'Aas ﷺ entered into the fold of Islam. Fear of Muslims also became manifest among Bedouins who lived near Al-Madeenah, for they wasted no time in going to Al-Madeenah and apologizing for having remained behind from the Al-Hudaibiyyah expedition.

3) The truce between the Muslims and the Quraish had a particularly wonderful effect: Islam could spread more easily as more people were given the opportunity to learn about Islam's teachings. As a result, entire tribes began to enter into the fold of Islam. Imam Az-Zuhree (may Allah have mercy on him) said that the Treaty of Al-Hudaibiyyah "was a greater victory for Islam than all previous victories. Prior to it, fighting erupted frequently.... But then when there was peace, when the war was over, and when people could intermingle with one another without having to fear for their lives, a more open line of communication was established (among Arabia's inhabitants). As a result, any intelligent person who was given a fair chance to discuss Islam (with Muslims became convinced about its being the truth and) entered into the fold of Islam. In the two years that followed (the Treaty of Al-Hudaibiyyah), the number of people that entered into the fold of Islam was similar to the number of all people who became Muslims prior to that time (i.e., about the first 19 years of the Messenger of Allah's Prophethood)."[1] After quoting this passage from Imam Az-Zuhree, Ibn Hishaam (may Allah have mercy on him) added, "One proof of the truthfulness of what Az-Zuhree said is that, according to the saying of Jaabir ibn 'Abdullah ﷺ, the Messenger of Allah ﷺ went to Al-Hudaibiyyah with one-

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/351).

thousand four-hundred followers. Only two years later, in the Year of the (Makkan) Conquest, the Prophet ﷺ travelled to Makkah accompanied by ten-thousand followers."[1]

4) To the south, the Muslims no longer had any reason to fear the Quraish, which really changed matters, considering that, in previous years, the bulk of their military campaigns were aimed at fighting or weakening the Quraish. Now that they had a truce with the Quraish, they could concentrate their efforts on the Jews of Khaibar and their allies from other tribes who plotted to attack the Muslims in Al-Madeenah; hence the Battle of Khaibar shortly after the Al-Hudaibiyyah expedition.

5) Even the negotiations that took place during the days of Al-Hudaibiyyah attracted certain polytheists to the cause of Islam. For we have hitherto seen how Al-Hulais ibn 'Alqamah was outraged when he saw the ill-treatment that the Muslims received at the hands of the Quraish.

6) The Treaty of Al-Hudaibiyyah enabled the Prophet ﷺ to gather the people and weapons he needed for the Mo'tah Expedition, an expedition that marked a new stage in the propagation of Islam outside of the Arabian Peninsula.

7) The terms of the Al-Hudaibiyyah Treaty made it easier for the Prophet ﷺ to concentrate his efforts on spreading Islam, which in one respect took the form of sending messengers to the kings and rulers of Persia, Rome, and Egypt, in order to invite them to Islam.

8) Without a doubt, the Treaty of Al-Hudaibiyyah was a major cause of the Makkah conquest; in fact, it is safe to say that one led directly to the other. Ibn Al-Qayyim wrote, "The truce was a prelude to the greater conquest through which Allah ﷻ honoured His Messenger ﷺ...and at which time people entered into the fold of Islam in throngs."[2]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/351, 352).

[2] Refer to *Zaad Al-Ma'aad* (3/309).

The Story Of Abu Baseer ﷺ

Shortly after the signing of the Treaty of Al-Hudaibiyyah, and after the Prophet ﷺ returned to Al-Madeenah, Abu Baseer 'Utbah ibn Usaid ﷺ succeeded in escaping from his prison in Makkah. Free at last, Abu Baseer ﷺ made the long and arduous journey to Al-Madeenah, but he was not the only one to make the journey; two men from the Quraish also went in order seek the extradition of Abu Baseer ﷺ, as per the terms of the Al-Hudaibiyyah Treaty. When all three men, Abu Baseer ﷺ and the two men from the Quraish, were in his presence, the Messenger of Allah ﷺ said, "O Abu Baseer, we have indeed given these people what you are fully aware of (i.e., our word to turn back any Muslim who migrates from Makkah to Al-Madeenah), and it is not befitting for us in our religion to act treacherously. Verily, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties). So return to your people." Abu Baseer ﷺ said, "O Messenger of Allah ﷺ, are you sending me back to the polytheists, who will try to make me turn away from my religion?" The Prophet ﷺ said, "O Abu Baseer, go, for indeed, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties)."[1]

Left with no choice, Abu Baseer ﷺ parted with the two emissaries from the Quraish. The sight of him leaving was painful to the Muslims; it was almost too much for them to bear the thought of their brother returning to his prison in Makkah, after having come so close to achieving freedom. Nonetheless, the Messenger of Allah ﷺ had no choice but to honour the terms of the treaty; for him, provisions of agreements were not theoretical ideas written down on paper, but were instead provisions that he had to fulfill in real life. In the Noble Qur'an, Allah ﷻ commanded Muslims to fulfill their promises and to honour their agreements, and He ﷻ forbade them from breaking oaths after having first confirmed

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/352) and to *Musnad Imam Ahmad* (the beginning of the *Al-Koofiyyoon Musnad*).

them. Allah ﷻ said:

﴿وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾﴾

"And fulfill the Covenant of Allah (Bai'a : pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do." (Quran 16: 91)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾﴾

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! The covenant, will be questioned about." (Qur'an 17: 34)

In the case in question, honouring his agreement meant that the Prophet ﷺ had to surrender Abu Baseer ؓ to Quraish's authorities. When Abu Baseer ؓ and his two escorts reached Dhil-Hulaifah, he asked one of them, "O brother of Banu 'Aamir, is this sword of yours sharp?" The man answered, "Yes." "May I look at it?" Abu Baseer ؓ asked. Because of the truce, the man felt that he had no reason to be afraid, and so he responded, "Look at it if you want." Abu Baseer ؓ unsheathed the sword, attacked the man, and killed him; his other escort fled, heading back to the Messenger of Allah ﷺ in Al-Madeenah. Once there, he said to the Messenger of Allah ﷺ, "Your Companion has killed my Companion." Shortly thereafter, Abu Baseer ؓ arrived with his sword unsheathed. He ؓ said, "O Messenger of Allah ﷺ, you have fulfilled your covenant...when you handed me over to them. But for my part, I refused to be turned away from my religion (by them)..."[1] The Prophet ﷺ said, "Woe upon his mother (this is

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/353).

just an expression; it apparently conveys the meaning of a reproach, but Arabs often use it with the intention of praising someone; perhaps, and Allah knows best, the double meaning was used to confuse Quraish's delegate)! This (i.e., Abu Baseer ﷺ) is someone who would kindle a war if he had anyone to help him!"[1] When Abu Baseer ﷺ heard these words, he knew that the Prophet ﷺ would return him to the custody of the Quraish, and so he ran away and started a new life at Saif Al-Bahr. The Prophet's final words to Abu Baseer ﷺ were vague, in that no one from the Quraish could find fault with him for saying them. He ﷺ simply stated that Abu Baseer ﷺ was the type of person who, if he had help from others, could kindle a war. These words of the Prophet ﷺ were somehow conveyed to the weak Muslims of Makkah, and the impression that they got from them was that Abu Baseer ﷺ needed men to help him, and so they escaped from Makkah and made their way to Abu Baseer ﷺ at Saif Al-Bahr. Abu Jandal bin Suhail ibn 'Amr ﷺ was one of those who went to Abu Baseer ﷺ; the group they formed was dangerous: it was small and mobile, so that it could not be attacked; and it was determined enough to go to great lengths to achieve its goals. Furthermore, Abu Baseer ﷺ and his men had no homeland, so they had nothing really to lose.

They embarked immediately upon a plan to hurt Quraish's interests; they set about learning as much as possible about the coming and going of Quraish's trading caravans. Then they began to ambush passing Makkan trading caravans, kill everyone that was in them, and take all of their wealth. Prior to the Al-Hudaibiyyah Treaty, the Quraish knew that the Muslims of Al-Madeenah intended to ambush their trading caravans, and so they would simply travel along routes that were far away from Al-Madeenah. But now they had a very mobile and determined enemy, which made their trading journeys more dangerous perhaps than ever before. The leaders of Makkah therefore had no

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[1] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Stipulations Regarding *Jihaad* (3/241); *Hadeeth* number: 2732. Abu Daawood and Ahmad also related the *Hadeeth*.

choice but to swallow their pride and back off from one of the harshest provisions of the Al-Hudaibiyyah treaty. They sent delegates who pleaded with the Prophet ﷺ to take in Abu Baseer ؓ and his men ؓ, to welcome them in Al-Madeenah, and to make them citizens who would then be under his control.

At the time, Abu Baseer ؓ and his men were near A-'Ees. The Prophet ﷺ sent word to them there that they could now come to him and live peacefully in Al-Madeenah. There were about sixty or seventy of them,[1] and the Prophet ﷺ granted them safe haven in Al-Madeenah. Through the sheer determination of Abu Baseer ؓ and his men, they forced Quraish's leaders to humble themselves before the Muslims and to give up a provision that was at once unfair and cruel.

Without a doubt, the Muslims of Al-Madeenah became stronger when they were joined by Abu Baseer's men; sadly, however, Abu Baseer ؓ was not able to join them. For by the time they received the Prophet's letter that contained the instructions to return to Al-Madeenah, Abu Baseer ؓ was on his deathbed. May Allah be pleased with him and reward him for sacrificing everything he ؓ had for the cause of Islam.

Circumstances at first made the story of Abu Jandal ؓ and Abu Baseer ؓ a tragic one. But with the help and guidance of Allah ﷻ, they were able to overcome their circumstances, so that their story continues to remain an inspiration for Muslims until this day. They allowed nothing to turn them away from their religion, not even many years of imprisonment and torture. And as a result of their steadfastness, they ended up defeating the Quraish and humiliating them in the least expected of ways.

From their story, we see that the individual is, in rare exceptions, not bound by rules that govern the masses. Abu Baseer ؓ and his men were hurting Quraish's interests at a time when a peace treaty between the Quraish and the Muslims was in effect. But at least in an official sense, Abu Baseer ؓ and his men were not part

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/451).

of the Musim country in Al-Madeenah, so they were able to act at their discretion without jeopardizing the peace treaty. And the reason for this - and this is the great irony of it all - is that it was the leaders of the Quraish themselves that forced upon the Prophet ﷺ a provision which made sure that Abu Baseer ؓ and his men ؓ were autonomous and not official citizens of the Muslim country in Al-Madeenah. Therefore, it was due to Quraish's provision in the treaty that Abu Baseer ؓ and his men ؓ were able to do whatever they wanted to hurt Quraish's interests in the region.

Throughout it all, the Prophet ﷺ remained aloof, neither openly condemning nor openly praising Abu Baseer ؓ and his men for their actions. Based on the insistence of the Quraish, the Prophet ﷺ could not welcome Abu Baseer ؓ and his men as citizens of the Muslim country; he ﷺ was therefore not responsible for their actions. They were, in effect, Quraish's problem; from the perspective of Abu Baseer's men, therefore, they were receiving implicit approval from the Prophet ﷺ for their actions, albeit approval that in no way contravened the terms of the Al-Hudaibiyyah treaty. And at any rate, once Abu Baseer's men were allowed to enter Al-Madeenah, they became citizens of the Muslim nation and were thereafter bound, like every other Muslim, by the terms of the Al-Hudaibiyyah Treaty. It goes without saying, then, that, as soon as they entered Al-Madeenah, they immediately desisted from all hostile acts towards the Quraish.

One of the most important lessons we learn from this story is that Allah ﷻ takes care of his believing slaves. To be sure, Abu Baseer ؓ, Abu Jandal ؓ, and those who were with them must have done certain things to earn Allah's care and protection and help. That Allah's help reaches those who deserve it is a principle that one would do well to understand. A careful reading of the Qur'an will reap the understanding that there are certain qualities and actions that make one deserving of Allah's help; those qualities and actions are mentioned or implied in the following Verses. Allah ﷻ said:

﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾

"Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (Qur'an 16: 128)

Also, Allah ﷻ said:

﴿وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers." (Qur'an 7: 56)

And Allah ﷻ said:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾﴾

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)." (Qur'an 65: 2)

And in yet another Verse, Allah ﷻ said:

﴿وَٱلَّذِينَ جَـٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinoon (good-doers)." (Qur'an 29: 69)

Fearing Allah ﷻ, being among the good-doers, keeping one's duty to Allah, and striving hard in Allah's Cause - these, we are made to understand from these Verses, make one worthy and deserving of Allah's help, support, and guidance. If one understands this principle and then applies it by assuming the above-mentioned qualities, one is well on the way towards achieving help and guidance from Allah ﷻ. The Companions ﷵ exemplified the truthfulness of that principle; they possessed all

of the above-mentioned qualities and achieved, as a result, Allah's help and support. Any person who does the same will also receive Allah's help, for that is Allah's promise, and Allah's promise is true.[1]

The Prophet's Refusal To Send Back Muslim Women Who Migrated To Al-Madeenah From Makkah

The Al-Hudaibiyyah Treaty and a mix of other factors inspired oppressed Muslim women ﷺ in Makkah with hope, and with the determination they needed to escape from their oppressors and make the long and arduous journey to Al-Madeenah. At the forefront of those women was Umm Kulthoom bint 'Uqbah ibn Abee Mu'ait ﷺ. The disbelievers of Makkah sought the extradition of Umm Kulthoom ﷺ and the others, but the Prophet ﷺ refused to send them back.

The matter became an issue of serious contention. The reason for this is that one provision of the treaty stated that, if anyone comes to the Quraish without the permission of his guardian, the Prophet ﷺ has to return him back to them. The polytheists believed that this provision encompassed both men and women; the Messenger of Allah ﷺ, on the other hand, was of the view that the text of the provision encompassed men only; this is because the wording of the text used male pronouns throughout; therefore, it applied only to Muslim men who migrated from Makkah to Al-Madeenah. Furthermore, it is quite possible that the Prophet ﷺ feared that Muslim women in Makkah would succumb to the pressures of torture and forsake their religion; not being strong enough, they were not able to follow the lead of Abu Baseer ﷺ and live independently outside of Makkah. In the end, what mattered most was that Allah ﷻ supported the Prophet's stance by revealing this Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ

[1] Refer to *Ghazwatul-Hudaibiyyah* by Al-Hakamee (pg. 320).

بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

"O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise." (Qur'an 60: 10)

This Verse confirmed the Prophet's decision and contained important rulings that pertained to both women who left the Quraish in order to migrate to Al-Madeenah and women who left Al-Madeenah to live among the Quraish, though no woman of the latter category actually existed. Imam Az-Zuhree (may Allah have mercy on him) said, "We know of no woman from those who migrated that apostatized after having first believed."[1] Ibn Hajar (may Allah have mercy on him) confirmed what Imam Az-Zuhree said, pointing out that, in practice, the rulings from the aforementioned Verse were applied on one side only, since no Muslim woman left Al-Madeenah to live among the Quraish, whereas a number of Muslim women left Makkah in order to migrate to Al-Madeenah.

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[1] Refer to *Fathul-Baaree* (5/392); *Hadeeth* number: 2733.

We would do well to at least briefly discuss the rulings contained in the aforementioned Verse. In the first part of the Verse, Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾

"O you who believe! When believing women come to you as emigrants, examine them."

Ibn 'Abbaas ؓ explained what 'examine them' meant. He ؓ said, "Their examination (or test) was for them to say, 'None has the right to be worshipped but Allah, and Muhammad is the slave of Allah and His Messenger.'" So if they said this and the Prophet ﷺ confirmed the fact that they were true believers, Allah ﷻ commanded them to:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"Send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them."

This, therefore, is the Verse that prohibited Muslim women to marry, or to remain married to, disbelieving men. Al-Qurtubee said, "This is the primary proof that what caused the separation of a Muslim woman (from her disbelieving husband) wasn't her migration, but the fact that she was a Muslim."[1]

In the next part of the Verse, Allah ﷻ said:

﴿وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ﴾

"But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them."

This meant that, because certain disbelieving men lost their wives,

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[1] Refer to *Tafseer Al-Qurtubee* (18/63).

the Muslims had to pay them for the money they had given to their wives as dowry. That the Muslims had to pay disbelieving men that amount effectively cut off their ties from their former wives who migrated to Al-Madeenah. Commenting on the saying of Allah ﷻ:

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ﴾

"And there will be no sin on you to marry them if you have paid their Mahr to them."

Ibn Katheer said, "This meant that if Muslim men gave them (the Muslim women who migrated to Al-Madeenah) their dowry, they were allowed to marry them, provided that their period of waiting (the period during which a divorced woman cannot remarry) ended, that there was a guardian (in the marriage contract), and that all of the other conditions (of a legal marriage) were fulfilled."[1]

Allah ﷻ then said:

﴿وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ﴾

"Likewise hold not the disbelieving women as wives."

This was a clear prohibition: Muslim men were no longer allowed to hold on to any wives they had that were disbelievers. They were commanded to divorce them immediately. As a result of this Verse's revelation, 'Umar ibn Al-Khattaab ﷺ, for example, divorced two of his wives because they were polytheists.[2]

And finally, Allah ﷻ ended the Verse by saying:

﴿وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

"And ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you

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[1] Refer to *Tafseer Ibn Katheer* (4/351).

[2] *Saheeh Bukhaaree,* the Book of Stipulations, chapter, "Stipulations Regarding *Jihaad*"; *Hadeeth* number: 2732.

> *have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise."*

Ibn Al-'Arabee said that the ruling contained at the end of this Verse was specific to the Prophet's era and to the particular circumstances that arose during it - a point, Ibn Al-'Arabee said, that the scholars unanimously agree about.[1] So at that time, if a Muslim woman apostatized and went to the disbelievers who were a party to the Al-Hudaibiyyah Treaty, it would be said to them, "Give us her dowry." However, this turned out to be a theoretical rule, since it never occurred in practice that a Muslim woman in Al-Madeenah apostatized and emigrated to Makkah. And if a Muslim woman in Makkah left the Quraish in order to migrate to Al-Madeenah, it would be said to the Muslims, "Return to the Quraish the money they had paid for her dowry." Therefore, it was a fair and just solution for both sides.

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[1] Refer to *Tafseer Al-Qurtubee* (18/68) and to *Hadeeth Al-Qur'an Al-Kareem* (2/545).

3

Lessons And Morals

The Treaty of Al-Hudaibiyyah and the events that surrounded it are rich with lessons that pertain to beliefs, manners, and Islamic jurisprudence. The ones I will discuss here are not all of the lessons and benefits but are only selected examples.

Rulings That Pertain To Beliefs

1) Standing Before a Leader Who is Sitting Down

To stand before a leader relates to Islamic beliefs when a leader desires thereby to be honoured or glorified, for the Prophet ﷺ said, "Whoever loves for men to stand up for him, then let him take his seat in the Hellfire."[1] This ruling, however, does not apply in certain situations, such as when Al-Mugheerah ibn Sho'bah ﷺ stood up over the head of the Messenger of Allah ﷺ at Al-Hudaibiyyah. When the Prophet ﷺ would be in a seated position, it was not customary for someone to stand up in front of him; Al-Mugheerah ﷺ remained standing upright not as a rule but as an exception, and the purpose of his standing up was to give a display of honour in front of the enemy. The humbleness one shows to one's fellow Muslims is not required in the presence of enemies of war. A similar example is what Abu Dujaanah ﷺ

[1] *Abu Daawood*, in *Al-Adab* (5229), chapter, "For a Man to Stand Up for Another Man"; *At-Tabaraanee* in *Al-Mo'jam Al-Kabeer* and *Al-Ausat;* and *Al-Haithamee,* in *Mujma' Az-Zawaaid,* the Book of Manners.

did on the Day of Uhud; he ﷺ was prancing up and down the rows of the Muslim army. In general, prancing and walking in a haughty manner is extremely disliked in Islam; but to do so in front of the enemy, in order to instill fear into their hearts and show them the pride that Muslims take in their religion, is permissible. When the Prophet ﷺ saw Abu Dujaanah ؓ prancing back and forth on the battlefield, he ﷺ said, "Verily, it is a way of walking that Allah ﷻ detests, except in this situation."[1]

2) The Difference between *Al-Fa'al* and *At-Tiyarah*

Because of the complexity of the meanings of these two words, I will adhere here to the original Arabic, instead of venturing to render a literal translation. Much has been said by scholars about the meanings of *Al-Fa'al* and *At-Tiyarah* - not that scholars contradict one another when they explain their meanings, but simply that they use different phrases to narrow down their precise definitions. In short, both *Al-Fa'al* and *At-Tiyarah* have to do with omens - with a phenomenon or circumstance thought to portend good or evil. The difference between the two is that *At-Tiyarah* has to do with something that portends evil, whereas *Al-Fa'al* has to do with something that portends good. *Al-Fa'al* means being positive and having good thoughts about Allah ﷻ, and *At-Tiyarah* means being pessimistic and having bad thoughts about Allah ﷻ. *At-Tiyarah* makes a person nervous and stops him from doing something; *Al-Fa'al* encourages one to do something good.

That, in short, is the difference between *At-Tiyarah* and *Al-Fa'al*. The relevance of these terms to our discussion is that, when the Prophet ﷺ saw Suhail ibn 'Amr approaching, he ﷺ remained positive, had good thoughts about Allah ﷻ, and felt that Suhail's arrival portended a positive development in his negotiations with the Quraish. The Prophet ﷺ said to his Companions ؓ upon seeing Suhail, "Your matter has become easy for you."[2] The

[1] Refer to *Fiqhus-Seerah* by Al-Bootee (pg. 241); to *Kanz Al-'Ummaal* by *Al-Muttaqee Al-Hindee*, chapter, "Awakening the Desire to Perform *Jihaad*"; and to *Mujma' Az-Zawaaid*, chapter, "The Battle of Uhud."

[2] Refer to *Zaad Al-Ma'aad* (3/305).

Prophet ﷺ was right to be positive, for he ﷺ and Suhail were able to hammer out an agreement that was in the best interests of the Muslims. The positive attitude the Prophet ﷺ had when he ﷺ saw Suhail and his feeling that Suhail's arrival portended a positive development can be described as *Al-Fa'al.*

Understanding the terms *Al-Fa'al* and *At-Tiyarah* are important, because whereas the latter is disliked in Islam, the former is recommended. In one *Hadeeth,* the Prophet ﷺ said, "There is no *Tiyarah* (i.e., evil omens have no effect; they can neither harm someone nor benefit him), and the best of it is *Al-Fa'al* (this wording might suggest to some that *Al-Fa'al* is a category of *At-Tiyarah,* but that is not the case; the wording here is meant to explain the difference between *At-Tiyarah* and *Al-Fa'al,* since on the surface they are similar to one another)." The Companions ﷺ asked, "And what is *Al-Fa'al,* O Messenger of Allah ﷺ." He ﷺ said, "It is a good word (or phrase) that one of you hears (such as when the Prophet ﷺ saw Suhail and said, 'Your matter has become easy for you')."[1]

According to another narration, when *At-Tiyarah* was once mentioned in the presence of the Prophet ﷺ, he ﷺ said, "The best of it is *Al-Fa'al,* and it (i.e., *At-Tiyarah*) does not stop a Muslim (from executing a task or job he had intended to do). So if one of you sees something that he dislikes, then let him say, 'O Allah, none can bring about good things except for You, and none can ward off evil things except for You. And there is neither might nor power except with You.'"[2]

3) To Believe that a Planetary Body Causes Rain to Fall is Disbelief

Khaalid Al-Juhanee ﷺ said, "The Messenger of Allah ﷺ led us in the Morning prayer at Al-Hudaibiyyah after the falling of rain the night before....He ﷺ then approached the people and said, 'Do

[1] *Saheeh Bukhaaree,* the Book of Medicine, chapter, *Al-Fa'al; Hadeeth* number: 5755.

[2] *Sunan Abu Dawwod* (3919).

you know what your Lord has said?' They answered, 'Allah and His Messenger know best.' The Prophet ﷺ said, '(Your Lord said:) Among My slaves is he who woke up a believer, and he who woke up a disbeliever. As for the one who said, We have been given rain by the grace, generosity, and mercy of Allah, he is a believer in Me and a disbeliever in the star (the planet, or planetary objects).' And as for the one who said, (We have been given rain) by such and such star (they ascribed rainfall to the power of certain stars or planetary objects), he is a disbeliever in me and a believer in the star (the planet, or certain planetary objects).'''[1] Scholars have said that, depending on the situation of the person who ascribed rainfall to a star, the disbelief referred to in this *Hadeeth* is one or the other of the two kinds of disbelief: (1) disbelief that relates to creed or (2) the rejection of a blessing. If a person believes that a star or planet has the power to produce rain, then he is disbeliever: he has exited from the fold of Islam.

4) Is it Permissible to Seek Blessings from Objects that have come into Contact with Righteous People?

According to a *Hadeeth* we discussed earlier, 'Urwah ibn Mas'ood, a then ambassador of the Quraish, described how the Prophet's Companions ﷺ would take the phlegm of the Prophet ﷺ and wipe it over their skin in order to seek blessings thereby; and how they would literally fight over the used water left behind after the Prophet ﷺ performed ablution. The question arises, then, whether it is permissible to do the same with righteous people other than the Prophet ﷺ.

Imam Ash-Shaatibee (may Allah have mercy on him) gave a complete answer to this question, an answer that can be paraphrased as follows: It might appear to some people that 'Urwah's *Hadeeth* indicates that, as long as a person is pious and is upon the *Sunnah* of the Messenger of Allah ﷺ, others may seek

[1] *Saheeh Bukhaaree*, the Book of *Al-Aadhaan* (846). Muslim and Abu Daawood related it as well.

blessings from the things he touches. That would perhaps have been a correct understanding of the *Hadeeth* had it not been for one important fact: After the death of the Prophet ﷺ, the Companions ﷺ did not apply the same practice among themselves. No one, for example, would take the phlegm of the best person after the Prophet ﷺ, Abu Bakr ﷺ, and wipe it over his skin. The best four people after the Prophet ﷺ were Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmaan ﷺ, and 'Alee ﷺ, yet no one from the Companions ﷺ or the next generation sought blessings from them in the aforementioned manner; no authentic *Hadeeth* establishes such a precedent. Everyone, younger Companions ﷺ as well as people from the next generation of Muslims, limited themselves to emulating the best Companions ﷺ, by trying to imitate their actions and their deeds, and by trying to assume their wonderful characteristics. They did this because the best of the Prophet's Companions ﷺ themselves followed the Prophet ﷺ in all aspects of their lives; that is what made it fitting for others to follow them. So because no one from the generation of the Companions ﷺ sought blessings from one another in the way they used to from the Prophet ﷺ, avoiding such practices is a point of unanimous agreement - or *Ijmaa'* - among the people of that generation.[1]

While we are on the subject, there is another related issue that requires clarification: The Prophet ﷺ did not forbid his Companions ﷺ from seeking blessings from him in the said manner, but he ﷺ did imply that it was better for them not to do so. In his *Jaamai'*, Ibn Shihaab recorded a *Hadeeth* in which a man from the *Ansaar*[2] related that, when the Messenger of Allah ﷺ would perform ablution or discharge phlegm, Muslims would race towards his used ablution water and to his phlegm; the former they would drink, and the latter they would wipe over their skin. When the Messenger of Allah ﷺ saw them doing that,

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[1] Refer to *Ghazwatul-Hudaibiyyah* by Al-Hakamee (pg. 305).

[2] He was 'Abdur-Rahmaan ibn Abee Qird ﷺ; refer to *At-Targheeb Wat-Tarheeb* (3/589).

he ﷺ asked them, "Why are you doing this?" They ﷺ said, "We are doing that to seek purification and blessings." The Messenger of Allah ﷺ said, "Whoseover among you loves that Allah and His Messenger should love him, then let him be truthful in speech, let him fulfill the trust, and let him not harm his neighbour (i.e., these are the things one should concentrate on in one's religion)."[1] Incidentally, perhaps the reason why the Prophet ﷺ did not say anything to them about that on the Day of Al-Hudaiybiyyah, was that he ﷺ wanted 'Urwah ibn Mas'ood, the ambassador of the Quraish, to see how much his Companions ﷺ loved him and were attached to him, especially considering how 'Urwah had attacked them, claiming that they would flee and abandon the Prophet ﷺ once they saw the power and the might of the Quraish.

These are just some examples of the lessons pertaining to beliefs that we can learn from the Treaty of Al-Hudaibiyyah.

Rulings That Pertain To Jurisprudence And To The Principles Of Jurisprudence

1) The Story of Ka'ab ibn 'Ujrah ﷺ, and the Revelation of the *Al-Fidyah* Verse

While one is in a state of *Ihraam*, one may not do certain things; cutting one's hair is one example, since shaving one's head or simply trimming one's hair signifies the end of one's pilgrimage. But what happens when one is afflicted with, for example, a severe case of lice? Well, the religion of Islam came to make things easy for people, and none of its legislations entail duties that people cannot bear. In cases of necessity, there is always a way out. When one fears starvation, for example, one may eat that which is otherwise unlawful; when one is sick, one does not have to fast the month of Ramadan; if one is poor and does not have the means to embark on

[1] Al-Albaanee (may Allah have mercy on him) said about this *Hadeeth*: "It is an established *Hadeeth*; it has chain and other narrations that attest to it in the two *Mo'jims* of *At-Tabaraanee* as well as elsewhere." Refer to *As-Silsilah As-Saheehah* (pg. 2998).

a journey, one does not have to perform *Hajj*; and the list goes on and on. During the Al-Hudaibiyyah expedition, and while the Companions ؓ were still in a state of *Ihraam*, a situation arose that required a lenient and easy solution. Ka'ab ibn 'Ujrah ؓ said, "The Messenger of Allah ﷺ stood over me at Al-Hudaibiyyah; (and he noticed that) lice were falling down from my head. He ﷺ said, 'Are these offensive insects of yours harming you?' I said, 'Yes.' He ﷺ said, 'Then shave your head,' or he ﷺ (simply) said, 'Shave.' This Verse was then revealed:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

> *"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)."* (Qur'an 2: 196)

The Prophet ﷺ said, 'Fast three days, or distribute three *Sa'aas* (a *Sa'aa* is a measurement that is equal to four *Mudds*, and one *Mudd* is the amount of something that can be placed in two average-sized hands) of food among six people, or slaughter what is readily available to you.'"[1]

According to Imam Muslim's narration of the story, the Prophet ﷺ passed by Ka'ab ؓ while they were at Al-Hudaibiyyah. Ka'ab ؓ was busy igniting a fire underneath a pot (in order to force the lice on his head to leave his head through the use of heat), and meanwhile lice were falling onto his face. The Prophet ﷺ said, "Are these troublesome insects of yours harming you?" He ؓ answered, "Yes." The Prophet ﷺ said, "Then shave your head. And distribute three *Sa'aas* of food among six poor people, or fast three days, or offer a sacrifice (i.e., slaughter an animal)."[2] The aforementioned Verse from Chapter *Al-Baqarah* explains the ruling for someone

[1] *Saheeh Bukhaaree* (1815) and *Saheeh Muslim*.

[2] *Saheeh Muslim*, the Book of *Hajj* (1201).

who is in a state of *Ihraam* and who is bothered by the likes of insects in his head. And though the Verse was then revealed for Ka'ab ibn 'Ujrah's predicament, its ruling is of course applicable to anyone who goes through a similar situation.

2) Praying In One's Home During Rain, or in the Place Where One is Staying During a Journey

Ibn Maajah related that Abu Al-Maleeh ibn Usaamah said, "I went to the *Masjid* during a night of heavy rainfall, and when I returned, I asked that (the door to my home) be opened. My father asked, 'Who is it?'" Afterwards Abu Al-Maleeh's father ﷺ said to Abu Al-Maleeh, "I remember when we were with the Messenger of Allah ﷺ on the Day of Al-Hudaibiyyah. Rain fell down on us, but not enough to make the bottom of our shoes become wet (or drenched). (But even then) the caller of the Messenger of Allah ﷺ called out, 'Pray where your things are (i.e., where you are staying).'"[1] This is an authentic *Hadeeth*; its chain is connected, and its narrators are all trustworthy; and Imam Ibn Hajar (may Allah have mercy on him) ruled that it is authentic.[2]

3) The Muslims Leave Al-Hudaibiyyah and, on One Particular Morning, Sleep Past the Time of the *Fajr* Prayer

It is said that the Muslims stayed at Al-Hudaibiyyah for somewhere between 13 and 19 nights; Al-Waaqidee[3] and Ibn Sa'd[4] asserted that they stayed there for exactly 20 nights. And Ibn 'Aaidh said, "The Messenger of Allah ﷺ stayed on this expedition for a month and a half."[5]

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[1] *Sunan Ibn Maajah* (936). *An-Nasaee* and *At-Tirmidhee* related it as well, and Bukhaaree as well as Muslim related a similar narration from 'Abdullah ibn 'Umar ﷺ.

[2] Refer to *Fathul-Baaree* (2/184) and to *Al-Hakamee's Ghazwatul-Hudaibiyyah* (pg. 221).

[3] Refer to *Maghaazee* by Al-Waaqidee (2/616).

[4] Refer to *At-Tabaqaat Al-Kubraa* (2/98).

[5] Refer to *Sharh Az-Zarqaanee 'Alal-Mawaahib* (2/210).

It appears that Al-Waaqidee and Ibn Sa'd wanted to specify the number of nights that the Prophet ﷺ actually spent at Al-Hudaibiyyah, whereas Ibn 'Aaidh was referring to how long the Prophet ﷺ was absent from Al-Madeenah during the Al-Hudaibiyyah Expedition.

On one of the nights of the return journey to Al-Madeenah, the Muslims strayed from the pathway in order to sleep for the night. Bilaal ؓ was appointed to guard over them that night, but he too ended up falling asleep, which of course meant that he did not wake everyone up for *Fajr* prayer. All of them were so tired that they did not wake up until they felt the heat of the sun upon them.[1] They then prayed it, thus making up for not praying it on time. Other accounts indicate that the story of them not waking up for *Fajr* occurred at some time other than during the Al-Hudaibiyyah Expedition. Some scholars have tried to reconcile the differences between those seemingly contradictory accounts; Dr. Haafiz Al-Hakamee, for example, said that the timing of the story is not agreed upon because the same thing happened on more than one occasion. This view has been voiced by many famous scholars of the past, such as An-Nawawee, Ibn Katheer, Ibn Hajar, and Az-Zarqaanee (may Allah have mercy on them all)[2] . As-Suyootee (may Allah have mercy on him) said, "The only way to reconcile (the different accounts) is to say that the same thing happened on more than one occasion."[3]

4) The Legislation of Agreeing to a Truce with the Enemy, and Does a Peace Treaty with the Enemy Have to be for a Limited Number of Years, or May Muslims Sign a Permanent Peace Treaty?

Citing the Treaty of Al-Hudaibiyyah, scholars say that it is

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[1] Refer to *Ghazwatul-Hudaibiyyah* (pg. 251).

[2] Refer respectively to *Sharh An-Nawawee 'Ala-Saheeh Muslim* (5/181,182), *Al-Bidaayah Wan-Nihaayah* (3/213), *Fathul-Baaree* (1/449), and *Sharh Az-Zarqaanee 'Alal-Muwattah* (1/47).

[3] Refer to *Tanweer Al-Hawaalik* (1/33).

permissible for Muslims to agree to a truce with their enemy for a known period of time. Such treaties are legal in Islam regardless of whether Muslims agree to them for nothing in return or whether they agree for a sum of money. A doubtful area, however, arrives when the enemy asks Muslims to pay them money in order for a truce to be agreed upon. The majority of scholars maintain that it is not permissible for Muslims to pay the enemy in order for them to agree to a treaty; they argue that it is a practice that humiliates Muslims and that is not corroborated by a proof in either the Qur'an or the *Sunnah*. Nonetheless, they do concede that if such a practice becomes a necessity, such as when Muslims are threatened with destruction, it becomes permissible, just as it is permissible for a prisoner to pay ransom money in order to secure his freedom.

Imam Ash-Shaafai'ee, Imam Ahmad, and many other *Imams* (may Allah have mercy on them) were of the view that Muslims may agree to a peace treaty with the enemy only if it is limited for a known period of time - for example, 6 months, 1 year, or 5 years. They furthermore say that Muslims may not agree to a peace treaty that remains valid for more than 10 years; when those ten years are over, Muslims may renew the treaty if doing so is in their best interests, but they are not obligated to renew it. Scholars specified the period of 10 years not arbitrarily, but based on the fact that the Prophet ﷺ agreed to a 10 year truce with the Quraish in the Treaty of Al-Hudaibiyyah. Other *Imams*, however, argued that Muslims may agree to a peace treaty with the enemy for more than ten years; the Muslim ruler of any given time has the right to decide on how long a peace treaty should last, and he should based his decision in that regard on what is in the best interests of his people. One notable proponent of this view was Imam Abu Haneefah (may Allah have mercy on him).[1]

I am of the view that the Al-Hudaibiyyah Treaty is sufficient proof to establish the correctness of the former view (that a peace treaty should be agreed upon for no longer than 10 years). But Muslims

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[1] Refer to *Fathul-Qadeer* (5/546) and to *Ghazwatul-Hudaibiyyah* (pg. 294).

may, as Imam Ash-Shaafai'ee (may Allah have mercy on him) stated, renew a 10 year peace treaty after it expires, or in other words, 10 years after it was first agreed upon.[1] And Allah knows best.

Some more recent, lesser scholars[2] have said that it is permissible for Muslims to agree to a permanent treaty with the enemy, one that is not limited to a specified number of years. The following Verse is the proof they cite to argue their claim:

﴿إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾﴾

> *"Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed he would have given then power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them."* (Qur'an 4: 90)

This viewpoint is based on the premise that the natural state of the relationship between Muslims and disbelievers is peace, and not war, and that *Jihaad* was legislated for the sole purpose of defending Muslims.[3]

This latter view is false for the following reasons:

a) Once *Ijmaa'*, or the consensus of scholars of one generation, is achieved in a given issue, it cannot be broken by a scholar of a later generation. That being the case, the main proponent of the latter view contradicted himself and proved the falseness of his

[1] Refer to *Ghazwatul-Hudaibiyyah* (pg. 295).

[2] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Dr. Wahbah Az-Zuhailee (pg. 680).

[3] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Az-Zuhailee (pg. 675).

own claim. This is because he himself mentioned that scholars unanimously agree that any peace treaty that Muslims agree to with their enemies should be limited to a set period of time, and then he breaks that consensus - which was established centuries earlier - by saying that Muslims may in fact agree to a permanent peace treaty with them.

b) The Verse cited by the proponents of the latter view was abrogated when this Verse was revealed:

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝٥﴾

"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 5)

c) Ibn Jareer[1] related from 'Ikrimah, Al-Hasan, Qataadah, and Ibn Zaid that the aforementioned Verse from Chapter *An-Nisaa* is abrogated, and Al-Qurtubee[2] related the same ruling from Mujaahid.

d) The premise upon which this viewpoint is based is clearly false, as is proven by the above-mentioned Verse from Chapter *At-Taubah*.

e) The idea that *Jihaad* was legislated for the sole purpose of defending Muslims is one that was introduced, or at least influenced, by the Orientalists; and it is championed by those Muslims who are not sincere, or who do not understand the

[1] Refer to *Tafseer At-Tabaree* (9/24-26).

[2] Refer to *Tafseer Al-Qurtubee* (5/308).

stages that the Prophet's *Da'wah* went through and the rulings and strategies that were appropriate for each stage.[1]

5) Unless Otherwise Indicated, the Implications of A General Statement are Just That: General

This is a principle of Islamic jurisprudence that applies to revealed texts, and it is exemplified in the story of the Al-Hudaibiyyah Expedition. When the Prophet ﷺ returned from the expedition to Al-Madeenah, some of his Companions ﷺ said to him, "O Messenger of Allah, did you not say that you would indeed safely enter Makkah?" The Prophet ﷺ replied, "Yes (I did say that), but did I say to you that that would happen this year?" They said, "No." The Prophet ﷺ said, "Then it will happen just as Jibreel ﷺ said it will happen."[2]

The Prophet ﷺ had informed his Companions ﷺ that he ﷺ would safely enter Makkah at some future time; the implications of that promise, in terms of the timing of its fulfillment, were general. Afterwards, when they complained about not having entered Makkah that year, the Prophet ﷺ told them, in so many words, that it was obligatory upon them to obey his commands, and that they should accept the general implications of general commands, without incorrectly adding limitations or stipulations that change the general nature of those commands.[3]

6) Regardless of What Seems Logical and Regardless of One's Personal Opinions, One Must Submit to and Obey the Prophet's Commands

'Umar ibn Al-Khattaab ﷺ and other Companions ﷺ were upset about the treaty with the Quraish; they felt that some of its provisions were detrimental to the welfare of Muslims. What is

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[1] *Ghazwatul-Hudaibiyyah* by Al-Hakamee (pg. 296).

[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 297) and to Ibn Hishaam's *As-Seerah*.

[3] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 213).

more, they persisted in objecting to the treaty, even after it was established that the Prophet ﷺ was one-hundred percent in favour of it. Later on, they regretted having been so persistent, and they thought that they had committed a serious sin. Things became clear to them, and they weren't able to understand how they could have disliked something that the Messenger of Allah ﷺ was pleased with. To be sure, they learned an important lesson from their mistake, one that they appreciated and kept with them for the rest of their lives. In fact, they did what should be done by every person who commits a mistake and then learns a lesson from it: they educated others and warned them not to commit the same mistake. Later on in his life, 'Umar ibn Al-Khattaab ﷛ would say, "O people, accuse your personal opinions when they are not in harmony with the religion. I remember having rejected the command of the Messenger of Allah ﷺ based on my opinion and my personal effort to think out the situation to arrive at the right conclusion (when I should have submitted to the command of the Messenger of Allah ﷺ)..."[1] And Suhail ibn Haneef ﷛ would say, "Accuse your personal opinions. For I remember the Day of Abu Jandal and how I would have rejected the command of the Messenger of Allah ﷺ had I been able to do so (i.e., I would have tried to save Abu Jandal instead of accepting the Treaty, which was a serious mistake on my part)."[2]

For a while afterwards, 'Umar ﷛ remained constantly afraid that Allah's Punishment would descend upon him at any moment for what he ﷛ did on the Day of Al-Hudaibiyyah. He ﷛ would later relate his story and say, "I continued to fast, to give charity, and to free (slaves) in order to compensate for what I did, and because I was afraid (that I would be punished) for the words I uttered that day..."[3]

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[1] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313); the narration is also recorded in *Al-Bidaayah Wan-Nihaayah*, *Mo'jam At-Tabaraanee*, and *Al-Haithamee's Mujma' Az-Zawaaid.*

[2] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313).

[3] Refer to *Hadaaiq Al-Anwaar Wa-Mataalai' Al-Asraar* (2/622).

The lesson of this story is clear: It is compulsory to obey the Prophet ﷺ, even regarding a command that one does not agree with based on one's personal opinion. Every Muslim must believe that the Prophet's teachings are best for him at all times, and that happiness in this life and in the Hereafter hinges upon submission and obedience to the Prophet's commands. Whatever the Prophet ﷺ came with is in the best interests of mankind; the problem lies in people, many among whom do not understand - based on their own limitations or shortcomings - the wisdom, goals, and good results that are intended by the Prophet's teachings, the teachings of Islam.[1]

Examples Of How The Prophet ﷺ Trained His Companions ﷺ And Cultivated Their Beliefs And Personalities

While the Muslims were at Al-Hudaibiyyah, the Messenger of Allah ﷺ said to his Companions ﷺ, "Whoever climbs the mountain pass, the mountain pass of Al-Miraar, then what was removed from the Children of Israel (in terms of sins) will be removed from him."

The striking part of this narration is that the Companions ﷺ had to climb the mountain pass anyway, but the Prophet ﷺ made that simple action into an act of worship, for which they would be rewarded with forgiveness from Allah ﷻ. This was one of many examples through which the Prophet ﷺ, in his sayings, commands, and actions, linked every moment of life, and every seemingly mundane act, to the Hereafter. Other examples of the same principle abound in the Prophet's *Sunnah*. For instance, the Prophet ﷺ indicated to his Companions ﷺ that they were rewarded for engaging in an act of lawful sexual intercourse. They asked, "O Messenger of Allah, if one of us fulfills his desire (by having sex with his wife), will he really be rewarded for doing so?" The Prophet ﷺ replied, "Suppose that he fulfilled that desire

[1] Refer to *Marwiyyaat Ghazwatul-Hudaibiyyah* (pg. 315).

in an unlawful manner (i.e., fornication or adultery); would there be a sin upon him for doing that? On a similar note, if he fulfills his desire in a lawful manner, he will be rewarded for doing so."[1] Engaging in sexual activity with one's wife is a natural part of everyday life, but the Prophet ﷺ informed us in this *Hadeeth* that we can transform that routine activity into an act of worship. And in yet another example of the same principle, the Prophet ﷺ said, "Verily, whatever money you spend (on good things) is charity, even the morsel of food that you raise to the mouth of your wife."[2] These and other similar narrations teach us that, with the right intention, we can turn every aspect of our lives into an act of worship. A person who applies this principle to his day-to-day activities will sense an immediate change in the quality of his life; it will become more blessed, and he will gain a greater awareness of himself and of his purpose in life.

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[1] *Saheeh Muslim* (1006).

[2] *Saheeh Bukhaaree* (2742); Muslim and At-Tirmidhee related it as well.

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The Most Important Events That Took Place Between Al-Hudaibiyyah And The Conquest Of Makkah

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1

The Battle Of Khaibar

Its Background And Causes

The exact timing of the Battle of Khaibar might seem, at first glance, to be a point of contention among scholars, but the disagreement among them is minor and reconcilable. Ibn Ishaaq[1] said that it took place in Muharram of the year 7 H; Al-Waaqidee[2] said that it took place in Safar or Rabee'ul Awwal of the year 7 H; and Ibn Sa'd[3] asserted that it took place in the Jumaada Al-Oolah of the year 7 H. Parting ways from these scholars altogether - or at least seemingly - are Imam Az-Zuhree and Imam Maalik, who both said that it took place in Muharram of the year 6 H.[4]

The difference between Ibn Ishaaq and Al-Waaqidee's view is only about two months; furthermore the difference of opinion between them and between Az-Zuhree and Maalik stems from the fact that the latter two dated the Islamic calendar one year before the former two dated it, a point that we have hitherto discussed and clarified. Among later scholars, Ibn Hajar[5] supported Ibn Ishaaq's opinion in this matter over that of Al-

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/455).

[2] Refer to *Al-Maghaazee* (2/634).

[3] Refer to *At-Tabaqaat* by Ibn Sa'd (2/106).

[4] Refer to *Taareekh Ad-Dimashq* by Ibn 'Asaakir (1/33).

[5] Refer to *Al-Fath* (16/41) and to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 500).

Waaqidee, saying that the Battle of Khaibar took place in the month of Muharram, in the year 7 H.

In the early period of the Prophet's *Da'wah*, the Jews of Khaibar showed no hostility towards the Muslims, not while they were in Makkah, nor during their early years in Al-Madeenah. Their attitude towards the Muslims changed when the leaders of Banu An-Nadeer emigrated to Khaibar; the chief mistake of the natives of Khaibar was to honour Banu An-Nadeer's leaders, trust them implicitly, and hand over to them the reigns of power in Khaibar. For the leaders of Banu An-Nadeer were not the best of people to form an alliance with; they had a history of aggression and treachery, characteristics that led to their banishment from Al-Madeenah. The leaders of Banu An-Nadeer did not resolve to lead peaceful lives in Khaibar; no, they were too consumed with hatred for the Muslims to do that; instead, they dedicated their lives to one goal and one goal only: to bring about the destruction of the Prophet ﷺ and his Companions ﷻ.

The most notable of Banu An-Nadeer's leaders that emigrated to Khaibar were Salaam ibn Abee Al-Huqaiq, Kinaanah ibn Abee Al-Huqaiq, and Huyai ibn Akhtab. These and other leaders of Banu An-Nadeer dragged the rest of Khaibar's Jews into their war and into their plans to get revenge on the Prophet ﷺ and his Companions ﷻ. Banu An-Nadeer's leaders were driven by bitterness, hatred, and an intense desire to return to Al-Madeenah. Their first effort to destroy the Muslims turned out to be a large, well-planned offensive, for it was they who organized and funded the Battle of the Confederates. They convinced the Quraish and Ghatfaaan tribes to join their cause, and they even used their past relationship with the Banu Quraizah tribe to secure their help. They not only spent huge sums of money for the expedition itself, but they also promised a large quantity of wealth - one year's harvest - to the Ghatfaan tribe in order to ensure their participation in the battle. In this manner, Khaibar became a grave threat to the Muslims and to their recently-formed country.

The time to deal with that threat came after the Treaty of Al-Hudaibiyyah, at which time the Jews of Banu An-Nadeer could no longer depend on their allies from the Quraish - for they had just agreed to a truce with the Prophet ﷺ. The Companions understood that the conquest of Khaibar was a sure thing; after all, their victory over the people of Khaibar had been guaranteed by Allah ﷻ, Who promised them in Chapter *Al-Fath*, immediately after the Treaty of Al-Hudaibiyyah, that He ﷻ would bestow upon them victory in Khaibar as well as its spoils and riches.[1]

Allah ﷻ said:

﴿لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً
يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ
صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾﴾

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, and abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them. And Allah is Ever Able to do all things." (Qur'an 48: 18-21)

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[1] Refer to *Nadratun-Na'eem* (1/349).

The Muslim Army Marches Towards Khaibar

In spite of Khaibar's impenetrable fortresses and valiant fighters, it was with strong faith and high spirits that the Prophet's Companions ﷺ marched towards Khaibar. So enthusiastic were they that they repeated over and over again in loud voices, "Allah is the Greatest," and, "None has the right to be worshipped but Allah." Hearing their loud voices, the Prophet ﷺ said to them, "O people, take it easy on yourselves, for indeed you are not invoking one who is deaf or absent; rather, you are invoking One Who hears and sees (i.e., Who is All-Hearing, All-Seeing)."[1]

The Prophet ﷺ led them out of Makkah in the evening.[2] Salamah ibn Al-Akwa' ﷺ related that 'Aamir ibn Al-Akwaa ﷺ encouraged the people to proceed onwards by reciting Verses of poetry, beautiful Verses in which he ﷺ praised Allah, asked for forgiveness, supplicated for help from Allah ﷻ against the enemy, and invoked Him to send tranquility and calmness upon the Muslims. The Messenger of Allah ﷺ asked to be told who it was that was reading those Verses and encouraging the people onwards. "'Aamir ibn Al-Akwa'," the Prophet ﷺ was informed. The Prophet ﷺ said, "May Allah have mercy on him."

When the Muslims reached a place called *As-Sahbaa*, which was in the southernmost part of Khaibar, the Prophet ﷺ performed the *'Asr* prayer, and then asked for food to be brought to him from the supplies they brought along for the journey. Some fine flour was all that was presented to him; it was moistened with water, and then he ﷺ and his Companions ﷺ ate it. Afterwards, the Prophet ﷺ stood up to pray. Having rinsed out his mouth but not repeated the ablution, the Prophet ﷺ led his Companions ﷺ in *Maghrib* prayer.[3]

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[1] *Saheeh Bukhaaree*, the Book of Supplicatons (63847; and *Saheeh Muslim*, chapter, "It is Recommended to Lower One's Voice When One is Remembering Allah."

[2] Refer to *Saheeh Bukhaaree* (4196).

[3] Refer to *As-Siraa' Ma'al Yahood* (2/30).

The Prophet ﷺ sent 'Abbaad ibn Bishr ؓ along with other men to act as scouts and to gather as much pertinent information as possible about the enemy - and to find out if ambushes were being prepared for them. On the way 'Abbaad ؓ came across a Jewish spy from the Ashja' tribe. "Who are you?" 'Abbaad ؓ asked. The man replied, "I am a man who is searching for camels that have strayed from me." 'Abbaad ؓ asked, "Do you know anything about Khaibar?"

"I am new there," replied the man, who was obviously lying. "What do you want to ask me about it?" 'Abbaad ؓ said, "I want to ask you about its Jews."

"Yes," replied the Jewish spy. "Kinaanah ibn Abee Al-Huqaiq and Haudhah ibn Qais went to their allies from the Ghatfaan and asked them for help in their war (against the Muslims), offering them an entire year's harvest of Khaibar in return for their help. The people of Ghatfaan came, providing support with armour and weapons. They are led by 'Utbah ibn Badr. The people of Ghatfaan have entered with them into their fortresses, and they have brought ten-thousand fighters with them. They (the Jews of Khaibar) are the owners of impenetrable fortresses; furthermore, they have in their fortresses a huge quantity of food to eat and of water to drink, enough, in fact, to last them for years if they were to be besieged (by the enemy). I do not think that anyone has the strength to be a match for them."

'Abbaad ibn Bishr ؓ then interrupted him, raising his whip and striking him a number of times. "You are nothing other than one of their spies," 'Abbaad ؓ said. "Speak the truth with me, or I will strike your neck (with my sword)." The man was a simpleton and a Bedouin, who easily became frightened. He quickly spit out the words, "They are terrified of you; they are afraid and extremely nervous because of what you have done to the Jews of Yathrib (Al-Madeenah). Kinaanah (one of the leaders of Khaibar's Jews) said to me, 'Go and accost them on the road...and assess their (strength and ability) for us. Go near to them, in the manner of a man who wants to ask for their help. Then (during your

conversation with them) inform them that we are many in number and that we have help (from others).... Then quickly return to us with what you learned about them.'"[1]

When the Muslim army reached the high ground of Khaibar, the Messenger of Allah ﷺ said to his Companions ﵃, "Stop." And he ﷺ made the following supplication to Allah ﷻ: "O Allah, Lord of the (seven) heavens and all that they envelop, Lord of the (seven) earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask you for the goodness of this (village), the goodness of its inhabitants, and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants, and from the evil found within it." Next the Prophet ﷺ said to his Companions ﵃, "Proceed upon the Name of Allah." And he ﷺ would make the same supplication whenever he ﷺ entered upon any village.[2]

When it was nighttime, the Messenger of Allah ﷺ ordered the members of his army to sleep along the high grounds of Khaibar. They woke up early and erected their tents at the Ar-Rajee' valley, which was situated between Khaibar and Ghatfaan, thus making it an ideal spot to make camp, since, from there, the Muslims could block any attempt of the Ghatfaan tribe to help the Jews of Khaibar.[3]

That morning, the Jews went out with their buckets and shovels (perhaps in order to work their fields). When they saw the Muslim army, they exclaimed, "By Allah, it is Muhammad; it is Muhammad and his army." The Prophet ﷺ said, "Allah is the Greatest. Allah is the Greatest. Khaibar has been destroyed. We have indeed descended upon the courtyard of the enemy, and 'evil will be the morning for those who had been warned (a

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[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/610-641).

[2] Refer to *Al-Mustadrak* (2/100). Al-Haakim said, "This *Hadeeth* has a *Saheeh Isnaad*," and *Adh-Dhahabee* concurred.

[3] Refer to *As-Siraa' Ma'al Yahood* (2/45).

phrase that is taken from the Noble Qur'an, 37: 177).'"[1]

A Description Of The Battle Of Khaibar

Khaibar was a much larger and more complicated affair than were the battles the Muslims fought in against the Jews of Al-Madeenah. Banu An-Nadeer, Banu Qainuqaa', and Banu Quraizah lived in districts that were relatively small compared to the entire city of Khaibar; furthermore, whereas each of the Jewish tribes of Al-Madeenah had one or only a few fortresses, Khaibar boasted a number of fortresses. The Jews of Khaibar took so much pride in them that they gave each one of them a name. It was not surprising, therefore, that as soon as the Jews of Khaibar heard about the approach of the Muslim army, they fled to their fortresses and sealed their gates.

With extreme fortitude and patience, the Prophet ﷺ and his Companions ؓ proceeded to overcome the Jews of Khaibar, one fortress at a time. As soon as they conquered one fortress, they proceeded to the next one, and so on, until they gained full control over all of Khaibar.

The first fortresses to fall were the Naa'im fortress, the As-Sa'ab fortress in the district of An-Nataat, and the Abu An-Nizaar fortress in the district of Ash-Shiq. An-Nataat and Ash-Shiq were in the north-eastern part of Khaibar. Ibn Abul-Huqaiq's fortress, which was called Al-Qamoos Al-Manee', and which was situated in the district of Al-Kateebah, was the next to fall. After that, the Muslims conquered the two fortresses in the Al-Wateeh and As-Salaalim districts.[2]

The Muslims faced strong resistance while conquering some of the fortresses; for example, while they were attacking the Naa'im fortress, Mahmood ibn Maslamah Al-Ansaaree ؓ was martyred underneath its walls. His killer was a man named Muraahib, who

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[1] *Saheeh Bukhaaree* (610) and *Saheeh Muslim*, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her."

[2] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 501).

threw a stone hand-mill onto him from on top of the fortress.[1] The Naa'im fortress by itself took ten days to conquer. In the early days of the siege of Naa'im, Abu Bakr ﷺ carried the Muslim army's banner, but Allah ﷻ did not grant victory during that time. When everyone became extremely tired, the Messenger of Allah ﷺ instilled hope into them, informing them that, on the following day, he ﷺ would hand over the banner to a man whom Allah ﷻ and His Messenger ﷺ loved, and who loved Allah ﷻ and his Messenger ﷺ. He ﷺ further informed them that that man would not return from the fighting until victory was granted to him. The fatigue of the Muslim soldiers turned into hope - hope not just for victory, but also for the chance of achieving the honour that the Prophet ﷺ was going to bestow on a single one of them on the following morning.

After *Fajr* prayer, everyone gathered around the Prophet ﷺ; each one of them was hoping to be given the banner. The Prophet ﷺ announced 'Alee ibn Abee Taalib's name in order to give him the banner, but 'Alee ﷺ was not there. The Companions ﷺ told the Prophet ﷺ that 'Alee ﷺ was bothered by a sore eye. The Prophet ﷺ summoned for 'Alee ﷺ, and when he came, the Prophet ﷺ spit into his eyes and supplicated for him. The result: 'Alee ﷺ was immediately cured.

The Prophet ﷺ handed the banner of the army over to him and instructed him to invite the enemy to Islam before attacking them. He ﷺ said to 'Alee ﷺ, "By Allah, for Allah to guide a single man through you is better for you than for you to have red camels (a valuable commodity at the time; a person who owned them was the equivalent of today's millionaire)."[2] 'Alee ﷺ asked, "O Messenger of Allah, upon what should I fight the people?" The Prophet ﷺ responded, "Fight them until they bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. When they do that, they

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[1] Refer to *Al-Waaqidee* (2/657).

[2] *Saheeh Muslim* (2406) and *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar."

will have effectively defended from you their blood and their wealth, except by their right, and their accountability will be with Allah."[1]

When the Muslims besieged the Naa'im fortress, Muraahib, one of the enemy's most renowned fighters and leaders, appeared before them. It was his fighting that had led to the martyrdom of 'Aamir ibn Al-Akwa'. 'Alee ﷺ then fought him in a duel and killed him; it is, however, related that Muhammad ibn Maslamah ﷺ was the one who killed him. Regardless of who killed Muraahib, his death was a sharp blow to the morale of the enemy, who were then quickly defeated, which is just what the Prophet ﷺ had promised the Muslims the day before.[2]

Incidentally, a number of narrations indicate that, while the Muslims were at Naa'im, a Jewish man caused 'Alee's shield to fall down; and that 'Alee ﷺ then picked up a huge door and used it to shield himself. All of those narrations, however, are weak and hence should not be relied upon. At any rate, one does not need to rely on those narrations to prove the exceptional bravery and strength of 'Alee ﷺ, for many authentic narrations sufficiently do just that.

Having conquered the Naa'im fortress, the Muslims moved on to the As-Sa'ab fortress, which was named for its owner, Sa'ab ibn Mu'aadh. The flag-bearer of this new conquest, A-Habbaab ibn Al-Mundir ﷺ, displayed exceptional skill and bravery on the battlefield. In the end, it took the Muslims three days to conquer the As-Sa'ab fortress; once its inside was secured, they found large quantities of food, which was significant since the Muslim army was short on food supplies.

Next they moved on to the Az-Zubair castle. Many people were inside, for those who had escaped from the Naa'im and As-Sa'ab fortresses sought sanctuary in it. The Muslims besieged it and cut off the water source that the inhabitants of the castle relied on for

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[1] *Saheeh Musim* (2405).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/324).

their drinking water; thus the enemy was forced to come down and fight on the ground. It then took three days for the Muslims to defeat them. With this victory, the Muslims gained control over all of the fortresses in the An-Nataat district, which was an important achievement, since the strongest fighters of Khaibar were garrisoned there.

Next on the agenda were the fortresses in the Ash-Shiq district; the Muslim army began with the Ubai fortress, storming into it in what turned out to be a quick victory; some of its fighters, however, escaped and found sanctuary in the Nazaar fortress. But the Muslims gave chase and besieged the fortress for a little while before forcing their way inside. Anyone that was not captured from the Ash-Shiq district fled to the Al-Qamoos Al-Manee', the Al-Wateeh, and the As-Sulaalam fortresses. The Muslims lay siege to them for fourteen days; at the end of that time, the people inside of those fortresses were ready to negotiate terms for surrender, and thus the siege of those fortresses came to a peaceful end.[1] Thus, based on all of these events, it is clear that Khaibar was conquered by force, a fact that is confirmed in narrations that are recorded in *Saheeh Bukhaaree*, *Saheeh Muslim*, and *Sunan Abu Daawood*.

Soon thereafter the rest of Khaibar was also conquered. The people of Fadak, in the northern part of Khaibar, were quick to demand a truce with the Muslims, asking that their blood be spared, and offering to give the Muslims wealth if they accepted a truce from them. The spoils gained from Fadak were to be spent as the Prophet ﷺ saw fit, since it was conquered peacefully and without fighting; the spoils gained from the rest of Khaibar were distributed primarily among the Muslim fighters, with the rest being allocated to causes that were specified in the Noble Qur'an.

The Muslims then lay siege to Waadee Al-Qura, which were a number of villages between Khaibar and Teemaa[2] ; the

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[1] Refer to *Al-Waaqidee* (2/658-671).

[2] Refer to *Taareekh Khaleefah* (85), which cites this information from Ibn Ishaaq.

inhabitants of these villages surrendered shortly thereafter. Overall, the Muslims won a huge quantity of spoils. As for the land and date-palm trees of Khaibar, the Muslims left them in the hands of the Jews, allowing them to work their fields for a percentage of the crops. The treaties the Prophet ﷺ agreed to with the people of Taimaa, Khaibar, and Waadee Al-Qura were all similar to one another.[1]

When all was said and done, ninety-three Jewish fighters were killed, and their women and children were taken as prisoners. One of the prisoners was Safiyyah bint Huyai ibn Akhtab; the Messenger of Allah ﷺ freed her and then married her.[2] And as for the Muslim side, Ibn Ishaaq[3] said that twenty Companions ؓ were martyred, whereas Al-Waaqidee[4] said that fifteen of them were martyred; and Allah ﷻ knows best.

A Bedouin Is Martyred, The Story Of A Black Shepherd, And A Hero On The Battlefield Who Ends Up In The Hellfire

1) The Bedouin Who was Martyred

A Bedouin man went to the Prophet ﷺ, believed in him, and followed him. He ؓ asked, "Shall I migrate along with you?" The Prophet ﷺ appointed some of his Companions ؓ to take care of him. Later on, that Bedouin man was a member of the Muslim army during the Battle of Khaibar.

Between one skirmish and the next, the Prophet ﷺ distributed some of the booty that they captured, and he ﷺ allotted a share to the Bedouin of this story. He ؓ was not present, and so the Prophet ﷺ gave his share to his Companions, instructing them to

[1] Refer to *Zaad Al-Ma'aad* (3/354,355).

[2] *Muslim* (1365) and *Saheeh Bukhaaree.*

[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/327).

[4] Refer to *Al-Maghaazee* (2/700).

give it to him when he returned. The Bedouin came and his Companions ﷺ gave him his share of the booty. He ﷺ asked, "What is this?" They said, "This is a share (of the booty) that the Messenger of Allah ﷺ has allocated for you." The Bedouin took what they gave him, went with it to the Prophet ﷺ, and asked, "What is this, O Messenger of Allah?" The Prophet ﷺ replied, "This is a share (of the booty) that I have allocated for you." He ﷺ said, "It is not for this that I have followed you; rather, I followed you so that I can be hit right over here - he pointed to his throat - with an arrow and then die and enter Paradise." The Prophet ﷺ said, "If you are true to Allah, He will be true to you." The Bedouin then jumped up and resumed fighting with the enemy; his corpse was later brought to the Prophet ﷺ, who said, "Is this him?" "Yes," the Companions ﷺ replied. The Prophet ﷺ said, "He was true to Allah, and Allah was in turn true to him." The Prophet ﷺ enshrouded him in his robe, brought him forward, and then performed the funeral prayer over him. And while the Prophet ﷺ was supplicating for him, he ﷺ said, "O Allah, this is Your slave who has come out and migrated for Your cause; he has died a martyr, and I am a witness over him."[1]

2) The black Shepherd

Just prior to the Battle of Khaibar, a black, Abyssinian slave, who resided in Khaibar, was busy herding sheep for his master, when he saw the citizens of Khaibar taking their weapons. He asked some of them, "What are you intending to do?" They said, "We are about to fight the one who claims he is a Prophet." The slave suddenly remembered having heard about the Prophet ﷺ. Being interested in the Prophet's message, the slave secretly steered his herd to the Muslim encampment and asked the Messenger of Allah ﷺ, "What do you say? And what is it that you are inviting

[1] Refer to *An-Nasaee* (4/60); to *Sharh Ma'aanee Al-Aathaar* by At-Tahaawee (1/291); to *Al-Haakim* (3/595); and to *Al-Baihaqee* (4/15, 16). The chain of the narration is authentic. Aso refer to *Zaad Al-Ma'ad* (3/324), *At-Tabaraanee's Mo'jam Al-Kabeer*, and *Al-Bidaayah Wan-Nihaayah.*

(people) to follow?" The Prophet ﷺ replied, "I am inviting (people) to Islam, to bear witness that none has the right to be worshipped but Allah, and that I am indeed the Messenger of Allah, and to worship none save Allah." The slave said, "What will I have if I bear witness, and if I believe in Allah - the Possessor of might and majesty?" The Prophet ﷺ said, "If you die upon that (i.e., upon Islam), you will have Paradise." The slave ؓ embraced Islam and said, "O Prophet of Allah, verily these sheep are only a trust with me (i.e., they are not mine, so what should I do?)." The Messenger of Allah ﷺ said, "Release them from your care and send them off through Al-Hasbaa; verily, Allah will then fulfill your trust for you." He ؓ did as he was told, and the sheep returned to their master, who correctly deduced that his slave had embraced Islam and joined the ranks of the Muslim army.

Prior to the commencement of the fighting, the Messenger of Allah ﷺ stood up before the people, admonished them, and encouraged them to perform *Jihaad*. During the course of the fighting, one of the people who died was the black, Abyssinian slave. The Muslims carried him to their encampment, and he was placed in a large tent. It is related that the Prophet ﷺ said to his Companions ؓ, "Verily, Allah has honoured this slave and has steered him to Khaibar (for a purpose); I indeed saw beside his head two of the fair maidens (*Al-Hoor Al-'Een*, who have wide, beautiful eyes) of Paradise, and that despite the fact that he never performed a single prostration for Allah in prayer."[1]

3) A Hero on the Battlefield But a Dweller of the Hellfire

Among the Muslim army was a man who was fighting with a great deal of intensity. If anyone from the enemy tried to escape, he would chase him down and kill him. Yet the Messenger of Allah ﷺ said about him, "Lo! Verily, he is from the people of the Hellfire." This at once shocked and dismayed the Companions ؓ, for how could a man who was fighting so skillfully for the cause

[1] Refer to *Zaad Al-Ma'ad* (3/323, 324), *As-Seerah An-Nabawiyyah* (3/39), and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

of Islam, enter the Hellfire? They ﷺ said, "If he is from the people of the Hellfire, then who among us is from the people of Paradise?" One of them said, "By Allah, he will never die upon this state!" Or in other words, since the Prophet ﷺ said that he was from the people of the Hellfire, he will never die as a brave soldier; no, there must be more to his story. And so he followed the man and witnessed him being wounded; his wound was severe; he then wanted death to come to him quickly, and so he placed his sword in an erect position on the ground and drove his chest through its blade, thus killing himself. The Companion ﷺ who witnessed this went to the Messenger of Allah ﷺ and said, "I bear witness that you are indeed the Messenger of Allah." The Prophet ﷺ asked what had happened, and the Companion ﷺ then told him about everything he saw. The Prophet ﷺ said, "Verily, it may happen that a man does the deeds of the people of Paradise, at least in terms of what the people see, but indeed he is (instead) from the people of the Hellfire. And it may happen that a man does the deeds of the people of the Hellfire, at least in terms of what the people see, but indeed he is (instead) from the people of Paradise (i.e., he repents and ends up dying a Muslim)."[1]

Ja'far Ibn Abee Taalib ﷺ And Other Companions ﷺ Return From Abyssinia

Ja'far ibn Abee Taalib ﷺ and others who had migrated to Abyssinia during the Makkan phase of the Prophet's biography remained there for a number of years, returning to the Arabian Peninsula in the year 7 H; in fact, their arrival coincided with the day of the Khaibar Conquest. Upon seeing Ja'far ﷺ after so many years, the Messenger of Allah ﷺ kissed him between his eyes, hugged him, and said, "I do not know what makes me happier: the conquest of Khaibar or the arrival of Ja'far?" Such was the degree to which the Prophet ﷺ loved Ja'far ﷺ. They came because the Prophet ﷺ sent 'Amr ibn Umayyah Ad-Damree ﷺ to An-

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar"; *Hadeeth* numbers: 4202, 4207.

Najaashee, the king of Abyssinia, asking for their return; An-Najaashee then generously provided two ships for their sea voyage to Arabia.

Ja'far ﷺ was accompanied on the voyage not just by the other Companions ﷺ who had migrated to Abyssinia, but also by Abu Moosa Al-Ash'aree ﷺ and other members of his Ash'aree clan.[1] Abu Moosa Al-Ash'aree ﷺ later recounted, "While we were in Yemen, we heard that the Prophet ﷺ had come out. We departed then with the intention of migrating to him; our travelling party consisted of me and two of my brothers, Abu Burdah and Abu Rahm; I was the youngest of the three." He ﷺ then said that - and here either the narrator was not sure or the accounts differ - they came with somewhere between fifty-three and fifty-nine men from his people; or he said that they came with fifty-three men from his people; or he said fifty-two, and Allah ﷻ knows best. He ﷺ continued to say, "We rode on our ship, which (perhaps because of either the weather or waves) caused us to reach An-Najaashee in Abyssinia (the wording indicates that they became stranded there due to bad weather or some other cause). We met up with Ja'far ibn Abee Taalib ﷺ, and we all stayed there together. And our meeting up with the Prophet ﷺ coincided with the Conquest of Khaibar."[2]

Ja'far ﷺ and his Companions ﷺ had stayed in Abyssinia for more than ten years, during which time much had happened in Arabia: in fact, during that time, a great deal of the Qur'an was revealed, the Muslims fought in various battles with the Quraish, and the Muslims collectively experienced many hardship and joys. As a result, some Companions ﷺ began to think that they were better than the Companions ﷺ who had migrated to Abyssinia.[3]

Abu Moosa ﷺ said, "Some people would say to us, 'We performed *Hijrah* before you did. On one occasion, Asmaa bint 'Umais - who

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[1] Refer to *Ma'een As-Seerah* (pg. 353).

[2] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The Battle of Khaibar"; *Hadeeth* number: 4230. Muslim related it as well, in the chapter, "From the Virtues of Ja'far ibn Abee Taalib."

[3] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 350).

was among those who had migrated to Abyssinia - visited Hafsah, wife of the Prophet ﷺ. 'Umar entered upon Hafsah while Asmaa was with her; and upon seeing Asmaa, he said, 'Who is she?' She replied, 'Asmaa bint 'Umais.' 'Umar said, 'Is she the Abyssinian (i.e., the one who went to Abyssinia)? Is she the sea-traveller (he said this because they made the voyage to and from Abyssinia by sea)?' Asmaa said, 'Yes.' 'Umar said, 'We performed *Hijrah* (migration) before you did, and so we are more deserving of the Messenger of Allah ﷺ than you are!' Asmaa became angry and responded, 'No, by Allah. You were with the Messenger of Allah, who fed the hungry among you and admonished the ignorant among you, while we were far away, estranged, and hated in the land of Abyssinia. And we were there for the cause of Allah and His Messenger (i.e., the cause of Islam). And by Allah, I will neither eat any food nor swallow any drink until I mention what you said to the Messenger of Allah ﷺ and ask him (whether what you said is true or not). By Allah, (when I return to relate his answer) I will neither lie, nor deviate (from the truth), nor add anything (to what he ﷺ said).' When she ﷺ went to the Prophet ﷺ, she ﷺ said: such and such (was said, O Messenger of Allah). He ﷺ responded, 'He is not more deserving of me than you are. He and his companions performed one migration (to Al-Madeenah), while all of you (the people of the boat) performed two migrations (one to Abyssinia and one to Al-Madeenah)."[1]

Asmaa ﷺ enthusiastically conveyed what the Prophet ﷺ said to every member of her travelling party. She ﷺ said, "They (the people who had migrated to Abyssinia) came to me in groups, asking me about this *Hadeeth* (of the Prophet ﷺ). There was nothing in the whole world that made them happier, nor anything that they cared more about, than what the Prophet ﷺ said to them (i.e., about them)."[2] Having first asked and obtained permission

[1] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The Battle of Badr"; *Hadeeth* number: 4230; and *Saheeh Muslim,* chapter, "The Virtues of Ja'far ibn Abee Taalib ﷺ."

[2] *Saheeh Muslim,* the Virtues of the Companions (2502, 2503); an *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The Battle of Khaibar."

from the Companions ﷺ who actually participated in the Battle of Khaibar, the Prophet ﷺ gave shares of the spoils to those who had just migrated to him.[1]

Dividing The Spoils

Of all the Prophet's battles, the Battle of Khaibar ranks among the top ones, if not the top one, in terms of how much war booty the Muslims won. The booty of Khaibar consisted of land, date-palm trees, clothing, food, and much else. From descriptions provided in *Seerah* books we know that the booty won at Khaibar consisted primarily of the following:

1) Food: The Muslims found huge quantities of food - such as grease, oil, and honey - in the fortresses of Khaibar. The Messenger of Allah ﷺ gave permission to his Companions ﷺ to eat from the food they found during the duration of their stay in Khaibar; he ﷺ did not, however, distribute the food five ways, in the way war booty was normally distributed.[2]

2) Clothing, furniture, camels, cows, and sheep: The Messenger of Allah ﷺ removed one-fifth of these items and distributed them according to principles outlined in the Noble Qur'an. The Prophet ﷺ distributed the remaining four-fifths among those who participated in the battle.

3) Slaves: The Prophet ﷺ ordered for the enslavement of many of women of Khaibar; he ﷺ distributed them among his Companions ﷺ just as he ﷺ would distribute other kinds of booty.

4) Land and date-palm trees: The Prophet ﷺ divided the property portion of the booty into thirty-six sections, with each section containing one-hundred shares - which makes for a total of three-thousand six-hundred shares. One half of those shares, one-thousand eight-hundred of them, were for the Messenger of

[1] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/96) and to *Saheeh Muslim*, chapter, "The Virtues of Ja'far ibn Abee Taalib ﷺ."

[2] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/140).

Allah ﷺ and his Companions ; the proceeds of the other half of the property was to be saved for future emergency situations.

5) Among the war booty were found a number of copies of the Torah. The Jews asked for them back, and the Prophet ﷺ, agreeing to their request, ordered for the copies to be returned to them. Thus he ﷺ did not do what the Romans did when they conquered Aurshaleem - they burned sacred books and tread on them with their feet. Nor did he ﷺ do what the Christians later did during the crusades, when they burned copies of the Torah that belonged to the Jews of Andalus.[1]

The Messenger of Allah ﷺ allowed the Jews to continue to live in Khaibar. They were to work on the land and spend on its maintenance from their own wealth; in return for their services, they could keep one-half of the harvest. It was significant that they were paid from the harvest and not with money, for that ensured that they would work hard to grow as great a quantity of crops as possible.

The Prophet ﷺ stipulated, however, that the Muslims could expel them from Khaibar whenever they wanted; their land was conquered and no longer belonged to them. They probably would have been expelled right then and there, had they not offered the Prophet ﷺ to stay and to work the land for him. They said to him, "We know the land better than you do." Initially, the Prophet ﷺ intended to expel them, but then, having heard their offer, he ﷺ decided to allow them to stay.[2]

The Treaty of Al-Hudaibiyyah differed greatly from the terms of this surrender; each case was different: It was in the best interests of the Muslims to allow the Quraish to dictate the terms of their treaty, whereas at Khaibar, the same did not hold true; instead, it was better for the Prophet ﷺ to dictate the terms of a truce with the defeated Jews of Khaibar. The Prophet ﷺ allowed the Jews to

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/419).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/328) and to *Abu Daawood*, chapter, *"Al-Musaaqaat."*

stay there because it was not fitting at the time for Muslims to work the fields of Khaibar when they could be used for the more important task of spreading the message of Islam; furthermore, what the Jews said was true: they did know the land better, so with the right incentive - which, in this case, was giving them one-half of the harvest - they would grow better and more crops than the Muslims could. The incentive factor was important, for regardless of whether the harvest was small or large in any given year, the Jews of Khaibar could keep only one-half of it for themselves; therefore, it was in their best interest to grow as much as possible. This relieved the Prophet ﷺ from the need of sending overseers to supervise the Jews while they worked the fields of Khaibar and ensure the quality of their work.

The Prophet's experience with the Jews of the region was not good; they had made every possible effort in the past to destroy him and his Companions ؓ. All three Jewish tribes of Al-Madeenah had betrayed him, and the Jews of Khaibar brought an army of ten-thousand fighters to Al-Madeenah and lay siege to it for an entire month. When they failed to achieve their aim during that expedition, they tried to rally support for another attack on Al-Madeenah. No, the Prophet ﷺ could not trust them, and he ﷺ needed a failsafe in order to ensure their straight dealings with him. And that failsafe was the constant threat of being expelled from Khaibar. The Prophet ﷺ and his Companions ؓ could expel them whenever they wanted to, and particularly if they acted treacherously with the Muslims. In the end, the Jews of Khaibar did act treacherously, for during the era of 'Umar ibn Al-Khattaab's caliphate, they attacked 'Abdullah ibn 'Umar ؓ and smashed both of his hands; and even before that, they attacked and killed 'Abdulah ibn Sahl ؓ during the lifetime of the Prophet ﷺ. But during the caliphate of 'Umar ؓ, proof of the treachery of Khaibar's Jews was clear beyond the shadow of a doubt, and so 'Umar ؓ ordered for their expulsion.[1]

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[1] Refer to *Ta'ammulaat Fee Seeratur-Rasool* by Muhammad Sayyid Al-Wakeel (pgs. 228, 229).

When the Battle of Khaibar was concluded, the Jews of Khaibar tried to hide their gold and silver; they even hid a quantity of leather that had belonged to Huyai ibn Akhtab when he was alive. Huyai, a member of the Banu An-Nadeer tribe, was killed alongside the members of the Banu Quraizah clan. But a few years before his death and after his tribe had been expelled from Al-Madeenah, he had carried away that leather to Khaibar, and there it remained until after his death. The Messenger of Allah ﷺ questioned Sa'yah, Huyai's uncle, about the whereabouts of the missing leather. Sa'yah lied, but after a period of interrogation and searching, the Muslims finally found the missing quantity of leather hidden in a pile of ruins.[1]

After an agreement was arrived at between the Muslims and the Jews of Khaibar, the Messenger of Allah ﷺ continued to send 'Abdullah ibn Rawaahah ؓ to them every year during harvest time, in order to estimate the total quantity of the harvest and then to guarantee to them their half. They complained bitterly about the estimation process, and they even tried to bribe 'Abdullah ibn Rawaahah ؓ. 'Abdullah ؓ became very angry and said to them, "O enemies of Allah, will you try to feed me *As-Suht*," referring thus to the vile proceeds of bribery. He ؓ also said to them, "My hatred for you, and my love for the Prophet ﷺ will not make me act unjustly towards you." And they then acknowledged his fairness, saying, "And it is upon this (i.e., justice) that the heavens and the earth have been raised."[2] Khaibar, in effect, became the property of the Muslims, and it became a huge source of revenue for them. Ibn 'Umar ؓ said, "We never ate our full until Khaibar was conquered."[3] The economy of the Muslim nation improved considerably after the conquest of Khaibar; becoming rich themselves, the *Muhaajiroon* returned the date-palm trees that

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[1] Refer to *As-Siyaasah Ash-Shar'iyyah Fee Islaa Ar-Raa'ee War-Ra'eeah* by Ibn Taimiyyah; to *Taareek Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

[2] Refer to *Taareekh Al-Islaam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

[3] *Saheeh Bukhaaree* (4243).

the *Ansaar* had previously given them as gifts.[1] It was a beautiful moment for the *Muhaajiroon*: They migrated to Al-Madeenah for the sake of Allah ﷻ, leaving behind all or almost all of their wealth, trusting fully that Allah ﷻ would compensate them for their sacrifice. That compensation came on the Day of Khaibar, and an even greater compensation and reward was awaiting them in the Hereafter.

The Messenger Of Allah ﷺ Marries Safiyyah Bint Huyai Ibn Akhtab

Al-Qamoos was the name of one of the fortresses that the Muslims conquered at Khaibar, and it was owned by Ibn Abee Al-Huqaiq, one of the leaders of Khaibar's Jews. Ibn Abee Al-Huqaiq's daughter, Safiyyah, was captured during the attack. As she was considered to be a part of the war booty of Khaibar, she was to be given to one of the Prophet's Companions as a part of his share of the booty. And when it came time to distributing the war booty, the Prophet ﷺ gave her to Daihyah Al-Kalbee. A man went to the Prophet ﷺ and said, "O Messenger of Allah ﷺ, you have give Safiyyah bint Huyai, the most important woman among her people, to Daihyah; it is not befitting that she be given to anyone other than you." The Prophet ﷺ approved of the man's advice; he ﷺ said to Daihyah, "Take a girl other than this one from the captives,"[2] after which the Prophet ﷺ took her for himself. The Prophet ﷺ then freed her and married her, and her dowry was not money but instead her emancipation. The actual marriage took place, of course, after she embraced Islam, as well as after she became purified from her period of menstruation.

Only after Safiyyah became purified from her menstrual cycle did the Prophet ﷺ leave from Khaibar. For the return journey, he ﷺ had her sit behind him on his riding animal. When they reached a spot that was situated approximately six miles outside

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[1] Refer to *Ma'een As-Seerah* (g. 352).

[2] Refer to *Saheeh Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and Then Marrying Her"; *Hadeeth* number: 1365.

of Khaibar, the Prophet ﷺ deviated from the road, wanting to consummate his marriage with her. But she ﷺ refused. Her refusal troubled the Prophet ﷺ, though he ﷺ did not say anything about it to her at the time.

They continued onward until they made camp at As-Sahbaa. Umm Saleem ﷺ combed Safiyyah's hair, applied perfume to her, and sent her to the Prophet ﷺ. Next, the Prophet ﷺ consummated his marriage to her, after which he ﷺ asked, "What prompted you to refuse to make camp the first time?" She ﷺ replied, "As we were still near the Jews, I feared for you (for your life) (and so I wanted to get farther away from them before we made camp)." The Prophet ﷺ was pleased by her answer and immediately began to hold her in high regard.

Incidentally, there is an interesting story regarding the Prophet's marriage to Safiyyah ﷺ, a story that speaks volumes about how much Abu Ayyoob Al-Ansaaree ﷺ loved the Prophet ﷺ. Ibn Ishaaq related that, when the Messenger of Allah ﷺ consummated his marriage to Safiyyah ﷺ at Khaibar, or at some point on the road from Khaibar, he ﷺ spent the night with her in a dome-shaped tent. Throughout that entire night, Abu Ayyoob Al-Ansaaree ﷺ stood guard outside of the tent with his sword unsheathed. When the Messenger of Allah ﷺ woke up and saw Abu Ayyoob ﷺ standing guard outside, he ﷺ asked, 'What is the matter with you, O Abu Ayyoob?" He ﷺ replied, "O Messenger of Allah, I feared for your life because of this woman; she is a woman whose father, husband, and people were killed, and who had only recently been a disbeliever. I therefore feared that she might try to harm you."[1] Although Abu Ayyoob's suspicions were misplaced, the Prophet ﷺ was nonetheless pleased with him, knowing that it was Abu Ayyoob's strong faith and love for him that made him sacrifice his sleep that night. The

[1] Refer to *Zaad Al-Ma'ad* (3/328); to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, "The Prophet ﷺ Consummates His Marriage to Safiyyah ﷺ, and Abu Ayyoob ﷺ Stands Guard Outside of the Tent"; to *Kanz Al-'Ammaal,* by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Prophet ﷺ supplicated for Abu Ayyoob ﷺ, saying, "O Allah, protect Abu Ayyoob, just as he spent the night guarding me."[1]

The main purpose of the Prophet's marriage to Safiyyah ﷺ was not to satisfy his physical desires, but instead to achieve certain aims and benefits. For one thing, the Prophet ﷺ wanted to honour her and save her from marrying a man that did not acknowledge her standing and noble lineage among her own people. Furthermore, the Prophet ﷺ wanted to console her and give her a new life, for her father, brother, and many of her people had died as a result of her people's war with the Muslims. And yet another benefit of their marriage was for the Prophet ﷺ to become related through marriage with the Jews, in the hope that that would diminish the intensity of their enmity towards Islam. Not that the Prophet's hope in this regard was fulfilled, but it was his job not to change the hearts of the Jews, but to try and change their hearts, for guidance is in the hands of Allah ﷻ. Previously, inter-marriage with another tribe reaped great benefits for Islam: An entire tribe became Muslim. In this case, the same did not happen; nonetheless, the Prophet ﷺ knew that he had to at least try to soften the hearts of the Jews, and to then leave the results to Allah ﷻ.

The Prophet ﷺ stayed at As-Sahbaa for three days, during which time he ﷺ held his marriage banquet. Given that they were on a journey, meat was not served during the banquet; the meal instead consisted of dates, cheese, and grease. Some Muslims ﷺ were not sure whether she ﷺ was still a slave or whether she ﷺ had become one of the Prophet's wives. It was when they saw how he ﷺ extended a veil over her and had her ride behind him that they became sure that she ﷺ was his wife and one of the Mothers of the Believers.[2]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/385), *Al-Bidaayah Wan-Nihaayah*, and Ibn Hishaam's *As-Seerah An-Nabawiyyah*.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384); and to *Sahih Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her"; *Hadeeth* number: 1365.

One night prior to the conquest of Khaibar, Safiyyah bint Huyai ﷺ saw a very telling dream. In a narration that has an authentic chain, Al-Baihaqee (may Allah have mercy on him) related that Ibn 'Umar ﷺ said, "Seeing some greenness in the eyes of Safiyyah, the Messenger of Allah ﷺ said, 'O Safiyyah, what is this greenness (in your eyes)?' She said, 'Once I was sleeping, and my head was in the lap of Ibn Huqaiq (her father), and I saw (in a dream) that it was as if the moon landed in my lap. I told him what I saw, and he slapped me, saying: That is because you are wishing for the king of Yathrib (i.e., Al-Madeenah).'"[1]

Allah ﷻ made Safiyyah's dream come true, bestowing upon her such honours as she could not have imagined: He ﷻ made her marry His Messenger ﷺ and saved her from the Hellfire; as a result, she ﷺ became one of the Mothers of the Believers ﷺ and a wife to the Prophet ﷺ in Paradise.

The Prophet ﷺ held her in high esteem, and he ﷺ would show it in the way he ﷺ treated her. For example, when he ﷺ was about to mount his riding animal, he ﷺ would first kneel on the ground, so that Safiyyah ﷺ could place her foot on his knee and mount first. But Safiyyah ﷺ was so polite and respectful of the Prophet ﷺ that she ﷺ refused to place her foot on his knee; instead, she ﷺ would place her knee over his knee and, from that position, climb onto the riding animal.[2]

It is related that, on one occasion, 'Aishah ﷺ and Hafsah ﷺ said, "We have a more honourable standing with the Messenger of Allah ﷺ than Safiyyah does, for we are his wives and his cousins." When the Messenger of Allah ﷺ later entered upon Safiyyah ﷺ, she ﷺ informed him about what they said. He ﷺ said, "You should have said (to them), 'How can you both be

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[1] Refer to *As-Sunan Al-Kubraa* (9/138); to *As-Siraa' Ma'al Yahood* (3/103); to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of Virtues, chapter, "The Virtues of Safiyyah ﷺ"; to At-Tabaraanee's *Mo'jam Al-Kabeer*; and to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

[2] *Saheeh Bukhaaree*, the Book of Business Transactions; also, refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384).

better than me, when my husband is Muhammad, my father is Haaroon, and my uncle is Moosa!'"[1]

Safiyyah ﷺ was greatly moved by the Prophet's noble character; and, as the true believer she ﷺ was, she ﷺ came to love him more than she loved her father, her relatives, and all of mankind. She ﷺ even loved him more than she loved her own self; without given the matter even a second thought, she ﷺ would have gladly sacrificed her life for the Prophet ﷺ. In a narration that has a good chain, Ibn Sa'd related that Zaid ibn Aslam ﷺ said, "The wives of the Prophet ﷺ gathered around him during his final sickness (the one that ended in his death), and Safiyyah ﷺ said, 'By Allah, O Messenger of Allah, I truly wish that what has afflicted you would afflict me (instead).' The other wives winked (or pointed) at one another disparagingly at her for what she said. The Messenger of Allah ﷺ, who saw what they did, said, 'Wash out your mouths!' They said, 'From what!' He ﷺ said, 'From the way you (disparagingly) winked (or pointed) with one another at her. By Allah, she is indeed truthful (both in general terms and particularly regarding what she said).'"[2]

Safiyyah ﷺ, the Mother of the Believers, was wise, truthful, forbearing, and forgiving. It is related that one of her servants once went to 'Umar ibn Al-Khattaab ﷺ and said, "Verily, Safiyyah loves Saturday (the holiday of the Jews), and she joins ties of relations with the Jews." 'Umar ﷺ summoned for her and asked her to respond to her servant's accusations. And this was Safiyyah's response: "As for Saturday, I have not loved it (i.e., I have not loved it as a sacred holiday) ever since Allah replaced it for me with Friday (i.e., ever since I became a Muslim). And as for the Jews, they are my blood relatives, and that is why I join ties of relations with them." 'Umar ﷺ was of course satisfied with her

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[1] *At-Tirmidhee*, chapter, "What is Related Regarding the Virtues of Those Who Saw the Prophet ﷺ." Refer also to *At-Tabaraanee* in *Mo'jam Al-Kabeer* and to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233).

[2] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233) and to *Al-Isaabah Fee Ma'rifatus-Sahaabah* (the Book of Women).

answer, but she ﷺ was not satisfied with the comportment of her servant, and so she ﷺ said to her, "What made you do that (i.e., what made you go to 'Umar ﷺ and say those untrue things about me)?" The servant said, "It was the *Shaitaan* (the Devil) (who made me do that)." Safiyyah ﷺ said, "Go, for you are now a free woman." Instead of becoming angry with her servant or punishing her, Safiyyah ﷺ not only forgave her, but also freed her from the bonds of slavery. It is one thing to forgive someone for an act of transgression; many people might do that. But it is an altogether different thing to then show that person kindness; very few are they who take that extra step.

Safiyyah ﷺ died in the month of Ramadan, in the year 50 H, during the rule of Mu'aawiyah ﷺ; it is also said that she ﷺ died in the year 52 H. May Allah be pleased with her.[1]

Some Jews Try To Kill The Prophet ﷺ By Feeding Him A Poisoned Sheep

Abu Hurairah ﷺ related that, when Khaibar was conquered, some Jews gave the Prophet ﷺ a slaughtered sheep as a gift, but before giving it to him, they filled it with poison. Afterwards, the Messenger of Allah ﷺ instructed his Companions ﷺ to round up the Jews of that locality. Once they were brought to him, the Messenger of Allah ﷺ said to them, "Verily, I want to ask you about something; then will you answer me truthfully?"

"Yes, O Abul-Qaasim," they replied.

"Who is your father (i.e., your forefather)?" the Messenger of Allah ﷺ asked them. They mentioned someone's name, and he ﷺ said, "You have lied! Rather, your father is so-and-so."

"You have spoken the truth," they acknowledged.

"Now will you be truthful if I ask you about something?" the Messenger of Allah ﷺ asked.

"Yes, O Abul-Qaasim," they replied. "And even if we lie, you will

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/358).

know about our lie, just as you knew about it when you asked us about our father."

"Who are the people of the Hellfire?" the Messenger of Allah ﷺ asked.

"We will be in it for a short while, and then you will take our place in it," they said.

"Go away into the Hellfire!" the Messenger of Allah ﷺ said. "By Allah, we will never take your place in it." He ﷺ then said, "Now will you answer me truthfully if I ask you about something?"

"Yes," they replied.

"Did you put poison in this sheep (that you gave to me as a gift)?"

"Yes," they replied.

"What made you do that?" he ﷺ asked.

"If you were lying (about your Prophethood), then we will be saved from you," they said. "And if you are truly a Prophet, then it will not harm you."[1]

The author of *Buloogh Al-Amaanee* said that it was specifically a Jewish woman named Zainab bint Al-Haarith – who was the wife of Salaam ibn Mishkam – who had placed poison in the sheep. First she asked what part of a sheep the Prophet ﷺ liked best, and when she was told that he ﷺ liked the arm best, she placed extra poison on it.

When the shoulder piece of the sheep was presented to him, the Prophet ﷺ chewed a piece of it but did not swallow. Bishr ibn Al-Baraa ﷺ did swallow a piece, however, and he ﷺ died as a result.[2]

Ibn Al-Qayyim wrote, "The woman was brought to the Messenger of Allah ﷺ, and she confessed, saying, 'I wanted to kill you.' The Prophet ﷺ said, 'Allah would never allow you to have that power over me.' The Companions ﷺ asked, 'Will you not kill her?' He ﷺ replied, 'No.' He ﷺ then did not punish her.

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[1] *Saheeh Bukhaaree,* the Book of *Al-Jizyaa and Al-Muwaada'ah* (3169).

[2] Refer to Buloogh *Al-Amaanee Bi-Haashiyatul-Fathul-Rabbaanee* (21/123).

He ﷺ had the procedure of cupping (a medical procedure that involves the drawing of blood) applied to his upper back, and he ﷺ ordered for the same to be applied to those who ate with him. In the end, some of them died."[1] This indicates that the woman was not killed. This was perhaps true in the beginning, but then when Bishr ﷺ actually died, the Prophet ﷺ ordered for the woman to be killed.[2]

Even though the Prophet ﷺ did not immediately die as a result of the poison, its effects continued to bother him until he ﷺ died. 'Aishah ﷺ said, "During the sickness in which he ﷺ died, the Prophet ﷺ would say, 'O 'Aishah, I have continued to feel the pain of the food I ate at Khaibar (until this moment). And now is the time that I feel the braking of my *Abhur* (a deep vein in the back that is connected to the heart; if it breaks, a person dies), which is a result of that poison."[3]

The Story Of Al-Hajjaaj Ibn 'Ilaat As-Salamee ﷺ

Anas ibn Maalik ﷺ related the following story about Al-Hajjaaj ibn 'Ilaat As-Salamee ﷺ. When the Messenger of Allah ﷺ conquered Khaibar, A-Hajjaaj ibn 'Ilaat ﷺ went to him and said, "O Messenger of Allah, I have both wealth and a family back in Makkah, and I want to write to them. Is it okay if I say something against you?" Al-Hajjaaj ﷺ wanted to go back to Makkah and get his money that he had left there, but he ﷺ didn't want any problems from the Quraish. To achieve his aim, he ﷺ knew that he would have to resort to some sort of ploy in order to divert the attention of the Quraish. It is for this reason that he ﷺ asked the Prophet ﷺ for permission to say something

[1] Refer to *Zaad Al-Ma'ad* (3/336).

[2] Refer to *Zaad Al-Ma'ad* (3/336).

[3] Refer to *Fathul-Baaree*, the explanation of *Hadeeth* number: 5777; to *Kanz Al-'Ammaal* by Al-Muttaqee Al-Hindee, chapter, "The Sickness that Led to His Death"; to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyyah*, by Ibn Hishaam; and to *Ziyaadatul-Jaamai' As-Sagheer* by As-Suyootee.

that was not true but that would enable him to get what was rightfully his. The Prophet ﷺ understood Al-Hajjaaj's situation and gave him permission to say what was necessary to get his money back.

Upon arriving in Makkah, Al-Hajjaaj went to his wife and said to her, "Gather for me what you have with you (from my money), because I want to buy things from the spoils of war that have been won from Muhammad and his Companions.... For indeed their wealth has been taken from them." Just as he had wanted, news of what he said spread quickly throughout Makkah. The Muslims of Makkah became extremely sad and returned to their homes; the polytheists, on the other hand, became jubilant, and they openly gave expression to their joy. When the news reached Al-'Abbaas, he was so shocked that he couldn't move; he just sat there, stunned.

Al-'Abbaas sent a servant of his to Al-Hajjaaj with the following message: "Woe upon you! What is this news that you have come with? What are you saying? What Allah has promised is better than the news you have come with." Al-Hajjaaj ibn 'Ilaat said to Al-'Abbaas's servant, "Convey, on my behalf, greetings of peace to Abul-Fadl (i.e., Al-'Abbaas) and tell him to meet me alone in one of his houses; for indeed, I have news that will please him!"

The servant returned to his master and conveyed to him Al-Hajjaaj's message. Al-'Abbaas understood right then and there that Al-Hajjaaj had, for some secret reason, made up the entire story of the Muslims losing in battle. This made Al-'Abbaas so happy that he kissed his servant between his eyes and freed him from the bonds of slavery.

When Al-Hajjaaj and Al-'Abbaas met in private, Al-Hajjaaj told the venerable chieftain that, contrary to the rumour he had concocted to divert the attention of the Quraish, the Messenger of Allah ﷺ had in fact conquered Khaibar and captured a huge quantity of war booty. He further told Al-'Abbaas the story of the Prophet's marriage to Safiyyah. "As

for me," Al-Hajjaaj ﷺ said, "I have come to get my wealth. I asked the Prophet ﷺ for permission (to say what I needed to say in order to divert the attention of the Quraish), and he ﷺ granted me permission (to do that). So, Abul-Fadl (i.e., Al-'Abbaas), keep what I have told you a secret for three days, after which time you can say what you want."[1]

After Al-Hajjaaj ﷺ returned with his money and three days had passed, Al-'Abbaas ﷺ went to Al-Hajjaaj's wife and asked, "Where is your husband?" She informed him that Al-Hajjaaj left a few days earlier for Al-Madeenah; she further expressed her condolences to Al-'Abbaas ﷺ for the bad news that her husband had told her about. Since three days were over and Al-Hajjaaj ﷺ was well on his way to Al-Madeenah, Al-'Abbaas ﷺ wanted the satisfaction of telling everyone what really happened, and so he ﷺ decided to begin with Al-Hajjaaj's wife. He ﷺ said to her, "All praise is for Allah! What we love for to happen is the only thing that has happened: Allah blessed the Messenger of Allah with the conquest of Khaibar... (And in the distribution of the spoils) the Messenger of Allah ﷺ chose Safiyyah bint Huyai for himself. So if you have any need for your husband, you should go and catch up to him." She replied, "By Allah, I think that you are telling the truth." He ﷺ said, "Indeed I am telling the truth; what I told you is exactly what has happened."

The next stop for Al-'Abbaas ﷺ was the gathering place of Quraish's leaders. When he ﷺ would pass by them, they would say to him in what was either a conciliatory or condescending tone, "May only good things befall you, O Abul-Fadl." That day, after he left Al-Hajjaaj's wife and passed by them, they again said, "May only good things befall you, O Abul-Fadl." This time around, he ﷺ answered, "All praise is for Allah! What has befallen me is good indeed, for Al-Hajjaaj ibn 'Ilaat informed me that Allah blessed His Messenger ﷺ with the conquest of Khaibar... (And when the spoils were distributed) the Messenger of Allah ﷺ chose Safiyyah for himself. Al-Hajjaaj

[1] Refer to *Taareekh Adh-Dhahabee* and to *Al-Maghaazee* (pg. 439).

asked me to keep that news a secret for three days; in fact, the only reason he came was to take his wealth. Yes indeed, he came just to get his money and then leave." As a result of this news, the cloud of misery that hung over the heads of Makkah's Muslims left them; and they all left their homes to hear the news firsthand from Al-'Abbaas ﷺ. The sadness and misery that had afflicted them now afflicted the polytheists.[1]

This story proves that one may lie against one's own self and against someone else if one doesn't harm others in the process, and if one's aim in lying is to get what was rightfully his (something that others are wrongfully withholding from him) in the first place. Al-Hajjaaj's lie was against other Muslims, and although it is true that the Muslims of Makkah were hurt and saddened by his lie, it was a small problem compared to the greater problem of getting back his wealth; more importantly, their sadness was alleviated only three days later, and was replaced with great happiness and joy. Also, their faith increased as a result, so that, in the end, Al-Hajjaaj's lie benefited them more than it harmed them.

Some Legal Rulings That Pertain To The Battle Of Khaibar

1) The Prohibition of Eating Domesticated Donkeys

Ibn 'Umar ﷺ related that, on the Day of Khaibar, the Messenger of Allah ﷺ forbade (us from eating) the meat of domesticated donkeys.[2]

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[1] This entire story is taken from the following sources: Imam Ahmad's Musnad (3/138, 139); *Al-Musannaf* by 'Abdur-Razzaaq (9771); *Abu Ya'lah* (3479); *As-Sunan* by Al-Baihaqee (9/151); and *Ad-Dalaail* (4/5266, 5267). Discussing the narration that contains this story, Al-Haithamee said in *Al-Mujma'* (6/154, 155), "Ahmad, Abu Ya'la, Al-Bazzaar, and At-Tabaraanee related it; and its narrators are all the narrators of *As-Saheeh*. And commenting on the chain of the narration that is recorded in *Musnad Ahmad*, Ibn Katheer said in *Al-Bidaayah* (4/23), "This chain fulfills the conditions of the two *Shaiks* (Bukhaaree and Muslim)."

[2] Refer to *Zaad Al-Ma'aad* (4/122, 123); to *Saheeh Bukhaaree*, the Book of Battles (4215); and to *Saheeh Muslim*, chapter, "The Prohibition of Eating the Meat of Domesticated Donkeys."

2) The Prohibition of Engaging in Sexual Intercourse with a Pregnant Slave

Because many female slaves were taken after the Battle of Khaibar, certain rulings regarding them needed to be clarified. One such ruling was that it was forbidden for an owner to have sex with his female slave if she was pregnant. The Messenger of Allah ﷺ said, "Whosoever believes in Allah and the Last Day, then let him not supply his water to someone else's seed (or plant)."[1] The wording here is symbolical, but the meaning is of course clear.

3) The Prohibition of Engaging in Sexual Intercourse with a Newly-Obtained, non-Pregnant Slave, Until the Completion of Her Period

The Messenger of Allah ﷺ said, "It is not permissible for one who believes in Allah and the Last Day to engage in sex with a female captive until he first makes sure that she is not pregnant."[2] And the way to make sure that she is not pregnant is to wait until she becomes purified from a single menstrual cycle. The waiting period of a divorced woman does not apply to her, regardless of whether she was married to a disbeliever, and regardless of whether that husband is dead or alive. A woman waits out her period of waiting after her husband's death in order to show faithfulness to him and in order to be given an appropriate amount of time to mourn his death. A disbelieving slave's situation is different: she should not mourn her disbelieving husband's death; therefore, the same ruling does not apply to her.[3]

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[1] Refer to *At-Tabaqaat* (2/113); to *At-Tabaraanee*, in *Al-Mo'jam Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer*; to Abu Daawood, in the Book of Rites, chapter, "Engaging in Sexual Intercourse with Servants"; and to *Ahmad* (to the *Ash-Shamiyyoon Musnad*, in a *Hadeeth* that is related by Ruwaifai' ibn Thaabit Al-Ansaaree ﷺ).

[2] Refer to *Ar-Raud Al-Anf* (4/41); to *At-Tabaraanee*, in *Al-Mo'jim Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer* (in a narration that is reated by Ruwaifai' ibn Thaabit Al-Ansaaree ﷺ); to *Abu Daawood*, the Book of Rites, chapter, "Engaging in Sexual Intercourse with Female Slaves"; and to *Musnand Ahmad* (the *Musnad* of *Ash-Shamiyyoon*).

[3] Refer to *As-Siraa' Ma'al Yahood* (3/134).

4) The Prohibition of *Al-Fadl* Usury

Usury is of two kinds, one of them being *Al-Fadl*, in which case two valued items of the same type (such as money for money) are interchanged, with one party giving a greater amount to the other. An example of *Al-Fadl* usury is for person "A" to borrow 20 dollars from person "B," and to agree to pay him back 30 dollars either immediately or at a later date. This is the kind of usury that is perhaps most widespread today.

The prohibition of this kind of usury was legislated after the conquest of Khaibar. One of the Prophet's Companions ﷺ would trade a large quantity of low-quality dates for a small quantity of high-quality dates. He ﷺ informed the Prophet ﷺ about this practice, and the Prophet ﷺ told him that what he did was prohibited in Islam. The actual text of the narration is as follows: Abu Sa'eed Al-Khudree ﷺ and Abu Hurairah ﷺ related that the Messenger of Allah ﷺ appointed a man to oversee Khaibar. When that man returned with high-quality dates, the Messenger of Allah ﷺ asked him, "Are all the dates of Khaibar like this?" The man ﷺ said, "By Allah, no, O Messenger of Allah ﷺ. We trade two or three *Sa'aas* (one *Sa'aa* is equal to four *Mudds*, and one *Mudd* is two handfuls of something) (of low-quality dates) for one *Sa'aa* of this kind of date." The Prophet ﷺ said, "Do not do that," after which he ﷺ told him a lawful way of getting the same results: "(Instead) sell low-quality dates for dirhams (for cash, so that the items being traded in the transaction are not of the same kind), and then use the dirhams to purchase high-quality dates."[1] The extra amount the man ﷺ took was *Al-Fadl* usury.

5) The Legislation of *Al-Musaaqaat*

One particular kind of business agreement, which was not commonly practiced in Al-Madeenah, became necessary after the conquest of Khaibar. That practice is called *Al-Musaaqaat*, and it

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4244) and *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter, "Selling Food for Food of the Same Kind."

involves the following: person "A" hires person "B" to work his fields for him, and instead of agreeing to set wages, they agree that person "B" gets from the deal a certain percentage of the crops that grow on those fields. This practice is permissible in Islam, because it is what the Prophet ﷺ and the people of Khaibar agreed to after the conquest of Khaibar. 'Abdullah ibn 'Umar ﷺ said, "The Prophet ﷺ gave Khaibar to the Jews for them to work there and plant (its fields), and in return for that, they had the right to one-half of the crops that grew there."[1]

6) The Permissibility of Eating Horsemeat

Jaabir ibn 'Abdullah ﷺ said, "On the Day of Khaibar, the Messenger of Allah ﷺ prohibited eating the meat of (domesticated) donkeys and made permissible (the meat of) horses."[2]

7) The Prohibition of *Al-Mut'ah*

Al-Mut'ah is the practice of getting married for a pre-determined amount of time, and it is a practice that became prohibited during the conquest of Khaibar. 'Alee ibn Abee Taalib ﷺ said, "Verily, on the Day of Khaibar, the Messenger of Allah ﷺ forbade the practices of *Mut'ah* with women and of eating the meat of domesticated donkeys."[3]

8) The Participation of Women in the Battle of Khaibar

As in previous battles, women did take part in the Battle of Khaibar; and as usual, their primary role was to tend to the needs of the wounded. Umayyah bint Abu As-Salt ﷺ related that a woman from the Banu Ghaffaar clan said:

I and some women from Banu Ghaffaar went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, we have made intention to come out with you (to Khaibar), so that we can tend to the wounded and help the Muslims in any way we can." He ﷺ

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4248).
[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4219).
[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4216).

replied, "(Come) upon the Blessings of Allah." And so we went with him. By Allah, the Messenger of Allah ﷺ stopped to make camp in the morning, and I descended from the seat behind his things (a kind of seat that is attached to the back part of the riding animal; it was not feared that the woman riding in that seat would come into contact with the Prophet ﷺ, for he ﷺ was seated well ahead of her). I saw that there was blood on the seat, and it was the first menstrual period of my life. I jumped back to the camel and became shy. When the Messenger of Allah ﷺ witnessed my situation and saw the blood, he ﷺ said, 'What is the matter with you? Perhaps you have entered upon your menstrual cycle?" I said, "Yes." He ﷺ said, "So take care of yourself (i.e., put on something that will prevent the blood from spilling); then take a cup of water and sprinkle some salt into it. Then use that (salted water) to wash the blood off the seat. When you are finished doing that, return to your seat." When Allah granted victory over Khaibar (to us), the Prophet ﷺ gave us (i.e., the women who came) a small portion of the spoils. And he ﷺ took this necklace that you see on my neck, and he ﷺ gave it to me. And he ﷺ put it around my neck with his own hand. By Allah, it shall never part from me.

And true to her word, the necklace remained with her until she ﷺ died; and it even remained with her after her death, for she had given clear instructions for the necklace to be buried alongside her. The memory of the Prophet ﷺ speaking to her remained with her for the rest of her life; she even extended what he said to other matters, for she always used salt to purify herself after the completion of her menstrual cycle; and on a similar note, she ﷺ gave instructions that, upon her death, she wanted salt to be used for the washing of her body.[1]

To be sure, the conquests of Khaibar, Fadak, Waadee Al-Quraa,

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/372,373); to *Musnad Imam Ahmad* (the *Ahadeeth* of Faatimah bint Rasoolullah ﷺ); to *Abu Daawood,* the Book of Purification, chapter, "Taking a Shower after the Conclusion of One's Menstrual Cycle."

and Teemaa became the main topics of discussion among all of the tribes of the Arabian Peninsula, and that is putting the matter lightly. The leaders of the Quraish became at once furious and miserable. They never expected Khaibar to be conquered. The impenetrable fortresses of Khaibar, the many fighters living there, the large quantity of weapons available to them, and the huge quantity of provisions that would last them for even a long siege - these factors combined made the conquest of Khaibar seem unlikely to the most astute of observers in Arabia; nonetheless, with the help of Allah ﷻ, Khaibar fell at the hands of the Muslims, and it fell more quickly than anyone - outside of the Muslims - had anticipated.

One of the most important results of Khaibar was that the Quraish became isolated, after its leaders had tried for so many years to isolate the Muslims of Al-Madeenah. To say the least, Quraish's allies were taken aback by the defeat of Khaibar; realizing that there was no use of opposing the Muslims, those allies decided to change sides or to at least sign peace treaties with the Prophet ﷺ. The door was thus swung wide open for Islam to spread throughout the Arabian Peninsula. The enemies of Islam recognized two important things: The Muslims were the most powerful group in Arabia, and, because of their recent victories, their economy became very strong.[1]

Even after Khaibar, the Prophet ﷺ continued to send units out for specific missions, some of which entailed fighting, and some of which didn't.[2]

[1] Refer to *Nadratun-Na'eem* (1/353).

[2] Refer to *As-Seerah An-Nabawiyyah* (pg. 221).

2

An Invitation To Kings And Rulers

The Treaty Of Al-Hudaibiyyah Signaled The Beginning Of The Expansion Of The Muslim Nation

After the signing of the Treaty of Al-Hudaibiyyah, the dominion of Islam spread not only in the region of Al-Hijaaz, but also northwards where the Jews of Khaibar were now under the authority of the Muslims. But the Prophet ﷺ set his sights beyond even the Arabian Peninsula. He ﷺ didn't have to say in so many words that his strategy was to extend Islam's dominion beyond the Arabian Peninsula; his actions sufficed to indicate that. Those actions involved sending messengers and ambassadors to the rulers of Arabia and to kings and emperors outside of Arabia.

The sending of such messengers marked a crucial turning point in the history of Arabs and of Islam. It did not only signify that the Prophet ﷺ was going to unify all Arabs of the Arabian Peninsula under the banner of Islam, though it did indicate that; it further signified that those Arabs, once they embraced Islam, would bear the monumental responsibility of spreading Islam to the rest of mankind.[1]

By sending messengers to the kings and rulers of foreign lands, the Prophet ﷺ achieved many objectives, some of which were apparent, and some of which were a bit more subtle. Of the apparent objectives that were achieved two stand out as being

[1] Refer to *As-Sifaaraat An-Nabawiyyah* by Dr. Muhammad Al-'Uqailee (pg. 15).

most important: Some of those rulers embraced Islam, and others, though they didn't embrace Islam, showed outward appreciation for it. As for the more subtle objectives of sending ambassadors to foreign lands, they more or less had to do with military strategy: By the responses given by the different rulers, the Prophet ﷺ knew what their stance towards Islam was going to be, and he ﷺ could consequently develop an appropriate political and military strategy for dealing with them.[1]

Here are some of the more important of messages that the Prophet ﷺ sent to the rulers of foreign lands:

1) There is an authentic narration[2] that contains the text of a letter that the Prophet ﷺ sent with Daihyah Al-Kalbee ﷜ to Haraql, the Emperor of Rome.[3] The letter was sent after the Treaty of Al-Hudaibiyyah, and its text ran as follows:

   "In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad ibn 'Abdullah, the Messenger of Allah, to Haraql, the leader of Rome: Peace be upon he who follows true guidance. To proceed: Verily, I invite you by the invitation of Islam. Submit and embrace Islam. If you do so, you will achieve safety and Allah will give you your reward twice (one interpretation of this phrase is that the first reward was for embracing Islam, and the second was for setting an example for his people to embrace Islam). And if you turn away, then upon you is the sin of *Al-Areesiyyeen* (this word literally means, 'farmers'; here, it means, 'the citizens of your country')

   ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن

[1] Refer to *Al-'Ilaaqaat Al-Khaarijiyyah Lid-Daulatul-Islaamiyyah* by Dr. Sa'eed Al-Muhajjir (pg. 112).

[2] *Saheeh Muslim*, the Book of *As-Siyyar* (1773); and *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*.

[3] Refer to *Nadratun-Na'eem* (1/344).

﴿تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

'Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." (Qur'an 3: 64)[1]

Haraql took the Prophet's letter and studied its contents closely; he took a sincere interest in the Prophet ﷺ, as is established in a long *Hadeeth* that relates one of his conversations with Abu Sufyaan. After he asked Abu Sufyaan a number of questions about the Prophet ﷺ, Haraql said, "If what you say is true, he will rule over the spot over which these two feet of mine are placed (i.e., over this land). I knew before that he (i.e., the final Prophet) was coming out, but I did not think that he would be one of you (i.e., an Arab). Had I known that I would be able to reach him, I would have endured the hardships of travel in order to meet him. And were I to be with him, I would wash his feet (to honour him)."[2]

2) The Prophet ﷺ sent 'Abdullah ibn Hudhaafah As-Sahmee ؓ with a letter to Kisra, the ruler of the Persian Empire. It is mentioned in *Zaad Al-Ma'aad* that this occurred in Muharram of the year 7 H. The Prophet ﷺ ordered 'Abdullah ؓ to give the letter to the ruler of Bahrain, who in turn would pass it on the Kisra. Finally, when the letter reached Kisra, he tore it up. Upon learning of Kisra's response, the Messenger of Allah ﷺ supplicated against his empire, asking Allah ﷻ that they (Kisra's empire) be completely torn apart.[3] According to a narration that is related by At-Tabaree, the text of the Prophet's letter to Kisra reads as follows:

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[1] *Saheeh Muslim, Sharh An-Nawawee,* the Book of *Jihaad* (12/107); and *Saheeh Bukhaaree,* the Book of *Jihaad* and *As-Siyyar.*

[2] *Saheeh Muslim* (3/1393); *Hadeeth* number: 1773; and *Saheeh Bukhaaree,* the Book of *Jihaad* and *As-Siyyar.*

[3] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee* (4424).

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, the Messenger of Allah, to Kisra, ruler of Persia. Peace be upon he who follows true guidance, who believes in Allah and His Messenger, and who bears witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah to all of mankind. The purpose of this letter is to warn he who is alive: Submit (to Allah) and embrace Islam. If you do so, you will have achieved safety. But if you refuse, then upon you is the sin of the Magians (i.e., the sin of all your citizens)."[1]

3) As for his letter to An-Najaashee, the Prophet ﷺ sent it with 'Amr ibn Umayyah Ad-Damree ﷺ. Scholars disagree, however, regarding whether this letter was sent during the Makkan era of the Prophet's biography or after the Treaty of Al-Hudaibiyyah. At any rate, the text of the message reads as follows:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, Messenger of Allah, to An-Najaashee, king of Abyssinia. Submit to Allah and embrace Islam. I say to you that all praise is for Allah; none has the right to be worshipped but Allah; He is the Sovereign, the Holy, the Source of peace, the Guardian of faith, the preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience. And I call upon you to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and to accept my advice. And peace be upon him who follows true guidance."[2]

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[1] Refer to *Taareekh At-Tabaree* (2/654,655) and to Ibn Katheer's Al-Bidaayah Wan-Nihaayah.

[2] Refer to *Nasbur-Raayah* by Az-Zaila'ee (4/421) and to *Nadratun-Na'eem* (1/346).

4) That the Prophet ﷺ also sent a letter to Al-Muqawqis, the ruler of Egypt, and received a reply from him[1] is not established in authentic narrations. This does not mean, however, that the Prophet ﷺ never sent a letter to him. Perhaps the narrations that describe that letter are historically accurate, even though one cannot use them as proof in matters that pertain to the teachings of Islam.[2] In his *At-Tabaqaat*, Muhammad ibn Sa'd related that the Prophet ﷺ sent a letter to Al-Muqawqis. Al-Muqawqis was the title of Egypt's ruler; his actual name was Juraih ibn Meenah. He was also known as the king of Alexandria and the leader of the Copts. According to Ibn Sa'd's account, the Prophet ﷺ sent that letter in the hands of Haatib ibn Abu Balta'ah Al-Lakhmee ﷺ. It is furthermore related that Al-Muqawqis gave an eloquent and positive reply; yet in spite of his pleasant words, he did not embrace Islam. He nonetheless sent a number of gifts to the Prophet ﷺ; one of those gifts was Maariyyah Al-Qabtiyyah ﷺ. When Al-Muqawqis's reply reached him, the Prophet ﷺ said, "That wicked person is reluctant to give up his kingdom, yet (little does he know that) his kingdom will not remain (for long)."[3]

5) Ash-Sham (Syria and surrounding regions) was ruled by the Ghasaasinah, who were loyal to the Roman Empire. Their leader, who ruled from Damascus, was Al-Mundhir ibn Al-Haarith ibn Abee Shamr Al-Ghassaanee. As the Muslims were returning from Al-Hudaiybiyyah, the Prophet ﷺ sent Shujaa' ibn Wahb ﷺ with a letter to Al-Mundhir ibn Al-Haarith. The letter contained the following passage: "Peace be upon he who follows true guidance and who believes in it. Verily, I invite you to believe in Allah Alone, without associating any partners with Him in worship. If you do that, He will preserve your kingdom for you."[4]

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[1] Refer to *Nadratun-Na'eem* (1/346).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/459).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/340) and to *Az-Zaila'ee's Nasbur-Raayah*.

[4] Refer to *Taareekh At-Tabaree* (2/652).

6) Upon his arrival from Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Sulait ibn 'Amr Al-'Aamiree ؓ with a letter to Haudhah ibn 'Alee Al-Hanafee. In his reply, Haudhah stipulated that the Prophet ﷺ make him a partner or at least give him some leadership position. The Prophet ﷺ of course refused to accept his proposal.[1]

7) After he ﷺ left Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Abul-'Alaa Al-Hadramee ؓ[2] with a letter to Al-Mundhir ibn Saawaa Al-'Abdee, the ruler of Bahrain. Historical accounts indicate that Al-Mundhir ؓ embraced Islam and that all of the Arabs of Bahrain embraced Islam along with him. His country was also inhabited by Jews and Magians, and so there remained the question of how they should be treated. The Prophet ﷺ answered that question for him in a letter that contained this passage: "Whoever performs our prayer, faces our *Qiblah*, and eats the meat we slaughter, then he is a Muslim, and he has the guarantee (or covenant) of Allah, and the guarantee of the Messenger (of Allah ﷺ). Whoever loves for that to be the case from the Magians, is safe. And whoever refuses has to pay the *Jizyah* (the head-tax)."[3] The Jews and Magians of Bahrain came to an agreement with Al-Mundhir ؓ; according to that agreement, each of their adults had to pay the *Jizyah* (the head-tax), which was a single dinar per adult.[4] It is also related that in Dhil-Qai'dah of the year 8 H, the Prophet ﷺ sent 'Amr ibn Al-'Aas ؓ with a letter to Jaifar and 'Abd, the two kings of Oman.[5] After a commendable effort by 'Amr ؓ to convince them to become Muslims, both brothers embraced Islam.

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[1] Refer to *Nasbur-Raayah* (4/425); and to *'Ailaam As-Saaileen*, by Ibn Tooloon (pgs. 105, 107).

[2] Refer to *Subhul-'Ashaa* by Al-Qalqashandee (6/368).

[3] *Al-Amwaal*, by Abu 'Ubaid (pg. 28).

[4] Refer to *Takhreej Ahaadeeth Al-Hidaayah* by Az-Zaila'ee (4/419, 420).

[5] Refer to *Subh Al-'Aasha* (6/376).

Lessons and Morals

1) Sending Qualified Ambassadors

When the Prophet ﷺ would send ambassadors to foreign rulers, he ﷺ wouldn't send ambassadors at random; to the contrary, he ﷺ would send men that were specifically suited for the job, men that were qualified and that had the necessary tools to complete their mission with the best chances for success. What were the requisite qualities for an ambassador? They were many, and since a detailed study of the lives and qualities of the Prophet's ambassadors is beyond the scope of this work, we will suffice by mentioning a few of the qualities they had that made them suited for their job.

Eloquence: What I mean by eloquence is not so much an extensive vocabulary as an ability to convey ideas with precision. Any person who works as a diplomat needs to have this quality. As an example from the Prophets ﷺ, Moosa ﷺ asked that Haaroon ﷺ be made his helper because he possessed the quality of eloquence.

﴿وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾ هَٰرُونَ أَخِى ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾﴾

"And appoint for me a helper from my family. Haaroon (Aaron), my brother. Increase my strength with him." (Qur'an 20: 29-31)

To appreciate this skill in the Prophet's ambassadors, the reader would do well to study the historical accounts that relate the discussions they had with the rulers of foreign lands.

Good manners: There are many good manners that an ambassador should possess, but perhaps the two most important of them are humbleness and truthfulness in speech.

Knowledge: If one wants to convey an idea, he should be very knowledgeable about it and about things that relate to it. It was, after all, Ja'far ibn Abee Taalib's knowledge of Christians that led to his decision of which Qur'anic Verses he should recite to him.

Patience: Allah ﷻ said:

﴿فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾﴾

"Therefore be patient (O Muhammad ﷺ) as did the Messenger of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e., threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Faasiqoon (the rebellious, disobedient to Allah)." (Qur'an 46: 35)

The Prophet ﷺ was his own ambassador when he ﷺ went to Taaif to invite its people to Islam. The forbearance he ﷺ showed in dealing with them and in abstaining from hurting them - though Allah ﷻ gave him the option of doing so - sufficiently makes clear the importance of patience when conveying the message of Islam to non-Muslims.

Bravery: All of the Prophet's ambassadors were risking their lives when they carried letters to foreign lands. Islam was becoming strong within the Arabian Peninsula, but Muslims were still weak when compared to the major empires of the time. Therefore, a positive response was unlikely from the likes of the emperors of Rome and Persia; on the other hand, it was quite likely that the Prophet's ambassadors were going to be mistreated in one way or another. In fact, each one of them knew beforehand that he might not return from the perilous journey that lay ahead of him; nonetheless, not a single one of them refused the job when it was assigned to him.

Wisdom: Again, this is a quality that all of the Prophet's ambassadors possessed. And if the reader should like to gain a better appreciation of that fact, he would do well to read and study the narrations that give an account of their stay in foreign lands, as well as the steps they took to convey their message in the

clearest and best way possible.

Good appearance: Not only were the Prophet's ambassadors well endowed with internal qualities that made them qualified for the job; they were also handsome on the outside. Since an ambassador was the sole representative of Islam in a foreign land, it was deemed important that he should be clean, neat, and handsome in appearance. For a more detailed study of the Prophet's ambassadors and of their qualities and skills, one should refer to the singular work, *Ambassadors of the Prophet* ﷺ, by Al-Liwaa Ar-Rukn Mahmood Shait Khitaab.

2) The Different Responses of Kings

The kings and rulers who received letters from the Prophet ﷺ responded in various ways. In general, however, some kings responded in a positive, respectful tone, regardless of whether they embraced Islam or not; these kings include Haraql, An-Najaashee, and Al-Muqawqis. Al-Muqawqis, who did not embrace Islam, sent gifts to the Prophet ﷺ; one of those gifts was Maariyah, who later became the mother of the Prophet's son, Ibraaheem. Other kings - and here I am referring to Kisra in particular - responded in a haughty, disrespectful manner. When the Prophet's letter was read to Kisra, he took it, tore it apart, and said, "He writes to me when he is my slave!" Upon learning of Kisra's response, the Messenger of Allah ﷺ said, "May Allah tear apart his kingdom!"[1]

Because of his arrogance, Kisra developed delusions of grandeur, imagining, for example, that the Prophet ﷺ was one of his subjects, which explains why he ordered Baadhaan, his viceroy over Yemen, to bring the Prophet ﷺ to him at his royal court. In obedience to his king, Baadhaan sent someone to the Messenger of Allah ﷺ with the message: "Verily, the king of kings has written to the king Baadhaan, ordering him to send someone to you and to take you to him." The Messenger of Allah ﷺ then

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[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

shocked the messenger by informing him that Kisra had just been assassinated by his son Shairawai.[1] In the mind of the messenger, that news could not have been true, since he had travelled with the utmost haste from Baadhaan, and at the time of his departure Kisra was alive and healthy. There was no way, he thought, that anyone could have come with the news so quickly. But it was true, for the Prophet ﷺ learned about it through revelation.

It was later ascertained by the messenger that the Prophet's information was one-hundred percent accurate. Babbaadh, otherwise known as Shirawai, killed his father, Kisra, and usurped his throne. After that, true to the Prophet's supplication, Kisra's kingdom was torn apart. His relatives made a mockery of his kingdom, with each one of them trying to plot his way to the throne. After Kisra's death, Shirawai lived for only six months. And in the four years that followed, a total of ten kings sat on Kisra's throne. The kingdom was thrown into chaos, until finally, the people united around Yazdajurd, the last of the kings of the Banu Saasaan family. He is the one who had to face the Muslim army in battle, in a war that brought an end to his kingdom, and an end to the Banu Saasaan dynasty, a dynasty that had lasted for more than four centuries. That end took place in the year 637 H. The Prophet ﷺ had made the supplication: "May Allah tear apart his (Kisra's) kingdom." That supplication was immediately answered with the assassination of Kisra, and it was answered in a complete way only eight years later, with the fall of the Persian Empire at the hands of the Muslim army.

3) A General Description of the Prophet's Letters

When one compares the various letters of the Messenger of Allah ﷺ, one finds certain elements that they all have in common:

They all began with the *Al-Basmalah,* which is the phrase, "In the Name of Allah, the Most Beneficent, the Most Merciful." *Al-*

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[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Basmalah is a Verse of Allah' Book. Since the Prophet ﷺ consistently placed the *Al-Basmalah* at the beginning of his letters, it is recommended for us to do the same, especially when we are writing about something important. The Prophet's practice of beginning his letters with the *Al-Basmalah* shows that it is permissible to write a Verse of the Qur'an in a letter, even if that letter is addressed to disbelievers. Also, disbelievers may read one or more Verses of the Qur'an; the Prophet ﷺ enable foreign kings to do so, even though he knew that, given their disbelief, they were upon a state of impurity - spiritually for sure, and physically in all likelihood.

In his letters to disbelievers, the Prophet ﷺ would not extend greetings of peace to them; instead, he ﷺ would simply say at the beginning of his letters: "Peace be upon he who follows true guidance," which means, "Peace be upon he who believes in Islam." This proves that it is not permissible for a Muslim to initiate greetings of peace when he is addressing, either in speech or in writing, a disbeliever.

The Prophet ﷺ would seal his letters. Anas ﷺ said, "When the Prophet ﷺ intended to write to the Romans, it was said to him, 'They read a letter only when it is sealed.' And so he ﷺ took a stamp made of silver.' It is as if I can now see the whiteness of his hands. And he ﷺ engraved the following words onto his seal: Muhammad, Messenger of Allah."[1]

4) Kisra's Viceroy to Yemen Embraced Islam

Kisra's viceroy to Yemen was Baadhaan ibn Saasaan. During the Prophet's lifetime, Baadhaan ﷺ embraced Islam. And the Prophet ﷺ, recognizing good leadership qualities in Baadhaan ﷺ, allowed him to remain governor of Yemen. It was always the case that the Messenger of Allah ﷺ appointed people based on their qualities and on the job performance that could be expected of them. The Prophet ﷺ knew that Baadhaan ﷺ was an experienced leader and that he was well-acquainted with the people of Yemen and with

[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar* (2938).

their needs; thus he, and not a person of high-ranking from Makkah or Al-Madeenah, was best suited for the job; hence the Prophet's decision to allow Baadhaan ﷺ to stay on as governor.

5) The Permissibility of Accepting *Jizyah* (Head Tax) from Magians

Jizyah is a tax that is paid by non-Muslims who live under the authority of a Muslim country. In return for that tax, they enjoy the benefits of protection, of safety, of being able to practice their religion, and so on. It is held that the only people who can pay *Jizyah* and enjoy the benefits involved in doing so are the People of the Book, Jews and Christians. Nonetheless, the story of the Prophet's letter to Al-Mundhir ibn Saawah ﷺ indicates that Muslims may accept the *Jizyah* tax from Magians as well. Al-Mundhir ﷺ informed the Prophet ﷺ in a letter that the Arabs of Bahrain had embraced Islam, but that Bahrian was also inhabited by Jews and Magians. The Prophet ﷺ instructed him to take *Jizyah* tax from anyone who wanted to remain a Jew or a Magian.[1]

Ibn Al-Qayyim (may Allah have mercy on him) and other scholars went further, saying that Muslims could agree to take *Jizyah* tax from anyone who wanted to live under the rule of a Muslim government, regardless of whether that person was a Jew, a Christian, a Magian, or an idol-worshipper. Ibn Al-Qayyim wrote in *Zaad Al-Ma'aad*: A group (of scholars) have said that, if the people of any nation (religion) agree to pay the *Jizyah*, it should be accepted from them. Accepting *Jizyah* tax from the People of the Book is established in the Qur'an; accepting it from the Magians is established in the *Sunnah*; and the same ruling applies to everyone else by extension. This is because the Magians are polytheists; they have no Book (that was revealed to a Prophet who was sent to them, as opposed to the Jews and Christians). That Muslims may take *Jizyah* tax from them, therefore, proves that they may take it from all polytheists. True, the Prophet ﷺ never took *Jizyah* tax from Arab polytheists, but that is only

[1] Refer to *Ghazwatul-Hudaibiyyah* by Abu Faaris (242) and to *Nasbur-Raayah* by Az-Zaila'ee.

because Arabs as a group embraced Islam before the Verse about the *Jizyah* tax was revealed - it was revealed after the Tabook Expedition."[1]

6) The Permissibility of Accepting a Gift from a Disbeliever

Al-Muqawqis continued to disbelieve even after the Prophet ﷺ personally invited him to embrace Islam in a letter he wrote to him. The Prophet ﷺ still accepted the gifts Al-Muqawqis sent to him. The gifts Al-Muqawqis sent were a mule, some clothes, and two female slaves, one of whom was Maariyyah Al-Qibtiyyah ﵂.[2]

7) The Results of Sending Letters to Kings and Rulers of Foreign Lands

The Prophet ﷺ showed exceptional bravery when he ﷺ sent letters to leaders of foreign lands. For when a very small country announces its existence, not to mention its desire to expand, to larger, more powerful countries, the leaders of the more powerful countries perceive the leader of the smaller country as being an upstart who has stepped out of line, and so they attack him and annex his country. Anyone other than the Prophet ﷺ would have feared those potential consequences, especially considering the fact that some of the Prophet's letters were sent to the leaders of major empires - Haraql, the leader of the Roman Empire; Kisra, the leader of the Persian Empire; and Al-Muqawqis, the leader of Egypt. The Prophet ﷺ was determined to convey Islam to all of mankind, and he ﷺ had complete faith that Allah ﷻ would help him overcome all of the obstacles that stood in the way of achieving that goal.

By sending letters to the leaders of foreign lands, and especially to emperors of major empires, the Prophet ﷺ was announcing the existence of a new country, one that had to be respected, and one that was not going to be taken lightly. This was certainly a bold step, but it enabled the Prophet ﷺ to gauge the reactions of

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[1] Refer to *Zaad Al-Ma'aad* (5/91).

[2] Refer to *Ghazwatul-Hudaibiyyah* by Abu Faaris (pg. 243).

foreign rulers, so that he ﷺ could in return develop a strategy for dealing with them.

From the Prophet's standpoint, suppose that he ﷺ knew that foreign emperors were not going to embrace Islam; it didn't matter, because at the very least the Prophet ﷺ was fulfilling his duty of conveying Islam to all of mankind. Also, the Prophet ﷺ was sending an important signal to his own Companions ﷺ: That Islam is a universal message and that, after his death, it would be their duty to convey the message of Islam to all other human beings. Allah ﷻ said in a Verse that was revealed during the Makkan phase of the Prophet's biography:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ١٠٧﴾

> *"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns, and all that exists)."* (Qur'an 21: 107)

In short, the letters of the Prophet ﷺ to rulers and kings marked a significant shift in foreign policy, or if not a shift, then at least a new stage. The Muslim country had become a force to be reckoned with not just in Arabia, but in the entire world – a fact that is proven by the many conquests that took place in the years that followed. The new policy also paved the way to uniting all Arabs under the banner of Islam, a goal that was achieved in the Year of the Delegates.[1]

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[1] Refer to *As-Siyaasee Wal-'Askaree Li-Daulatul-Madeenah* (pg. 351).

3

The Compensatory *'Umrah*

Towards the end of the year 7 H, in the month of Dhil-Qaidah to be precise, the Messenger of Allah ﷺ set out for Makkah once more, in order to make up for the *'Umrah* he ﷺ was not able to complete the year before. The Quraish was expecting him, for his *'Umrah* this time around was a matter that was agreed upon in the Treaty of Al-Hudaibiyyah. With the exception of those who were martyred at Khaibar and those who had died in the past year, everyone who had witnessed the Al-Hudaibiyyah Treaty went along to perform the compensatory *'Umrah*. Not counting women and children, the travel-party consisted of two-thousand Companions ﷺ.[1]

As a group, they were an awe-inspiring sight. Whenever they passed by a village, its inhabitants came out to see a sight they had never seen before - thousands of people attired in the same clothing, all of them saying the *Talbiyyah* (certain phrases that a pilgrim recites as frequently as possible during his pilgrims) out loud, and with them plenty of animals that were specially marked and designated to be slaughtered in Makkah. It was, in short, a beautiful procession that at once amazed and impressed onlookers.[2]

Precautionary Measures

A complete stock of weapons was being transported alongside the pilgrims - not just swords, but shields and armour as well. The Muslims were prepared for any emergency situation, which

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (pg. 464).

[2] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 310).

was significant, considering the fact that the polytheists of Arabia were not particularly renowned for their trustworthiness or for their consistency in adhering to treaties.[1]

As soon as Quraish's leaders found out about the large number of pilgrims, the huge supply of weapons they had with them, and the two-hundred horsemen (who were led by Muhammad ibn Maslamah ﷺ) that accompanied them, they sent Mikraz ibn Hafs and a number of other delegates to meet with the Prophet ﷺ. The delegates met up with the Prophet ﷺ at Batn Ya'juj, a place that is situated only eight miles outside of Makkah.

The delegates said, "By Allah, O Muhammad, we have not known you for treachery, not when you were young, and not after you became old! You are entering *Al-Haram* (the inviolable precincts of Makkah) and upon your people with weapons, when you had stipulated that the only way you would enter (Makkah) would be upon a covenant! We furthermore agreed that people would enter Makkah with no weapons except for swords in their scabbards." The Messenger of Allah ﷺ responded, "That is the only way that we will enter," which meant that he ﷺ and his Companions ﷺ would enter Makkah, but their weapons would remain outside of its borders. Mikraz and the other delegates hurried back to Makkah and said to the other leaders of the Quraish, "Verily, Muhammad will not enter with weapons, and he will abide by the stipulation that he and you agreed upon."[2]

The Messenger of Allah ﷺ ordered for the weapons to be placed just outside of Makkah's border, so that they could get back to them in case of an emergency. He ﷺ furthermore ordered for two-hundred horsemen, led by Muhammad ibn Maslamah ﷺ, to stand guard over the weapons and to await instructions from him in case they needed to react to an ambush.

In no terms whatsoever did the Prophet ﷺ feel completely assured by the promises that were made by Quraish's leaders.

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[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 267).

[2] Refer to *Maghaazee Al-Waaqidee* (3/734) and to *Tabaqaat Ibn Sa'd* (2/121).

And he ﷺ was right to be cautious, for some members of the Quraish actually thought about attacking the Muslims by surprise, though they thought the better of it once they saw the precautions the Prophet ﷺ had taken in case of a surprise attack. But the Prophet's precautions signified more than their literal purpose: the Prophet ﷺ was teaching the people of his nation an important lesson, which is that they should always take precautions against their enemy and that they should not take security and safety for granted. Muslims must always trust in Allah ﷻ and take all necessary precautions to avoid being harmed or killed. Taking necessary precautions and executing them is an act of worship; therefore, just as those who entered Makkah to worship were rewarded, so too were the horsemen who remained outside in order to guard over their weapons.

Entering Makkah And Performing The *Tawaaf* (Circuits Around The Ka'bah) And The *Sa'ee* (Circuits Between Mounts Safaa And Marwaa)

The Prophet ﷺ rode on his camel, *Al-Qaswaa*, as he ﷺ made his way through a mountain pass that led to Makkah; meanwhile, his Companions ﷺ, with swords unsheathed, surrounded him from all directions, fearing the oncoming of a surprise attack. And throughout it all, they raised their voices with the *Talbiyyah*, the phrases a person making *'Umrah* recites from the moment he begins his pilgrimage until he enters Makkah. For all who could hear them, their *Talbiyyah*, and the meanings of Monotheism it contained, had the effect of an announcement on a loudspeaker. Over and over again, the people they were passing by were being reminded of the Oneness of Allah ﷻ and of how He ﷻ Alone deserves praise. For in the *Talbiyyah*, the pilgrim says: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace and sovereignty belong to You. You have no partner."

The inhabitants of Makkah could not help but look on at the

Muslims as they made their way to the Ka'bah. Most *Seerah* books confirm that some of the inhabitants of Makkah had made their way to nearby mountaintops in order to better see the Muslims as they made their pilgrimage. The rest of Makkah's people, who represented the majority, stood beside Daar An-Nadwah, which was situated beside the Ka'bah, in order to have a closer view of the Muslims as they entered Makkah.[1]

The polytheists had spread a false rumour about the Muslims: they said that the widespread fevers of Al-Madeenah had made them weak. In order to prove them wrong, the Prophet ﷺ ordered his Companions ﷺ to jog during the first three circuits of the *Tawaaf* (and to walk between *Ar-Ruknain*).[2] When the polytheists saw this, they said to one another, "Are these the people you claimed had become weak due to fever! Nay, they are stronger than such and such..."[3]

By having his Companions ﷺ jog during the *Tawaaf*, say the *Talbiyyah* in loud voices, and wear their garments underneath their right armpits so that their arms and shoulders became exposed, the Prophet ﷺ wanted to instill fear into the hearts of the Quraish and to show its leaders that the Muslims were strong. And all of those actions had their intended effects on the hearts and souls of the polytheists.[4] To be sure, this was not a one-time strategy; to the contrary, the Prophet ﷺ consistently resorted to psychological tactics in order to weaken the resolve of the enemy and raise the spirits of his Companions ﷺ. For example, during the Battle of Uhud, the Prophet ﷺ gave Abu Dujaanah ﷺ permission to prance along the rows of the army in order to taunt the enemy and make them angry; furthermore, Abu Dujaanah ﷺ

[1] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 313).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4256), and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of *'Umrah*."

[3] *Saheeh As-Seerah An-Nabawiyyah* (pg. 481) and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of *'Umrah* and During the First *Tawaaf* of *Hajj*."

[4] Refer to *Manhaj Al-'Ailaam Al-Islaamee* (pg. 315).

wore a red turban, indicating the blood of the Quraish that was going to be spilled, and the Prophet did not disapprove of that in the least. Then in the expedition of Al-Hudaibiyyah, the Prophet brought along camels to be sacrificed, some of which had belonged to Abu Jahl and had been a part of the war booty that the Muslims had won after the Battle of Badr. Seeing Abu Jahl's camels at Al-Hudaibiyyah greatly angered Quraish's leaders and reminded them of the humiliation that some of their leaders had underwent in past battles against the Muslims. And yet again during the compensatory *'Umrah*, the Prophet did whatever he could to anger the Quraish and to display to them the strength and honour of the Muslims. We see, therefore, that the Prophet resorted to psychological warfare whenever circumstances allowed him to do so.

Incidentally, the Prophet did not forget those Companions who had to stand guard over their weapons outside of Makkah. As soon as some of his Companions completed their *'Umrah*, he ordered them to go outside of Makkah and stand guard over the weapons, so that the others could enter Makkah and perform the rites of their *'Umrah*. Thus the Prophet made sure that, after his Companions had traveled so far and endured so many hardships for the sake of Allah, not a single one of them was denied the honour of performing pilgrimage that year.[1]

T e Prophet's Marriage To Maimoonah Bint Al-Haarith

Maimoonah was the sister of Umm Al-Fadl, who was the wife of Al-'Abbaas ibn 'Abdul-Muttalib. At the time of her marriage to the Prophet, Maimoonah was in her twenty-sixth year. Her husband, Abu Ruhm ibn Abdul-Uzzah, had recently died, and so she asked Umm Al-Fadl to find a suitable husband for her. Umm Al-Fadl delegated the task of finding Maimoonah a husband to Al-'Abbaas.

[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 277).

Al-'Abbaas ﷺ could of course find no better match for Maimoonah ﷺ than his nephew, the Prophet ﷺ. The matter was quickly decided upon, and Al-'Abbaas ﷺ gave her four-hundred dirhams as dowry on behalf of the Prophet ﷺ.[1] Incidentally, Maimoonah ﷺ was the aunt of Abdullah ibn 'Abbaas ﷺ and of Khaalid ibn Al-Waleed ﷺ.

According to the terms of the Al-Hudaibiyyah Treaty, the Prophet ﷺ and his Companions ﷺ were allowed to perform *'Umrah* and stay in Makkah for that purpose for no more than three days. When that period elapsed, Suhail ibn 'Amr, Huwaitab ibn 'Abdul-'Uzzah, and some other delegates from the Quraish went to the Prophet ﷺ and said, "Verily, your time here is up, so leave." The Prophet ﷺ wanted to develop a better rapport with Quraish's leaders through his marriage to Maimoonah ﷺ. He ﷺ therefore said to the delegates, "What would it hurt you if you allowed me to stay, so that I can have my marriage in your midst, and so that I can prepare food for you (for my marriage banquet)...?" They responded, "We have no need of your food, so leave us."[2] In response to their request, the Prophet ﷺ left and consummated his marriage to Maimoonah ﷺ at a place called Sarif, which is situated near At-Tan'eem. Maimoonah ﷺ was the last woman to marry the Prophet ﷺ, and she ﷺ was the last of his wives to die. It is interesting to note that she died at Sarif and was buried there, the very place where, years earlier, she had years consummated her marriage to the Prophet ﷺ. May Allah ﷻ be pleased with her. There is an issue of jurisprudence that relates to the Prophet's marriage to Maimoonah ﷺ; it revolves around the question of whether it is permissible for one to get married while one is performing pilgrimage. The answer to this question depends on whether the Prophet's marriage agreement to Maimoonah ﷺ took place during the actual *'Umrah* or after the

[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 326).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/19); and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, the Book of *Hajj*, chapter, "What has been Related Regarding it Being Disliked for a Pilgrim to Get Married (During his Pilgrimage)."

Prophet ﷺ exited from the inviolable state of being a pilgrim.[1] The answer to this question, and therefore the ruling on the issue in question, is not a point of complete agreement among scholars. And Allah ﷻ knows best.

Hamzah Ibn 'Abdul-Muttalib's Daughter Leaves Makkah And Decides To Live Among The Muslims Of Al- adeenah

Prior to the advent of Islam, young girls were frowned upon and were considered to be a disgrace to their families. Fearing such disgrace, some parents would bury their daughters alive. With the advent of Islam, however, young girls became honoured and people would vie with one another for the honour of raising a young girl who had no parents. The best example of this occurring is the story of Hamzah's daughter ؓا. Having completed the compensatory 'Umrah, the Prophet ﷺ prepared to leave Makkah. And as he ﷺ was leaving, Hamzah's daughter, a young girl at the time, followed him, calling out, "O my uncle, O my uncle!" Alee ؓ took her by her hand and said to Faatimah ؓا, "Here is the daughter of your uncle," thus suggesting to Faatimah ؓا that he ؓ wanted her to raise the young girl. But 'Alee ؓ was not alone in the desire to rear Hamzah's daughter; both Zaid ؓ and Ja'far ؓ wanted the same honour.

Explaining why he should be given custody of the girl, 'Alee ؓ said, "I took her, and she is the daughter of my uncle." Ja'far ؓ said, "She is the daughter of my uncle, and her maternal aunt is under me (i.e., is my wife)." And Zaid ؓ said, "She is the daughter of my brother." Ending their disagreement, the Prophet ﷺ ruled that she should be raised by her maternal aunt, Ja'far's wife. He ﷺ explained the reason behind his judgment, saying, "A *Khaalah* (the sister of a person's mother; or in other words, a person's maternal aunt) is of the same status as that of one's mother." One by one, then, the Prophet ﷺ praised 'Alee ؓ, Ja'far ؓ, and Zaid ؓ. First,

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[1] Refer to *Fiqhus-Seerah An-Nabawiyyah* by Al-Bootee (pg. 258).

he ﷺ said to 'Alee ﷺ, "You are from me, and I am from you." Next, he ﷺ said to Ja'far ﷺ, "You resemble me both in my physical appearance and in my character." He ﷺ then said to Zaid ﷺ, "You are our brother and *Maulaa* (freed slave)." 'Alee ﷺ said to the Prophet ﷺ, "Will you not marry the daughter of Hamzah." Explaining why he ﷺ couldn't marry her, the Prophet ﷺ replied, "Verily, she is the daughter of my brother from breastfeeding."[1] The Prophet ﷺ said this because the same woman breastfed both him ﷺ and Hamzah ﷺ.

Some of the More Important Lessons and Rulings that can be Derived from this Story

1) One's maternal aunt is of the same status as one's mother.

2) If both parents of a child are dead, the person who has the greatest right to rear that child is his or her maternal aunt. In this regard, a maternal aunt is given precedence to a paternal aunt, for the Prophet ﷺ ruled that Hamzah's daughter should be raised by her maternal aunt, even though her paternal aunt, Safiyyah bint 'Abdul-Muttalib ﷺ, was alive and available for the same responsibility.

3) One should appreciate from this story the wonderful qualities of 'Alee ﷺ, Ja'far ﷺ, and Zaid ﷺ. Each one of them possessed superior qualities in his own unique way. What better praise could the Prophet ﷺ have showered upon Ja'far ﷺ than to have said that Ja'far ﷺ resembled him in both appearance and in character? As for the Prophet's statement to 'Alee ﷺ, "You are from me, and I am from you," it at least in part means: We are of one another in our relation to each other and the mutual love we share for one another. And the reason why the Prophet ﷺ called Zaid ﷺ his brother is that he ﷺ had previously formed bonds of brotherhood between Hamzah ibn 'Abdul-

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Compensatory *'Umrah*" (4251); and *Saheeh Muslim*, chapter, "The Prohibition of Marrying the Daughter of One's Brother from Breastfeeding."

Muttalib ﷺ and Zaid ﷺ; and Hamzah ﷺ was the Prophet's brother through breastfeeding; therefore, Zaid ﷺ was like a brother to the Prophet ﷺ.

4) The maternal aunt of Hamzah's daughter was given custody over her even though she was married to Ja'far ﷺ. This proves that, even if a woman is married, she still has the right to gain the custody of someone else's child.

5) If a woman wants to raise someone else's child, she first has to obtain permission to do so from her husband. This is because marriage binds a woman to her husband; she is there to benefit him. And so if she decides to raise someone else's child, her husband might lose out on many of the marital benefits he might otherwise have enjoyed. Therefore, his permission must be obtained. One notes in the aforementioned story that it was Ja'far ﷺ himself who demanded that his wife ﷺ be given custody over Hamzah's daughter ﷺ; this obviously meant that he ﷺ was more than happy to allow his wife ﷺ to raise Hamzah's daughter ﷺ.

6) When a baby boy is breastfed by the same woman who breastfed his paternal uncle, they become brothers through breastfeeding. Consequently, it becomes prohibited for the boy to marry any of the daughters of his uncle, a practice that is otherwise permissible.[1]

The Impact Of The Compensatory *'Umrah* O The Quraish; And The Islam Of Khaalid Ibn Al-Waleed ﷺ, 'Amr Ibn Al-'Aas ﷺ, And 'Uthmaan Ibn Talhah ﷺ

As a few thousand Muslims poured into Makkah, the people of the Quraish could only stand on the sidelines and watch. For years they opposed the Prophet ﷺ, plotted against him, and did everything in their power to kill him. And now he ﷺ was entering Makkah not as

[1] Refer to *Zaad Al-Ma'aad* (3/374, 375); and to *Sulh Al-Hudaibiyyah* by Abu Faaris (pgs. 286, 287).

a combatant, but as a pilgrim to the inviolable Ka'bah. The people of the Quraish stood by and witnessed the dignity and honour and strength of the Muslims. The best among the Quraish could do nothing but admire the Muslims, and the worst among them could do nothing but feel jealousy for what the Muslims had achieved. It was a moment of introspection for the people of the Quraish, and in that moment, some of them came to their senses and realized that the Prophet ﷺ could have come so far only because he ﷺ was being helped by Allah ﷻ. Khaalid ibn Al-Waleed ﷺ said out loud what many people of the Quraish were beginning to feel on the inside. He ﷺ said to a group of people from the Quraish: "It must by now have become clear to every person of sound mind that Muhammad ﷺ is neither a magician nor a poet and that his speech is from the speech of the Lord of all that exists. It therefore behooves every intelligent person to follow him." Abu Sufyaan heard about what Khaalid ﷺ said, and he went to him in order to find out the truth of the matter. Much to Abu Sufyaan's chagrin, Khaalid ﷺ confirmed that he had been accurately quoted. This put Abu Sufyaan into a fit; he tried to physically assault Khaalid ﷺ, but 'Ikrimah held him back, saying, "O Abu Sufyaan, take it easy. For by Allah, I fear the same thing that you fear: That I will say what Khaalid has said and that I will follow his religion. You want to fight Khaalid just for an opinion he expressed, when everyone from the Quraish is standing in line to become his (i.e., the Prophet's) follower. By Allah, I fear that one year will not pass before everyone from the people of Makkah follows him."

'Amr ibn Al-'Aas ﷺ entered into the fold of Islam at around the same time. And so did the guard of the Ka'bah himself, 'Uthmaan ibn Talhah ﷺ. In fact, at least one member of every household became Muslim; some became Muslim openly; and others, secretly. It is therefore safe to say that the compensatory *'Umrah* conquered the hearts of Makkah's inhabitants even before the Muslims conquered Makkah itself.[1]

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[1] Refer to *Ar-Rasool Al-Qaaid* (pgs. 209, 210).

1) 'Amr ibn Al-'Aas ﷺ

'Amr ibn Al-'Aas's path to becoming Islam was a long and circuitous one. Things seemingly took a turn for the worse after the Battle of the Confederates. 'Amr ﷺ knew then that Islam would reign supreme in Arabia but he wanted no part in it; so he gathered a number of like-minded men from the Quraish, told them that their worst fears were probably going to come true – in that the Prophet ﷺ was going to defeat the Quraish – and suggested a way out for them. He said, "Suppose that we go to An-Najaashee and that we live with him. Then, if Muhammad comes out victorious over our people, we will stay with An-Najaashee. Indeed, for us to be under the authority of An-Najaashee is more beloved to us than for us to be under the authority of Muhammad. And if our people come out victorious, they know our ranking among them, and they will consequently show kindness to us." 'Amr chose An-Najaashee because the two of them had enjoyed good relations for many years in the past. 'Amr's companions agreed to his proposal, and they began to make preparations for the journey to Abyssinia.

One thing was for sure: 'Amr and his companions needed to gain the favour of An-Najaashee, which was why they gathered presents to take to him. The most sought after Arabian commodity in Abyssinia was leather, and so they gathered a huge quantity of leather for An-Najaashee.

When they arrived at An-Najaashee's court in Abyssinia, they were dismayed to see that 'Amr ibn Ummayyah Ad-Damree ﷺ had arrived before them and was in the presence of the king. The Prophet ﷺ had sent 'Amr ibn Ummayyah ﷺ regarding a matter that pertained to Ja'far ﷺ and the other Muslims that were living in Abyssinia.

Upon seeing 'Amr ibn Ummayyah ﷺ coming out of a meeting with the king, 'Amr ibn Al-'Aas said to his companions, "Here comes 'Amr ibn Ummayyah Ad-Damree. If I enter upon An-Najaashee and ask him to surrender him to me, he will do so. I will then strike 'Amr's neck. And when I will have accomplished

that, the Quraish will know that I have done them a favour by killing the messenger of Muhammad ﷺ."

'Amr ibn Al-'Aas then entered upon the king and performed prostration to him as he had always done in their past dealings. 'Amr then said, "O king, I bring with me as gifts huge quantities of leather. O king, I just saw a man leaving you. He is the messenger of our enemy. Surrender him to me, so that I can kill him. Indeed, he has done harm to our nobles and to the best among us." Instead of granting 'Amr's request, or at least dismissing it lightly, An-Najaashee visibly became furious with him. At that moment, 'Amr wished that the earth would split open so that he could crawl into it and escape from An-Najaashee's wrath. "By Allah, had I thought that you would not like that, I would not have asked you for it," 'Amr said.

An-Najaashee said, "Are you asking me to surrender to you the messenger of a man to whom *An-Naamoos Al-Akbar* (i.e., Jibreel ﷺ) comes, the same *An-Naamoos Al-Akbar* that would go to Moosa ﷺ? Are you asking me to do that so that you can kill him! Woe upon you, O 'Amr. Obey me and follow him, for indeed, he ﷺ is upon the truth. And he ﷺ will indeed come out victorious over all who oppose him, just as Moosa ﷺ came out victorious over Fir'aun and his army." A sudden change came over 'Amr ﷺ, the very change that comes over all people who suddenly become aware of the truth. 'Amr ﷺ said, "Will you take my pledge of Islam on his behalf," to which An-Najaashee (may Allah have mercy on him) replied, "Yes." An-Najaashee extended his hand, and 'Amr ﷺ made the pledge of Islam, bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ.

This meeting was a private affair between An-Najaashee (may Allah have mercy on him) and 'Amr ibn Al-'Aas ﷺ; meanwhile, 'Amr's companions were waiting outside. 'Amr ﷺ went out to them but told them nothing about the fact that he had just embraced Islam; instead, he made a secret intention to go the Messenger of Allah ﷺ and embrace Islam at his hands.

It was just before the Makkan conquest that 'Amr ﷺ returned to Arabia. On a road outside of Makkah, he ﷺ came across Khaalid ibn Al-Waleed ﷺ and asked him, "Where are you headed towards, O Abu Sulaimaan." Khaalid ﷺ responded, "By Allah, the path has become clear (for me). The man is truly a Prophet, and so, by Allah, I am going to embrace Islam (at his hands)..." 'Amr ﷺ said, "By Allah, the only reason why I came is to embrace Islam."

They went together to Al-Madeenah. Once they arrived there, Khaalid ﷺ went first. After Khaalid ﷺ embraced Islam, 'Amr ﷺ moved closer to the Prophet ﷺ and said, "O Messenger of Allah, I am indeed making my pledge to you, but only on the condition that my prior sins become forgiven..." The Messenger of Allah ﷺ said, "Pledge (i.e., enter into the fold of Islam), for indeed, Islam wipes out that which comes before it (in terms of sins), just as the *Hijrah* (migration for the sake of Allah) wipes out that which comes before it." 'Amr ﷺ made the pledge of Islam to the Messenger of Allah ﷺ and then left.[1]

According to one account, 'Amr ﷺ said, "When Allah placed Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your hand and I will pledge allegiance to you.' He ﷺ extended his hand, but I held mine back. He ﷺ said, 'What is the matter with you, O 'Amr?' I said, 'I wanted to stipulate a condition?' He ﷺ asked, 'What is it that you want to stipulate?' I said, 'That I be forgiven (for my sins).' He ﷺ said, 'Didn't you know that Islam destroys what comes before it (in terms of sins), that the *Hijrah* (migration for the sake of Allah) destroys what comes before it, and that the *Hajj* (the greater pilgrimage to Makkah) destroys what comes before it."[2]

2) Khaalid ibn Al-Waleed ﷺ

Khaalid ﷺ said, "When Allah wanted for good to befall me, He

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 494); and to *Musnad Ahmad* (*Musnad Ash-Shamiyyoon*), to the *Hadeeth* of 'Amr ibn Al-'Aas ﷺ.

[2] *Saheeh Muslim*, the Book of Faith, chapter, "The Fact that Islam Tears Down What Comes Before it (in terms of sins)"; *Hadeeth* number: 121.

injected love for Islam into my heart and brought me to my senses. At that point, I said to myself, 'I have stood against Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end. When the Messenger of Allah ﷺ went to Al-Hudaibiyyah, I went out with a number of polytheist horsemen to challenge him. I met the Messenger of Allah ﷺ and his Companions at 'Usfaan. I stood face-to-face with him, blocking his path. Because he ﷺ knew that he was safe from us at the time, he led his companions in the *Zuhr* prayer. We resolved to attack him, but somehow our resolve weakened - and that, in the end, was for the better. He sensed our earlier intentions, which prompted him to lead his Companions in the prayer of Fear - when the time came in for the *'Asr* prayer. That had a truly profound effect on me, and I said, 'This man is somehow protected (from us and from everyone who wants to harm him)!'" The Prophet ﷺ changed course towards the right and went around Khaalid and his men, making his way towards Al-Hudaibiyyah, where the famous treaty between him and the Quraish was signed.

It was when the treaty of Al-Hudaibiyyah was signed that Khaalid had truly reached a crossroads in his life. He began to question himself and his faith. He said to himself, "What is left for me? Where can I go? To An-Najjaashee? No, he has become a follower of Muhammad, and Muhammad's companions are safe in his kingdom. Shall I go to Haraql? That will mean forsaking my religion and becoming a Christian or a Jew, and that will also mean living as a second-class citizen among foreigners. Or should I remain in my homeland along with those who remain (upon our religion)?"

Khaalid remained in a state of confusion and disarray until the Messenger of Allah ﷺ returned for the compensatory *'Umrah.* Knowing that the Prophet ﷺ and all of his Companions ؓ were going to be in Makkah for three days was too much for Khaalid to

bear, and so he went into hiding, instead of being among those who came out to witness the Prophet's entry into Makkah. Among those who were making the pilgrimage that year was Khaalid's brother, Al-Waleed ibn Al-Waleed. Khaalid ﷺ later said, "My brother, Al-Waleed looked for me but was not able to find me, and so he wrote me a letter that contained the following message: 'In the Name of Allah, the Most Beneficent, the Most Merciful. To proceed: There is nothing that has amazed me more than your persistently false opinion about Islam; I am amazed because of how intelligent you otherwise are! And I ask myself, can someone truly be ignorant about Islam? And the Messenger of Allah ﷺ has indeed asked me about you, saying: where is Khaalid? I responded: Allah ﷻ will bring him yet! And he ﷺ said: Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army).'"

Al-Waleed ended his letter to his brother by saying, "O Brother, make up for what you missed out on, for you have, on many an occasion, missed out on a great deal of good."

Khaalid ﷺ later recounted, "His letter had the effect of imbuing me with the energy I needed to leave, and it also had the effect of increasing my desire to embrace Islam; moreover, what the Messenger of Allah ﷺ said about me pleased me a great deal. And yet there was something else that also influenced my decision to leave: I saw a (wonderful) dream; in it, it was as if I was in a narrow, confined, drought-stricken land, and I left it for a land that was green, fertile, and spacious. And I said to myself: 'This is truly a dream of great import.'" When Khaalid ﷺ later went to Al-Madeenah, he mentioned his dream to Abu Bakr ﷺ, who made clear its significance, saying that the narrow, confined, drought-stricken land represented polytheism, and that his going out to the other land represented Allah ﷻ guiding him to Islam.

When Khaalid ﷺ resolved to go to the Messenger of Allah ﷺ, he decided to find a travel Companion, someone who also wanted to

become a Muslim; or in other words, he began inviting others to Islam even before he announced to the Prophet ﷺ his formal entry into the religion. Khaalid ﷺ began with Safwaan ibn Umayyah, to whom he went and said, "Do you not see the situation we are in? There are very few of us who remain (upon the worship of idols). And verily, the honour of Muhammad means honour for all Arabs." Safwaan rejected Khaalid's advice in the most vehement of terms, saying, "Even if I am the last person from the Quraish who remains upon (the religion of his forefathers), I will still not follow him." And so the two of them parted ways. Next, Khaalid ﷺ met with 'Ikrimah ibn Abu Jahl and repeated what he had said earlier to Safwaan, and for his part, Ikrimah gave a response that was similar to the one that was given by Safwaan; and so Khaalid ﷺ and 'Ikrimah also parted ways. Finally, Khaalid ﷺ came across 'Uthmaan ibn Talhah, and during the course of their conversation, 'Uthmaan explained that he too wanted to embrace Islam; and so the two of them decided to accompany each other during their *Hijrah* (migration) to the city of the Messenger of Allah ﷺ.

On the way to Al-Madeenah, the two of them came across 'Amr bin Al-'Aas. With their initial greetings out of the way, 'Amr asked them the question that was uppermost in his mind: Where were they going, for they suspiciously seemed to be heading towards Al-Madeenah. They responded by asking him the same question. Had this meeting taken place only a few years earlier, each of them would have had to keep his true intentions a secret from the other, fearing that he would be taken back to the Quraish and would be forced to renounce his face. But the situation was now different: many people from the Quraish were embracing Islam, and there no longer remained any reason for one to keep one's Islam a secret (not to mention the fact that Khaalid and 'Uthamaan outnumbered 'Amr two-to-one), which is why Khaalid and 'Uthmaan did not hesitate long before they ﷺ said to 'Amr ﷺ, "We have come out in order to enter into the fold of Islam and in order to become followers of Muhammad ﷺ." 'Amr ﷺ said, "That is the same reason why I have come back (from Abyssinia)."

The three of them accompanied one another until they reached Al-Madeenah. The Messenger of Allah ﷺ was informed about their arrival and was pleased to say the least. Khaalid ؓ attired himself in his best clothing and headed towards the Messenger of Allah ﷺ, and on the way, he was met by his brother, Al-Waleed, who said, "Hurry, for indeed the Messenger of Allah ﷺ has been informed about you and is greatly pleased by your arrival. And he is waiting for you." Khaalid ؓ quickened his pace, not wanting to keep the Prophet ﷺ waiting. The Messenger of Allah ﷺ continued to smile at Khaalid ؓ from the moment he saw him approaching until they met.

After Khaalid ؓ extended greetings of peace, the Prophet ﷺ returned them, and throughout kept a happy expression on his face. Khaalid ؓ said, "Verily, I bear witness that none has the right to be worshipped but Allah and that you are indeed the Messenger of Allah." The Prophet ﷺ said, "All praise is for Allah, Who has guided you (to Islam)! I had indeed sensed intelligence in you, and I had hoped that it would lead you only to the path of goodness." Khaalid ؓ said, "O Messenger of Allah, you know and you have seen how often I have stood against you, intransigently refusing to embrace the truth, so invoke Allah to forgive me for all of that." The Messenger of Allah ﷺ said, "Islam erases what comes before it (i.e., in terms of sins)." Khaalid ؓ said, "Even then (i.e., even though that is the case, still ask Allah to forgive me)." The Messenger of Allah ﷺ said, "O Allah, forgive Khaalid for all that he did to prevent others from following Your Way." Next, 'Amr ؓ and 'Uthmaan ؓ came forward; and they too pledged allegiance to the Messenger of Allah and entered into the fold of Islam. Khaalid ؓ, 'Amr ؓ, and 'Uthmaan ؓ arrived together in Al-Madeenah in Safar of the year 8 H.

Lessons and Morals

1) An-Najaashee's anger because of what 'Amr bin Al-'Aas asked of him attests to his strong faith and his love for the Messenger of Allah ﷺ, a love that was made all the more remarkable by

the fact that An-Najaashee never even met the Prophet ﷺ. The sincerity that An-Najaashee (may Allah have mercy on him) exuded softened the heart of 'Amr ﷺ and influenced his decision to embrace Islam.[1]

2) Islam and Muslims won a great victory when 'Amr bin Al-'Aas ﷺ embraced Islam, for he ﷺ thereafter employed all of his talents and resources to promote the cause of Islam. Conversely, the leaders of the Quraish were being dealt a serious blow, for they had always relied on him - particularly on his cleverness - to help them out of difficult situations, especially situations that involved their enmity towards the Muslims.

3) Even while Khaalid was still a polytheist, he acknowledged that he somehow knew all along that, in the end, Prophet Muhammad ﷺ was going to win the war against the Quraish. He ﷺ said, "I have stood again Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end." This should serve as a lesson for every polytheist, for though it is true that Muslims have their ups and downs, in the end Islam always comes out on top; or in other words, polytheists who wage war against Islam may win certain battles, but they will never win the war.

4) Even someone who is good at inviting non-Muslims to Islam might at times neglect one aspect of propagating Islam that is of utmost importance: making a person feel worthy and good about himself. True, the contents of the message - Islamic Monotheism - is the most important aspect of propagating the truth, but one cannot forget the needs of the person that is being invited. The Prophet ﷺ never neglected this aspect of *Da'wah*; for example, on the Day of the Makkah Conquest, the Prophet ﷺ knew that Abu Sufyaan was losing his authority in

[1] Refer to *At-Taareekh Al-Islaamee* (7/90).

Makkah and that he needed some consolation for that loss, consolation that might attract him to Islam. And so the Prophet ﷺ announced Abu Sufyaan ﷺ by name to Makkah's inhabitants, saying that anyone who entered his house was safe. In regard to the above-mentioned story, the Prophet ﷺ made Khaalid ﷺ feel good about himself, and that had a profound effect on influencing Khaalid's decision to embrace Islam. The Prophet ﷺ said in a message that was conveyed to Khaalid ﷺ: "Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army)." Thus we learn that a good leader is one who first recognizes and then acknowledges the talents of people - and in Khaalid ﷺ, the Prophet ﷺ recognized great military prowess. One of the main reasons why Khaalid was clinging to polytheism was the recognition he received among the Quraish for being a wise and brave leader. The Prophet ﷺ intimated to him in his message that he would enjoy a similar status if he embraced Islam. Knowing that he would not be neglected removed the last obstacle that stood in the way of him embracing Islam. The Devil (*Shaitaan*) could no longer whisper to him that he would be foolish to embrace Islam and that he would lose all of the authority he enjoyed among the Quraish. The entry of Khaalid ﷺ and 'Amr ﷺ into the fold of Islam was yet another victory for the Muslims, and yet another loss for the polytheists. Both Khaalid ﷺ and 'Amr ﷺ later shined as beacons of the truth, playing major roles in the propagation of Islam both in Arabia and in foreign lands. And it did not take long before they put their talents to use, for only a few months later, each of them would play a leading role in major expeditions in the north of Arabia.

4

The Mo'tah Expedition (8 H)

Its Causes And Its History

Towards the north, the Arabs of Ash-Sham (Syria and surrounding regions) were busy inciting war between the Muslims and the Byzantines. The tribe of Kalb from the greater Qudaa'ah tribe moved from Daumatul-Jandal with the sole purpose of creating problems for the Muslims. They tried, for instance, to impose a kind of economic embargo against the Muslims, by attacking merchants who carried important goods from Ash-Sham to Al-Madeenah. It was because of such acts of hostility that the Prophet ﷺ had attacked the tribe of Kalb at Daumatul-Jandal in the year 5 H; by the time he had reached them, however, he ﷺ found that they had already fled from the area.

Similarly, men from the Judhaam and Lakham tribes attacked Daihyah ibn Khaleefah Al-Kalbee ؓ when the latter, having completed a mission that the Prophet ﷺ had assigned to him, was passing by a place called Hismah. They robbed him, taking away all of the wealth he had on him. That incident resulted in Zaid ibn Haarithah's expedition to Hismaa in the year 6 H. Then in the same year, the Mudhaj and Qudaa'ah tribes attacked Zaid ibn Haarithah ؓ and his Companions ؓ, whose mission it was to go to Waadee Al-Quraa and invite its inhabitants to Islam.

After the Treaty of Al-Hudaibiyyah, the Arabs of the north took to

a more intense military campaign against the Muslims,[1] a campaign that began with the death of Al-Haarith ibn 'Umair Al-Azdee ﷺ. Al-Haarith ﷺ was the messenger of the Messenger of Allah ﷺ to the king of Basrah, who was the viceroy of the emperor of Rome. Shurahbeel ibn 'Amr Al-Ghassaanee killed Al-Haarith ﷺ, in what was a blatant violation of an unwritten though universally accepted rule which stated that ambassadors and messengers were guaranteed safe passage and should never be harmed.

In yet another incident, Al-Haarith ibn Abu Shamr Al-Ghassaanee, the ruler of Damascus, gave a poor and hostile welcome to the Prophet's messenger and warned that he was going to wage war against Al-Madeenah. A little more than a year afterwards, the Messenger of Allah ﷺ sent 'Amr ibn Kab Al-Ghafaaree ﷺ to head a delegation whose mission it was to invite people to Islam at a place called Dhaat Atlaah. The people of the area did not respond well to their invitation: They not only refused to embrace Islam, but they also surrounded the delegates from all sides and attacked them, killing all of them save their leader, who, despite his injuries, managed to escape, made his way back to Al-Madeenah, and informed the Messenger of Allah ﷺ about what had happened.[2]

Goaded on by the leaders of the Roman Empire, the Christians of Ash-Sham persecuted those people in the region who embraced Islam as well as those who even thought about embracing Islam. In their campaign of persecution, they killed the governor of Ma'aan once they found out that he became a Muslim. Also, the ruler of Ash-Sham killed every Arab in the area that embraced Islam.[3]

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[1] Refer to *Al-Muslimoon War-Room Fee 'Asrin-Nubuwwah* by 'Abdur-Rahmaan Ahmad Saalim (pg. 87).

[2] Refer to *Taareekh At-Tabaree* (3/103); *Al-Isaabah*, by Ibn Hajr; Kanz Al-'Ummaal by Al-Muttaqee Al-Hindee); *As-Seerah An-Nabawiyyah*, by Ibn Hishaam; and Muhammad ﷺ, by Muhammad Ridaa (Chapter: "The Events that Preceded the Mo'tah Expedition").

[3] Refer to *Khaatam An-Nabiyyeen* ﷺ (2/1139) and to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 20).

All of these tragic developments - especially the death of Al-Haarith ibn 'Umair Al-Azdee ﷺ - aroused the ire of the Muslims and motivated them to put a stop to the acts of aggression that were being perpetrated by the Christians of the north. The Muslims wanted to exact revenge for the deaths of their brothers, who had died only because of their faith, because they said, "Our Lord is Allah, and our Prophet is Muhammad, the Messenger of Allah."[1]

Therefore, one of the chief goals of the Prophet ﷺ was to teach a stern lesson to the Arabs of Ash-Sham, Arabs who were living under the authority of the Romans and who had perpetrated many acts of aggression against the Muslims. The Prophet ﷺ knew that, in order to prevent similar acts of aggression in the future, he ﷺ had to establish a presence in the area and had to instill fear, or at least respect, into the hearts of the people that lived there. It was only when that goal would be achieved could businessmen travel safely from Ash-Sham to Al-Madeenah and transport the goods that were vital to the economy of the Muslims.[2]

In the year 8 H, the Messenger of Allah ﷺ ordered his Companions ﷺ to make preparations for fighting, and they ﷺ answered his call to arms, so eagerly that the expedition's contingent consisted of three-thousand fighters. The Prophet ﷺ appointed a leader, a person who should take his place as leader in the event of his death, and a third person in case the second one died. Those three men, in order, were: Zaid ibn Haarithah ﷺ, Ja'far ibn Abee Taalib ﷺ, and 'Abdullah ibn Rawaahah ﷺ.[3] Imam Bukhaaree related in his *Saheeh* a narration in which 'Abdullah ibn 'Umar ibn Al-Khattaab ﷺ said, "For the Mo'tah Expedition the Messenger of Allah ﷺ appointed Zaid ibn Haarithah as leader (of the Muslim army). The Messenger of Allah ﷺ said, "If Zaid is killed, then Ja'far; and if Ja'far is killed,

[1] Refer to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 20).

[2] Refer to *Al-Muslimoon War-Room Fee 'Asrin-Nubuwwah* (pg. 89).

[3] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 20).

then 'Abdullah ibn Rawaahah."[1]

The Messenger of Allah ﷺ ordered Zaid ﷺ to lead his army to the very place where Al-Haarith ibn 'Umair Al-Azdee ﷺ was killed and to invite whoever lived there to Islam. If they answered the invitation to embrace Islam, then the matter would end there; if not, then Zaid ﷺ was to fight them.[2]

This was a crucial expedition and a monumental test for the resolve and courage of the Prophet's Companions, especially for Zaid ﷺ and Ja'far ﷺ, who probably understood from the Prophet's instructions that the two of them, at the very least, were headed towards their death. The Prophet ﷺ said to his Companions ﷺ, "I advise you to fear Allah and to treat well those Muslims who are with you. In the Name of Allah and in the way of Allah, attack those who disbelieve in Allah. Do not act treacherously. Do not kill an infant; or a woman; or a decrepit, old man; or one who has isolated himself in a monastery. Do not go near a date-palm tree, do not cut down a tree, and do not tear down a building. And when you meet your enemies from the polytheists, invite them to one of three (options): Either Islam, the *Jizyah* (the head tax), or war.[3]

Bidding Farewell To The Muslim Army

Once the army was mobilized and its preparations were completed, the Messenger of Allah ﷺ and the rest of the Muslims accompanied the soldiers for a short while in order to bid farewell to them. Extending greetings of peace to them, the Muslims bid farewell to them with this supplication: "May Allah defend you and bring you back, so that you return well (both physically and spiritually) having gained riches (spoils of war and rewards for the Hereafter)."[4]

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[1] *Saheeh Bukhaaree*, the Book of Al-Maghaazee (5/102); *Hadeeth* number: 4261.

[2] Refer to *As-Seerah Al-Halabiyyah* (2/787).

[3] *Al-Maghaazee* (2/757-759).

[4] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/21).

'Abdullah ibn Rawaahah's farewell was particularly emotional. For a reason unknown to the Muslims who were bidding him farewell, 'Abdullah ibn Rawaahah ﷺ began to cry uncontrollably. Everyone became amazed and asked, "O son of Rawaahah, what is making you cry?" He ﷺ said, "By Allah, I am not in love with the world, nor am I ardently in love with you all (i.e., that is not why I am crying); rather, it is simply that I heard the Messenger of Allah ﷺ recite a Verse of the Qur'an in which the Hellfire is mentioned:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾﴾

'There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.'' (Qur'an 19: 71)

'And I do not know: Where will I go once I pass over it!"[1] It is also related that the Messenger of Allah ﷺ personally bid farewell to 'Abdullah ibn Rawaahah ﷺ and that the latter then recited beautiful Verses of poetry in response.[2]

The Army Reaches Ma'aan, And The Three Appointed Leaders Of The Army Are Killed In Succession

When the Muslims reached Ma'aan (today it is a province in Jordon) in Ash-Sham, they came to learn about the enemy's strength and preparedness. Arab and foreign Christians mobilized a huge army to fight the Muslims. Arab tribes - from the Lakham, Judhaam, Bahraa, and Balee tribes - contributed one-hundred thousand fighters to the army, and their leader was a man named Maalik ibn Raafilah. But that was not all: Haraql provided an additional one-hundred thousand Christian Romans to the army, so that the entire army consisted of approximately two-hundred thousand fighters, fighters that were well-equipped

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/21); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Battle of Mo'tah."

[2] Refer to *Maghaazee Rasoolullah* ﷺ by 'Urwah ibn Az-Zubair (pgs. 204, 205).

with weapons and that were attired in silk garments in order to show off their riches and power to the Muslims.[1] The Muslim army, meanwhile, consisted of only three-thousand fighters. Victory for the Muslims was near impossible, and the spirits of some Muslims were dampened, but only temporarily. They stayed in Ma'aan for two days, consulting one another regarding the important decision they had to make: Should they fight the enemy, or should they send word to the Messenger of Allah ﷺ about their situation? Some people proposed the latter option, saying, "We will send word about the enemy's strength to the Messenger of Allah ﷺ in Al-Madeenah. Then, if he ﷺ wants, he ﷺ can send us reinforcements. And if he ﷺ wants, he ﷺ can order us to fight."[2] Some of them said to Zaid ibn Al-Haarithah ﷺ, the leader of the army, "...The people of this land have vanished (being in awe of the Christian Army), so depart from here. For indeed, there is nothing as important as well-being and safety."[3]

That was a crucial moment in the decision-making process; the opinion of the soldiers seemed to be that it was better to wait. But then 'Abdullah ibn Rawaahah ﷺ put matters into perspective for everyone, explaining to them that victory was not measured by arms, but by rewards from Allah ﷻ. In one of the more memorable and moving of pre-battle speeches throughout history, 'Abdullah ibn Rawaahah ﷺ said, "O people, by Allah, that which you now dislike is what you came to seek out in the first place - Martyrdom! And we do not fight people with strength or numbers; no, we fight them only with this religion that Allah has honoured us with, so proceed forward, for you will then be faced with one of two good things: Either victory or martyrdom." His poetic words coursed through the blood of the Muslim soldiers like potent medicine. And nothing more had to be said: His words and the soldiers' reaction to them were enough to propel them onwards towards battle.

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[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/271).

[2] Refer to *Zaad Al-Ma'aad* (3/382).

[3] Refer to *Taareekh Damashk* by Ibn 'Asaakir (1/396).

Zaid ibn Haarithah ﷺ led the army towards Mo'tah, in southern Kurk; it was there that he ﷺ preferred to face the enemy. The battle that followed ended with the martyrdom of the three leaders of the army. The honour of the beginning of the battle belonged to Zaid ibn Haarithah ﷺ, who fearlessly pierced through the ranks of the enemy army, all the while carrying the banner of the Messenger of Allah ﷺ. He ﷺ continued onwards until the wounds inflicted on him prevented him from continuing, and blood dripped from the spears of enemy fighters just as it flowed freely from his body.[1]

Once Zaid ﷺ was martyred, Ja'far ibn Abee Taalib ﷺ picked up the banner. Since soldiers of an army usually go after the enemy banner, Roman soldiers concentrated their efforts on reaching Ja'far ﷺ; before long, they surrounded him just as a bracelet surrounds a person's wrist. His determination did not weaken; regardless of what was almost sure to happen, Ja'far ﷺ continued to fight; he descended from his horse and killed it (probably so that they would not benefit from it; and Allah knows best); he ﷺ also began to recite verses of poetry while he was fighting and fending off blows.

Ja'far ﷺ held on to the banner with his right hand until it was cut off; he then took it in his left hand until it too was cut off. Finally, he ﷺ hugged it with his arms, embracing it and leaning over it - until he became martyred. Only thirty-one years of age, Ja'far ﷺ died bravely on the battlefield, and his body was filled with a total of approximately ninety injuries, which were inflicted with spears, swords, and arrows. The amazing thing is that not a single one of those wounds was in his back; they were all in his chest (or on the front part of his body).[2] Imam Bukhaaree (may Allah have mercy on him) related in his *Saheeh* that 'Abdullah ibn

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/25); and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah." Also, At-Tabaraanee related the narration, and his narrators are all trustworthy until *'Urwah*.

[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 58).

'Umar ibn Al-Khattaab ﷺ said, "I was in that battle. We looked for Ja'far ibn Abee Taalib, and we found him among the fallen fighters. We found somewhere between ninety-three and ninety-nine wounds in his body..."[1]

Allah ﷻ compensated Ja'far ibn Abee Taalib ﷺ for his bravery and sacrifices by providing him with two wings, which he could use to fly in any part of Paradise he desired. Imam Bukhaaree related in his *Saheeh* that, whenever Ibn 'Umar ﷺ would extend greetings of peace to Ja'far's son, he ﷺ would say, "Peace be upon you, O son of the possessor of two wings."[2]

Once Ja'far ibn Abee Taalib ﷺ became a martyr, 'Abdullah ibn Rawaahah Al-Ansaaree ﷺ picked up the banner, mounted his horse, and began to recite poetry that began with the Verse: "O soul (of mine), I have sworn that you will disembark (from my body), and you will indeed disembark or you will be forced to do so."[3]

It is related that 'Abdullah's cousin gave him a piece of meat and said, "Gain strength with this, for you have expended a great deal of yourself today." 'Abdullah ﷺ took the meat from his hand and took a bite of it; but then hearing the noise and turmoil of the battle, he ﷺ said to himself, "You are still in this world!" He ﷺ immediately threw down the piece of meat and hurried forward to meet the enemy; shortly thereafter, he ﷺ achieved martyrdom. And by that time, it was the end of the day - which means that the Muslims had been engaged in fighting for the entire day.[4]

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* chapter, "The Battle of Mo'tah" (4261) and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah" (4264).

[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/26, 27); and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

[4] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 61)

The Muslims Choose Khaalid Ibn Al-Waleed ﷺ To Lead Them

When 'Abdullah ibn Rawaahah ﷺ was martyred, the banner of the Muslim army fell to the ground, but was then promptly picked up by Thaabit ibn Aqram ibn Ta'labah ibn 'Adee ibn Al-'Ijlaan Al-Balwee Al-Ansaaree ﷺ. He ﷺ did not pick it with the intention of assuming the position of leadership over the Muslim army; no, he ﷺ was too humble to do that - even though he ﷺ was deserving of that role, considering the fact that he was an experienced soldier who had fought in the Battle of Badr. He ﷺ knew someone who could do a better job of saving the army from destruction, and that someone was Khaalid ibn Al-Waleed ﷺ. It is related in Imtaa' Al-Asmaa' that, once he ﷺ picked up the banner, Thaabit ibn Aqram ﷺ turned to Khaalid ibn Al-Waleed ﷺ and said, "Take the banner, O Abu Sulaimaan." Khaalid ﷺ said, "I will not take it. You are more deserving of it: You are older and more experienced, and you took part in Badr." Thaabit ﷺ replied, "Take it, man, for by Allah, I picked it up only for you." Khaalid ibn Al-Waleed ﷺ took the banner, becoming fully responsible for the daunting task of saving his army.[1] According to another narration, Thaabit ibn Aqram ﷺ picked up the banner off of the ground and said, "O Muslims, agree upon a leader among you." They said, "You (become our leader)." He ﷺ said, "No, I will not do so." The members of the army then agreed to appoint Khaalid ibn Al-Waleed ﷺ as their leader.[2]

Whatever the case, Khaalid ﷺ knew that he had to come up with some kind of a plan to save the army from complete annihilation. To continue to fight, he realized after considering the matter carefully, was no longer an option; a full retreat, with the least possible number of casualties, was the best option available to him; after all, the enemy outnumbered the Muslims more than 66 to 1.

But in order to retreat, Khaalid ﷺ needed to create some distance

[1] Refer to *Imta' Al-Asmaa'* (1/348, 349).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/27).

between the Muslims and the opposing army, and that was not going to be easy; nonetheless, Khaalid ﷺ came up with a brilliant plan to achieve that goal. Basically, what Khaalid ﷺ did was to fool the enemy into thinking that reinforcements had arrived. The two-hundred thousand man opposing army was already in awe of the three-thousand Muslims fighters who had fought so valiantly the day before; if three-thousand of them could do so much damage, then a few thousand more of them might be enough to win the battle – at least this is what was going on in the minds of the enemy. In the darkness of the night, Khaalid ﷺ changed the positions of the various units of the army. Those in the right were moved to the left, and those in the forefront of the center changed places with those in the back. Even the banners of the army were moved around. And while these troop movements were taking place, the Muslims made sure to make a lot of loud noise – with their voices, the movement of their feet, and the sound of metal hitting metal. Then at the break of dawn, the Muslims charged at the enemy as if it were they who had the upper hand.

The plan worked wonderfully: The enemies were taken by surprise by the sudden and concentrated attacks; the new faces and different banners gave the enemy the impression that reinforcements had arrived and that these were newly-arrived troops that were attacking them. The enemies therefore became convinced that a complete rout of the Muslims was impossible. With their spirits dampened, the enemy soldiers not only held back attacking, but retreated a little, putting some distance between them and the Muslims – which was exactly the effect that Khaalid ﷺ was hoping for. Khaalid ﷺ then quickly took advantage of the window that was opened for him, and he ﷺ began the process of making a full retreat from the battlefield. First, the two wing units of the army retreated, while the men in the heart of the army protected them. And then when the wing units of the army were at a safe distance from the enemy, they provided cover for the men in the heart of the army while they retreated. They continued in this manner until they knew for

certain that they were all safe and could begin the return journey without having to worry about the opposing army. In the history of Islam, this was one of the most successful retreat operations ever conducted: The entire army faced imminent destruction but then managed to escape with minimal losses. The numbers are enough to describe the success of the operation, for historians related that Muslims lost only ten men during the entire Battle of Mo'tah. Khaalid ﷺ later said, "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."[1]

It is safe to say that, through the strategy that Khaalid ﷺ resorted to, Allah ﷻ saved the Muslim army from complete annihilation. Furthermore, considering the circumstances of the battle, a successful retreat was the best victory that could have been achieved.[2]

Allah ﷻ Blesses The Prophet ﷺ With A Miracle, And The Attitude Of Al-Madeenah's Inhabitants Towards The Returning Army

While the events of the Battle of Mo'tah were transpiring hundreds of miles away, the Prophet ﷺ was providing a live, detailed account of it to his Companions ﷺ in Al-Madeenah. Of the things he ﷺ informed them about, he ﷺ told them about the deaths of Zaid ibn Haarithah ﷺ, Ja'far ibn Abee Taalib ﷺ, and 'Abdullah ibn Rawaahah ﷺ. And of course, the Prophet ﷺ was greatly saddened by that news and by what was happening to the Muslim army. His eyes swelled with tears, but he ﷺ went on to inform his Companions ﷺ that Khaalid ﷺ had just taken the banner and that victory was soon going to be achieved at Khaalid's hands. It is clear, therefore, that victory in this case meant retreating safely from the battleground. And it was while

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

[2] Refer to *Ma'aarik Khaalid ibn Al-Waleed* (pg. 175).

the Prophet ﷺ was giving a live account of the battle that he ﷺ gave Khaalid ﷺ the name, "The Sword of Allah."[1] Later on, someone returned to Al-Madeenah in order to inform the Prophet ﷺ and the Muslims about what had happened during the battle; his account was in exact agreement with the account that the Prophet ﷺ had given to his Companions ﷺ earlier on.[2]

When the retreating army approached Al-Madeenah, the Messenger of Allah ﷺ and the Muslims met them, and children came out running towards them; the Messenger of Allah ﷺ was among the people and was riding out towards the army. As they were going out, the Prophet ﷺ instructed other riders to carry the children alongside them and asked that Ja'far's son be given to him. Ja'far's son, 'Abdullah ﷺ, was brought forward; the Prophet ﷺ picked him up and carried him in his hands.

The Muslims went out to meet the army not to welcome them, but to chastise them. They began throwing dirt at the returning soldiers and yelling out to them, "O you who flee! Have you fled from (fighting in) the Way of Allah!" In their defense, the Messenger of Allah ﷺ said, "They are not people who fled! Rather, they are a people who have turned around only to resume fighting later on, *In Sha Allah Ta'aalah* (If Allah, the Exalted, wills)."[3] One is likely to be amazed by the reaction of the Companions ﷺ, for even little children were brave and thought that withdrawing from a battle meant fleeing in the most pejorative sense of the word. Incensed by the return of the soldiers, children and adults alike began to throw dirt upon them; the standards in those days were high, but then that is perhaps at least one reason why the first generation of Muslims won so many battles and achieved so many conquests in so few years.[4]

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[1] Refer to *Nadratun-Na'eem* (1/360).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/255).

[3] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 338); to *Taareekh Adh-Dhahabee* (pg. 491); and to *Al-Bidaayah Wan-Nihaayah,* by Ibn Katheer, who said, "This narration is *Mursal* from this (chain), and it contains some strangeness in it."

[4] Refer to *Duroos Wa-'Ibar Minal-Jihaad An-Nabawee* (pg. 358).

The Lessons And Morals Of The Battle Of Mo'tah

1) The Importance of the Battle of Mo'tah

The Battle of Mo'tah is historically remembered as one of the most important battles ever fought between Muslims and Christians. It had a profound impact on the future of the Roman Empire, and it was a precursor of the Muslim conquests in Ash-Sham and the subsequent liberation of Ash-Sham from the rule of the Romans.

The Arabs of Ash-Sham had, for many years, been terrified of the Romans; only with the advent of Islam did they see any glimmer of hope of being free from Roman rule and tyranny. So yes, the Battle of Mo'tah was not an immediate military victory, but it did pave the way for bringing down the Eastern part of the Roman Empire, a goal that was completely achieved not many years after the Prophet's death. The Battle of Mo'tah was also of immediate consequence, in that it allowed the Muslims to gauge the strengths and weaknesses of the Roman army.

2) What Prompted the Muslims to Sacrifice Everything they Had, Even Their Lives

It is amazing to consider what the Companions ﷺ sacrificed for the cause of Islam. They put aside their livelihood and immediate concerns regarding the well-being of their families, and they enlisted in an army that was for certain going to face one that was larger and better-equipped. Why would they do that? It takes a lot of motivation for one to leave one's home under such circumstances, and head out towards what very likely could end with one's death. To be sure, the members of the Mo'tah expedition were strongly motivated for the task that awaited them, for what they desired most was to achieve martyrdom, so that Allah ﷻ could honour them in the Hereafter and admit them into Paradise, in which there are pleasures and things that no eye has seen, no ear has heard of, and no heart has imagined.

3)What Makes the Battle of Mo'tah so Unique?

In a few key aspects, the Battle of Mo'tah was distinct from all other battles. For one thing, it was the only battle during which news of the battle was revealed to the Prophet ﷺ at the same time as it was actually taking place; thus the Prophet ﷺ was able to inform his Companions about the martyrdom of Zaid, Ja'far, and 'Abdullah. Also, it was the only battle for which the Prophet ﷺ appointed three leaders in order: First Zaid; if he died, then Ja'far; and if he died, then 'Abdullah.[1]

4) The Prophet ﷺ Honors the Family of Ja'far

When Ja'far was killed, the Messenger of Allah ﷺ entered upon Ja'far's wife, Asmaa bint 'Umais, and said, "Bring me the children of Ja'far." When they were brought to him, he ﷺ kissed each one of them and began to cry. Asmaa asked, "Have you heard anything about Ja'far and his Companions?" The Prophet ﷺ said, "Yes, they were killed today." Asmaa immediately erupted into a fit of crying, and the Prophet ﷺ later said to his Companions, "Do not forget to prepare food for the family of Ja'far, for indeed, they are preoccupied with the matter of their companion (i.e., of their deceased relative)."[2]

This narration indicates that it is permissible for a woman to cry for her deceased husband. For when the Prophet ﷺ announced Ja'far's death, Asmaa cried in a loud voice, and yet the Prophet said or did nothing to show his disapproval of her reaction. What the Prophet ﷺ forbade is a specific kind of crying that was commonly resorted to during the pre-Islamic days of ignorance, a kind of crying that involved some or all of the following elements: screaming, slapping one's own face, tearing apart one's garments, complaining, and generally saying things which showed one's

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[1] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 66).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/28). The *Hadeeth* is related by Ahmad (the *Hadeeth* of Asmaa bint 'Umais); by At-Tabaraanee in *Mo'jam Al-Kabeer;* and by Al-Haithamee in *Majma' Az-Zawaaid,* the Book of *Al-Maghaazee* and *As-Siyyar,* chapter, "The Battle of Mo'tah."

dissatisfaction with Allah's Decree in the matter.

The above-mentioned narration further proves that it is recommended for people to prepare food for the relatives of the deceased, for doing so comforts them in their time of need. It is a *Sunnah* that is neglected in certain Muslim societies; not only has it become neglected, but in many instances it is the relatives of the deceased who prepare food for those who visit them. This is a vile practice that Muslims should strive to eradicate in their societies.[1]

On a related note, it is important to understand that the Messenger of Allah ﷺ forbade Muslims from crying for more than three days after the death of a relative. Three days after Ja'far ؓ died, the Prophet ﷺ entered upon Asmaa ؓ and said, "Do not cry over my brother after this day, and summon for me the children of my brother." The children were brought and it was as if they were little nestlings. The Prophet ﷺ ordered for a shaver to come and shave their heads. He ﷺ then said about each of them, "As for Muhammad, he resembles our uncle, Abu Taalib. And as for 'Abdullah, he resembles me in terms of both my appearance and character." Next, the Prophet ﷺ took the right hand of 'Abdullah ؓ and said, "O Allah, provide a successor for Ja'far in his family, and bless 'Abdullah in his business..." The Prophet ﷺ repeated this supplication three times. When their mother ؓ mentioned to him the fact that they were now orphans, the Prophet ﷺ said, "Is it poverty that you fear for them, when I am their guardian in this world and in the Hereafter!"[2] Thus the Prophet ﷺ established a *Sunnah* for how Muslims should treat and honour the orphans left behind by martyrs.

When Asmaa bint 'Umais's period of waiting came to an end, Abu Bakr As-Siddeeq ؓ proposed to her. She ؓ accepted, married him, and gave birth to his son, Muhammad ibn Abu

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[1] Refer to *As-Siraa' Ma'as-Saleebiyyeen* (pg. 68).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/252); to *Musnad Ahmad* (to the *Hadeeth* of Ja'far ibn Abee Taalib ؓ); to *Al-Isaabah* by Ibn Hajar; and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

Bakr ﷺ. Then after Abu Bakr ﷺ died, 'Alee ibn Abee Taalib ﷺ married her, and she ﷺ gave birth to some of his sons. May Allah be pleased with her, 'Alee, Abu Bakr, Ja'far, and all of the Prophet's Companions ﷺ.[1]

5) Some Lessons of Leadership

Thaabit ibn Aqram Al-'Ijlaanee ﷺ taught Muslims an important lesson when he ﷺ picked up the banner of the army. He ﷺ could very well have assumed leadership of the army; no one would have objected; in fact, it was the members of the army who suggested that he should lead them. Furthermore, he ﷺ was an experienced fighter who had the distinction of having participated in the Battle of Badr. But, Thaabit ﷺ knew, none of that really mattered. What mattered was choosing the best man for the job, the man who was most knowledgeable and best skilled to save the Muslim army from complete destruction. Many a lesser man would have proudly accepted the role, regardless of his qualifications. But not so regarding Thaabit ibn Aqram ﷺ; he was qualified, but he ﷺ knew someone who was better qualified, and that someone was Khaalid ibn Al-Waleed ﷺ. With complete humility, Thaabit ﷺ insisted that Khaalid ﷺ become leader, even though Khaalid ﷺ had become a Muslim only about three months earlier. In this is a lesson not just for military leaders but leaders in all walks of life. Today, some who actively work for the cause of Islam fear for their jobs and consequently place obstacles in the way of talented young people from the next generation. Thus the job remains in the hands of the same person who may no longer be the best person suited for the duties that his job entails. Without a doubt, then, Thaabit's story provides an important lesson for any person who wants a job that pertains to the welfare of Muslims but knows someone else who is better qualified.

6) The Prophet ﷺ Teaches His Companions ﷺ to Respect Their Leaders

'Auf ibn Maalik Al-Ashja'ee ﷺ said, "I was among those who

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353).

went out with Zaid ibn Haarithah for the Mo'tah Expedition, and I was accompanied by a man who came to help from Yemen. We continued onwards until we faced the Roman army. Among them was a man riding a red horse, upon which was a saddle that was gilded with gold; and he had with him weapons that were coated in gold. He began to attack the Muslims, and my helper (from Yemen) waited for him behind a (large) stone. When the Roman rider passed by, my helper used his sword to strike the legs of the horse. The Roman rider fell off and tried to run away, but my helper overcame him and killed him, after which he took his horse and weapons (for the rule is that, when a Muslims fighter kills someone from the enemy, he has the right to whatever he has with him). When Allah granted victory to the Muslims, Khaalid ibn Al-Waleed sent for him and took some of the things that he had won from the Roman rider. I went to Khaalid and said to him, 'Did you not know that the Messenger of Allah ﷺ ruled that the Salb (whatever is with an enemy fighter who is killed) belongs to the person who killed (the owner of the Salb)?' Khaalid said, 'Yes, but I felt that he had gained too much (from a single enemy fighter).' I said, 'Nonetheless, you will return it to him or I will go to the Messenger of Allah ﷺ and make you pay for having taken his things.' Khaalid still refused to give him back his things. Later on (when we returned to Al-Madeenah), we gathered around the Messenger of Allah ﷺ, and I told him the story of my helper and explained what Khaalid had done. The Messenger of Allah ﷺ said, 'O Khaalid, what prompted you to do what you did?' He said, 'I felt that he had gained too much (from a single enemy fighter).' The Prophet ﷺ said (to Khaalid), 'Return to him what you have taken from him.' I said, 'Take that, O Khaalid, did I not promise you (that I would make you pay).' The Messenger of Allah ﷺ said, 'What is that (i.e., what are you talking about)?' And I informed him (about my promise to make him pay). The Messenger of Allah ﷺ became angry and said, 'O Khaalid, do not return to him (the Salb).' (Then addressing everyone, he ﷺ said:) 'Will you not leave alone my (appointed) leaders for me? You take the best of them, and the worst is left for them (i.e., followers

always get their fair share from a leader, but a leader has the worst of it because he has to face harsh treatment from people, not to mention the daunting task of taking care of them and of doing the hard work of gathering the spoils and distributing them among the people; furthermore, whenever something goes wrong, he is the one who is blamed)."[1]

Here the Prophet ﷺ took a decisive step in defending his leaders and making sure they would not be humiliated for their mistakes; they were, after all, human beings, which meant that making mistakes was a part of their make-up. Followers should strive to correct the mistakes of leaders, but not in a way that is humiliating or insulting. Regarding the case in question, Khaalid ؓ prevented a Muslim fighter from taking some spoils that he had earned, but in no way did Khaalid ؓ intend to wrong him. To the contrary, Khaalid ؓ simply did what he thought was best for everyone, by including what the man gained in the overall spoils of the army; that way, more people would benefit from them. From another perspective, 'Auf ibn Maalik ؓ fulfilled his duty by first advising Khaalid ؓ and by then raising the matter before the Messenger of Allah ﷺ. At that point, 'Auf ؓ had fulfilled his duty; the matter was rectified and should have ended right then and there. Where 'Auf ؓ went wrong was in going too far, in transforming a good deed into a personal confrontation. He ؓ acted as if he was getting back at Khaalid ؓ, and the Prophet ﷺ did not like that in the least. Censuring 'Auf ؓ for his behavior, the Prophet ﷺ explained that a leader has a great right over his followers–they should respect and obey him.

It is important to note that, just because Khaalid ؓ did not have to return the spoils, it does not mean that the Yemeni man's rights were taken away from him. For it was not possible for the Messenger of Allah ﷺ to make someone pay a dear penalty for someone else's sin; therefore, it is certain that the Yemeni man

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[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Killer has the Right to the Salb of the One He Killed (to whatever wealth is on him)"; *Hadeeth* number: 1753.

either agreed of his own volition not to take his things back or was given something to compensate for them. Some such arrangement must have been arrived at, even though its details are not explained in the above-mentioned narration.[1]

Any nation that does not respect its leaders cannot prosper; this is a lesson that the Prophet ﷺ taught his Companions ؓ from the outset. Every person who makes sacrifices for Islam should be treated with respect, so that every member of society lives up to the description that Allah ﷻ gives of the believers in the following Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the believers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures needs, All-Knower." (Qur'an 5: 54)

Incidentally, the Prophet ﷺ bestowed a great honour on Khaalid ؓ when he returned from Mo'tah, describing him as one of his (appointed) leaders, even though he ﷺ did not actually appoint him as a leader prior to the expedition. The Prophet ﷺ bestowed that honour on him when he ﷺ said to his Companions ؓ, "Will you not leave alone my (appointed) leaders for me?" The Prophet ﷺ was always considerate of his Companions' feelings. In this case, no sooner did he ﷺ sense someone ؓ humiliating Khaalid ؓ than he ﷺ lifted his spirits by declaring that he was one of his appointed leaders.[2]

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/130).

[2] Refer to *Ma'een As-Seerah* (pg. 378).

7) The Standards of Faith as Opposed to Worldly Standards

The Muslim army stopped at Ma'aan to discuss their situation and to decide whether they should face the huge army that was waiting for them. According to a worldly measure of success, it was not going to be prudent to enter into battle with the opposing army; nonetheless, they marched onwards because they were driven not by worldly standards of success, but by religious standards of success. They had initially come out seeking martyrdom, so why should they now run away from what they had wanted in the first place?

As a group they proved that faith matters more than numbers, weapons, and technology. Their army consisted of only three thousand men, while the opposing army consisted of two hundred thousand; nonetheless, they lost only twelve of their men, while many were killed from the opposing army. The exact number of fighters that
were killed from the enemy might not be mentioned in any narration, but the following statement of Khaalid ﷺ certainly gives us some indication of the losses they suffered: "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."[1]

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

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The haat As-Salaasil Expedition

Only a few days after the Muslim army returned from Mo'tah, the Prophet ﷺ assembled another army, albeit one smaller in size, which was to be sent on an expedition to Dhaat As-Salaasil. This time, the Prophet ﷺ appointed 'Amr ibn Al-'Aas ؓ to lead the army, a man who had embraced Islam only a few months earlier. The purpose of the expedition was to punish the Qudaa'ah tribe for two reasons: First, because of their recent participation alongside the Romans during the battle of Mo'tah; and second, because they were becoming increasingly hostile towards Al-Madeenah, moving closer and closer to it with the intention of doing its people harm. 'Amr ibn Al-'Aas's army consisted of three hundred men from the *Muhaajiroon* and the *Ansaar*. When the army had almost reached its destination, 'Amr ؓ was told that the enemy had mobilized a large army, and so he sent a message to the Prophet ﷺ, asking for reinforcements. Shortly thereafter, reinforcements came in the shape of a contingent that was headed by Abu 'Ubaidah ibn Al-Jarraah ؓ.[1]

With the Muslim army now well-equipped and well-manned, the fighting began; however, when 'Amr ؓ went deep into Qudaa'ah territory, he found that the opposing army had broken up, its soldiers having scattered about in various directions, with each man trying to save his own life. The goal of the mission, which was to put back the fear of Muslims into the hearts of Ash-Sham's people, was accomplished; furthermore, past allies became allies once again, and

[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/471).

new tribes entered into treaties with the Muslims. During the course of the expedition, many people embraced Islam, particularly people from the Banu 'Abs, Banu Murrah, and Banu Dheebaa tribes. 'Uyainah ibn Hisn, the leader of the Fizaarah tribe, entered into an alliance with the Muslims; and he was followed in that regard by Banu Ashja' as well as by Banu Sulaim, which was headed by Al-'Abbaas ibn Mirdaas. The expedition was a success for another reason as well: The Muslims now became the strongest force in the northern parts of Arab territory, which probably sealed the fact that they also became the strongest force in all of Arabia.[1]

Lessons and Morals

1) The Sincerity of 'Amr ibn Al-'Aas ﷺ

'Amr ibn Al-'Aas ﷺ said, "The Messenger of Allah ﷺ sent for me and said, 'Take your clothing and your weapons, and then come to me. When I later went to him, he ﷺ was performing ablution. He shot a penetrating glance at me, lowered his head, and said, 'I want to send you as the leader of an army (the army that was to go out to Dhaat As-Salaasil); Allah will save you from harm and make you gain riches (from the spoils of war). In a good way, I hope for you to gain wealth.' I said, 'O Messenger of Allah, it was not for wealth that I embraced Islam. I submitted and became a Muslim only because I desired Islam and because I wanted to be with the Messenger of Allah ﷺ.' The Messenger of Allah ﷺ said, 'O 'Amr, blessed is good wealth (i.e., wealth that is derived through lawful means) in the hands of a righteous man.'"[2]

This *Hadeeth* attests to the truthfulness, sincerity, and strong faith of 'Amr ibn Al-'Aas ﷺ. But even after 'Amr ﷺ made it clear that the acquirement of wealth was not his motivation, the Prophet ﷺ still wanted him to gain wealth, explaining to him that lawfully

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/433).

[2] Related by Ibn Hibbaan as is mentioned in *Al-Mawaarid* (2277); also, refer to *Saheeh As-Seerah* (508). Al-Albaanee declared this narration to be authentic in *Saheeh Al-Adab Al-Mufrad*. Ahmad related it as well in his *Musnad*, in the *Musnad* of *Ash-Shamiyyoon*, in the *Hadeeth* of 'Amr ibn Al-'Aas ﷺ.

derived wealth is good when it falls into the hands of a righteous man – for a righteous man will spend it on good causes and use it to take care of himself and his family.[1]

2) Unity Means Strength, and Division Means Weakness

When the reinforcements arrived, a small disagreement arose, but it was quickly ended through the wise actions of Abu 'Ubaidah ibn Al-Jarraah ﷺ. Abu 'Ubaidah ﷺ was the leader of the contingent that had been sent as reinforcements; meanwhile, 'Amr ibn Al-'Aas ﷺ was the leader of the original army. When it was time for prayer, both Abu 'Ubaidah ﷺ and 'Amr ﷺ wanted to lead the men in prayer. 'Amr ﷺ said to Abu 'Ubaidah ﷺ, "You came only to serve as reinforcements for me; therefore, you do not have the right to lead me. I am the *Ameer* (the leader); the Prophet ﷺ sent you to me only as reinforcements." The *Muhaajiroon* said, "No, rather you are the leader of your Companions, and he is the leader of his Companions." 'Amr ﷺ said, "No, rather your group has come as reinforcements for us (therefore you are under my leadership)." Seeing that the matter was soon going to precipitate into a serious disagreement, Abu 'Ubaidah ﷺ, who was an easygoing, well-mannered person, said, "Be at peace, O 'Amr, for you should know that the last advice that the Messenger of Allah ﷺ gave to me consisted of his words: When you go to your companion, obey one another (i.e., cooperate with one another), and do not disagree with one another. By Allah, if you have disobeyed me, then I will obey you." Thus Abu 'Ubaidah ﷺ obeyed 'Amr's command, and throughout the rest of the expedition, it was 'Amr ﷺ who would lead the men in prayer.

3) 'Amr ibn Al-'Aas ﷺ Strives to Protect His Soldiers

'Amr ibn Al-'Aas ﷺ took the following three important steps to ensure the safety and well-being of his soldiers:

a) He ﷺ Would Travel During the Night and Hide During the Day

A far-sighted and wise leader, 'Amr ibn Al-'Aas ﷺ knew that the

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[1] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (7/133).

enemy was potentially on the lookout for the Muslim army; furthermore, he knew that, given the small size of his army, he had to take the enemy by surprise if he was going to win the battle while incurring as few losses as possible. For these reasons, 'Amr ﷺ decided to travel during the night and to hide during the day, a strategy that had an additional benefit as well, which was to protect the soldiers from the heat of the sun, so as to preserve their strength for the upcoming battle.

b) He ﷺ Forbade His Men From Lighting Fires During the Night

The nights were cold, and the soldiers asked 'Amr ﷺ permission to light fires in order to enjoy some respite from the cold. But 'Amr ﷺ refused their request, not to punish them in any way but to protect them. With his many years of military experience, he ﷺ knew that the harm of lighting a fire - of being seen and attacked - was much greater than the benefit derived thereby. The soldiers were simply going to have to tough it out. When Abu Bakr ﷺ interceded on behalf of the soldiers, 'Amr ﷺ remained adamant, saying, "If anyone ignites a fire, I will throw him into it." Upon returning to Al-Madeenah, the soldiers told the Prophet ﷺ about how 'Amr ﷺ forbade them from lighting fires; and when the Prophet ﷺ asked him about it, he ﷺ said, "I disliked the thought of giving them permission to light fires because I feared that the enemy would then see how few they were (and would then become bold enough to attack us)."[1] The Prophet ﷺ then expressed his approval of 'Amr's reasoning and decision.

c) He ﷺ Forbade His Men from Chasing Down the Enemy

In coming up with a strategy to achieve the goals of the expedition, 'Amr ﷺ particularly took into consideration the small number of men he had under his command. That is why he ﷺ travelled at night, and that is why he ﷺ forbade his men from igniting fires; under no circumstances did he ﷺ want the enemy to know the size of his army. The smallness of his army was also the main factor that

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 509) and *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee.

prompted 'Amr ﷺ to return to Al-Madeenah as soon as the goals of the expedition were achieved. After his army defeated the enemy, the Muslims wanted to pursue fleeing enemy fighters; but 'Amr ﷺ forbade them from doing so, for if the Muslims became too scattered about in the area, the enemy could catch them unawares with a surprise ambush. 'Amr ﷺ later explained to the Prophet ﷺ the reason why he forbade his men from pursuing the enemy, saying, "I didn't want my men to follow them, fearing that they would have reinforcements (waiting to help them against us)." The Prophet ﷺ expressed his approval of 'Amr's wise decision - a decision that enabled 'Amr's men to remain protected and to return safely to Al-Madeenah.

4) 'Amr's Profound Understanding of Islamic Jurisprudence

'Amr ibn Al-'Aas ﷺ said, "I had a wet dream on one cold night during the Dhaat As-Salaasil expedition, and I feared that, if I took a bath (to purify myself), I would die as a result (because of the extreme cold). And so I performed *At-Tayammum,* the alternate form of ablution (that is performed with high ground in the absence of water or when using water is not possible). I then led my companions in the morning prayer. They later mentioned that to the Prophet ﷺ, who said, 'O 'Amr, you led your companions in prayer when you were in a major state of impurity!' I informed him about what prevented me from taking a shower; I said, 'Verily, I heard the saying of Allah:

﴿وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you." (Qur'an 4: 29)

The Messenger of Allah ﷺ didn't say anything else, but simply laughed."[1]

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 509). Ibraaheem Al-'Alee said, "The chain of this narration is authentic. *Abu Daawood* related this *Hadeeth* in the Book of Purification, and *Ahmad* related it in his *Musnad* (the *Musnad* of *Ash-Shamiyyoon*), from the rest of 'Amr ibn Al-'Aas's narration. Ibn Katheer mentioned it as well in *Al-Bidaayah Wan-Nihaayah,* in the chapter, "The Battle of Dhaat As-Salaasil).

This story proves that, even in the presence of water, one may perform *At-Tayammum* to purify oneself from a major state of impurity, if one fears that using water will be detrimental to one's health. 'Amr ﷺ became impure when he had a wet dream, and instead of using water, he ﷺ performed *At-Tayammum,* fearing that using water would lead to his death. When he ﷺ later informed the Prophet ﷺ about the rationale behind his actions, the Prophet ﷺ neither reproached him nor forbade him from doing the same in the future.

'Amr ﷺ also proved by his actions that performing *Ijtihaad* was permissible during the lifetime of the Prophet ﷺ; *Ijtihaad* involves a process of inferring a ruling when it is not clearly mentioned in any revealed text. For based on the Verse, "And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you," 'Amr inferred that, given his circumstances, it was perfectly acceptable for him to perform *At-Tayammum* instead of taking a bath with water. When the Prophet ﷺ laughed and said nothing in response to 'Amr's explanation, he ﷺ was silently approving of two things: Of 'Amr ﷺ performing *Ijtihaad* in the first place, and of the correct conclusion of 'Amr's *Ijtihaad.*

Also, we learn from this story that a person who performs *At-Tayammum* (with a valid reason for doing so) may lead others in prayer, even when the people standing behind him have performed ablution with water. 'Amr ﷺ, who had performed *At-Tayammum* was the *Imam* of five-hundred people who had performed ablution with water. Again, the Prophet's silence in the matter meant implicit approval on his part ﷺ.

One of the most striking aspects of this story is the fact that 'Amr ﷺ had embraced Islam only a few months earlier. His juristic powers of reasoning were impressive indeed, almost giving one the impression that he ﷺ had been familiar with the Qur'an and its Verses for many years, and not for only a few months. That impression is probably not too far off the mark, for it is quite possible that 'Amr ﷺ had been listening to and studying Verses of the Qur'an long before he ﷺ embraced Islam. After all, the polytheists could not

help but to be amazed by the Qur'an, for its speech was the most amazing and eloquent speech that they had ever heard. And we have hitherto seen that, during the Makkan phase of the Prophet's biography, polytheists would secretly try to hear the Prophet ﷺ recite the Qur'an - secretly because they did not want other polytheists to find out what they were doing and to label them as traitors. That 'Amr ؓ was well-acquainted with the Qur'an prior to his entry into Islam is established by another incident as well: He showed some knowledge of the Qur'an when he told An-Najaashee to ask the Muslim migrants about 'Eesa ؑ, for he knew that, while Christians believed in the divinity of 'Eesa, the Qur'an confirmed that 'Eesa ؑ was not a part of the trinity but was in fact the slave and Prophet of Allah.[1] 'Amr therefore thought that he could sow dissension between An-Najaashee and his Muslim guests if the latter were forced to explain their beliefs about 'Eesa ؑ.

5) Some of the Consequences of the Expeditions that were Sent to the North

After the Al-Hudaibiyyah Treaty was signed, the Muslims had very little to fear from the Quraish and other tribes in the region. Being safe from the western and south-western parts of the Arabian Peninsula, the Prophet ﷺ was able to concentrate on potential threats in the north. The expeditions he ﷺ sent to the north were a success; many important aims were achieved, and the Muslim army managed to reach the borders of Rome. With the passing of every day, the Muslim nation was expanding and its people were enjoying greater peace and security - since more and more enemies were either embracing Islam or entering into treaties with Muslims. All of these benefits can be directly traced back to the Treaty of Al-Hudaibiyyah; it was, therefore, just as Allah ﷻ described it to be: a manifest victory. The conquest of Khaibar, the goals achieved at Mo'tah, and the expansion of the Muslim nation during the Dhaat As-Salaasil expedition - all of these achievements were made possible by the treaty of Al-Hudaibiyyah.

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[1] Refer to *Ma'een As-Seerah* (pg. 381).

The Conquest Of Makkah

Its Causes And Its Early Stages

Its Causes

The leaders of the Quraish fatally underestimated the serious repercussions of their actions when they helped their allies from the Banu Bakr tribe against the Khuzaa'ah, a tribe that was allied to the Muslims. The Quraish blatantly violated the terms of the Al-Hudaibiyyah Treaty when they provided horses, weapons, and men to Banu Bakr. Banu Bakr and its allies then attacked the Khuzaa'ah at a water source called Al-Wateer, where they killed more than twenty Khuzaa'ah tribesmen.[1] The people of the Khuzaa'ah, not being prepared for battle, sought sanctuary at the inviolable city of Makkah. They pleaded with the leader of Banu Bakr's army, saying, "O Naufal, we have entered inviolable territory, so consider your god! Consider your god!" Unmoved by their pleas, Naufal said, "There is no god today. O people of Banu Bakr, proceed forward and take your revenge."[2]

It was then that 'Amr ibn Saalim Al-Khuzaa'ee, accompanied by forty Khuzaa'ah tribesmen, went to the Messenger of Allah ﷺ in Al-Madeenah and informed him about Banu Bakr's treachery, about Quraish's complicity in the attack, and about the people from Khuzaa'ah who were killed. Standing before the Prophet ﷺ,

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[1] Refer to *Al-Waaqidee* (2/781-784).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/39) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

who was surrounding by his Companions ﷺ, 'Amr ibn Saalim began reciting Verses of poetry through which he pleaded for the Prophet's help.

As soon as 'Amr read the last verse of his poem, the Prophet ﷺ reassured him, saying, "You have gained help, O 'Amr ibn Saalim. May Allah not help me if I do not help Banu Ka'ab."

It is related that, after the Prophet ﷺ confirmed for himself the correctness of 'Amr's account, he ﷺ sent the following message to the Quraish: "To proceed: Either you dissolve your alliance to Banu Bakr, pay the blood money for the people killed from Khuzaa'ah, or I announce (the resumption of) war (between us)." Qurzah ibn 'Abd-'Amr ibn Naufal ibn 'Abd-Manaaf said about the Banu Bakr tribe, "If we do that (if we dissolve our alliance with them), we will have nothing left. We will not terminate our alliance with them, for no one other than them remains upon our religion. Instead, we will announce war to him."[1]

This narration proves that the Prophet ﷺ did not resume the war without first announcing his intentions to the Quraish, although when and where he ﷺ was going to attack was his prerogative. He ﷺ gave them a choice, and they chose war.[2]

2) Abu Sufyaan Tries to Make up for the Foolishness of Other Leaders of the Quraish

Realizing that the Quraish had made a grave mistake, Abu Sufyaan traveled to Al-Madeenah, hoping to convince the Prophet ﷺ to renew their treaty. He asked the Prophet ﷺ to accept his offer, but the Prophet ﷺ simply turned away from him, without giving him any reply. Abu Sufyaan then pleaded with some of the more prominent of the Prophet's Companions ﷺ, the likes of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmaan ﷺ, and 'Alee ﷺ, hoping that they would intercede to the Prophet ﷺ on his behalf; but they all refused to help him. Left with no other recourse, Abu Sufyaan returned to

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[1] Refer to *Al-Mataalib Al-'Aaliyah* (4/243) (4361); Ibn Hajar said, "This *Hadeeth* is *Mursal* and its chain is authentic."

[2] Refer to *At-Taareekh Al-Islaamee* (7/164).

Makkah without having achieved any of his objectives.[1]

Incidentally, there was, during Abu Sufyaan's visit, an interesting and very telling altercation between Abu Sufyaan and his daughter Umm Habeebah ﵂. Umm Habeebah ﵂ was one of the Prophet's wives, one of the Mothers of the Believers; and during Abu Sufyaan's stay in Al-Madeenah, he visited her and entered her home. Abu Sufyaan wanted to sit on the Prophet's mattress, but Umm Habeebah ﵂ pushed it away from him. Taken somewhat aback by her seemingly strange behaviour, Abu Sufyaan said, "My daughter, I do not know, is it that you thought that I was too good for this mattress or that it is too good for me?" She ﵂ said, "Rather, this is the mattress of the Messenger of Allah ﷺ; meanwhile, you are an impure polytheist." Abu Sufyaan retorted, "By Allah, evil has befallen you ever since you left me."[2]

No one should be surprised about Umm Habeebah's attitude towards her father. She ﵂ had made both migrations - the first to Abyssinia and the second to Al-Madeenah - which means that she had cut off all links to polytheism and polytheists long, long ago; in fact, she had not seen her father for the past sixteen years. When she ﵂ saw him, she did not see the father who deserved to be honoured; instead, all she saw was the leader of the disbelievers, the man who had waged war against Islam and the Messenger of Allah ﷺ for the last twenty years or so.[3]

The principle of showing loyalty to believers exclusively was one that the Companions ﵃ both understood and applied. True, Abu Sufyaan was her father; and true, he was one of the most revered leaders of his tribe; but her faith was stronger than all of those factors put together.

The Messenger of Allah ﷺ resolved to conquer Makkah, and his decision was based on a number of reasons and factors, among which are the following:

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[1] Refer to *At-Taareekh Al-Islaamee Wal-'Askaree* by Dr. 'Alee Mo'tee (pg. 365).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/479), to *Al-Isaabah* by Ibn Hajar, and to Muhammad ﷺ by Muhammad Ridaa (chapter: The Conquest of Makkah).

[3] Refer to *Ma'een As-Seerah* (pg. 395).

a) The primary reason for attacking the Quraish was obvious: it blatantly violated the terms of the Al-Hudaibiyyah treaty. Let us not forget that the Prophet ﷺ did not let military opportunities slip away; for example, as soon as the Al-Hudaibiyyah Treaty was signed, the Prophet ﷺ took advantage of the opportunity that was made available to him and attacked Khaibar. This time around, the Quraish gave him in ample degree both the reason and the opportunity to attack them. The power center of the region had shifted; it was now the Muslims who were stronger than any other group in Arabia, and they displayed that strength when they marched towards Makkah with an army of ten-thousand strong, an army the likes of which had not been seen by the people of the region ever before.[1]

b) The Muslim homeland was strong, secure, and united. The Jews of Al-Madeenah - from the Banu Qainuqaa', Banu An-Nadeer, and Banu Quraizah tribes - had all been expelled. The only internal threats that remained were the hypocrites, who had become weak ever since the Jews left them; the Jews of Al-Madeenah were their teachers, and were the ones who pulled their strings, so to speak.

c) Ever since the Treaty of Al-Hudaibiyyah was signed, the Prophet ﷺ worked vigorously to strengthen his army and to expand Muslim territory; to achieve those ends and to bring more people into the fold of Islam, he ﷺ sent out many military units; meanwhile, the Quraish remained stagnant, not being able to do anything to make them stronger. For these reasons, the Muslim army was vastly superior to the army of the Quraish, a fact that should have made the Quraish think many times over before violating the Al-Hudaibiyyah Treaty.

d) Whereas the economy of the Quraish weakened, the economy of the Muslims became stronger than ever before, especially with the riches they gained after the Battle of Khaibar.

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[1] Refer to *Al-Kaamil Fit-Taareekh* (2/244) and to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 366).

e) By the time the Quraish violated the terms of the Al-Hudaibiyyah Treaty, many tribes that neighboured Al-Madeenah had already embraced Islam. This certainly helped influence the Prophet's decision to take so many of his men to Makkah, for he ﷺ no longer had to worry about Al-Madeenah being attacked by neighbouring tribes during his absence.

The Muslim Army Prepares To Depart From Al-Madeenah

Throughout past years, the Prophet ﷺ adhered to secrecy when it came to military matters, never wanting the enemy to learn of his intentions before it was too late. But the Conquest of Makkah presented a particularly difficult challenge for the Prophet ﷺ: How was he ﷺ going to keep the attack a secret from the enemy when he ﷺ was taking with him ten-thousand fighters? An army of that size could not remain inconspicuous for long.

Therefore the Prophet ﷺ took extra-special precautionary measures, keeping his intentions of attacking the Quraish a secret from even the closest of people to him - Abu Bakr ؓ, the closest Companion to him, and 'Aishah the woman he ﷺ loved most. No one from his Companions ؓ new the true nature of the expedition - not where the army was headed towards, nor which enemy they were going to attack. Hearing the call to arms, everyone simply obeyed. When Abu Bakr ؓ would ask 'Aishah ؓ where they were going prior to the expedition, sometimes she would say that the Prophet ﷺ didn't mention anything to her, and other times she remained silent. Both of her answers proved that she knew nothing about the Prophet's true intentions regarding the matter of attacking the Quraish.[1] No one could be entrusted with the secret, for supposing that the Prophet ﷺ had told one of his wives, she might have divulged his secret with the best of intentions, but it would probably have led to an utter

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/282) and to *Ar-Rasool Al-Qaaid* ﷺ by Shait Khattaab (pgs. 333, 334).

disaster for the Muslims.[1]

2) The Prophet ﷺ Sends a Unit Headed by Abu Qataadah ؓ to Batn Idam

Before leaving for Makkah, the Prophet ﷺ sent out a unit that consisted of eight men, wanting to make people think that he ﷺ was heading to somewhere other than Makkah. Ibn Sa'd said, "When the Messenger of Allah ﷺ resolved to attack the people of Makkah, he ﷺ sent Abu Qataadah ibn Rib'ee ؓ along with eight other people on a mission to Batn Idam, to make people thing that he ﷺ was about to head out in the same direction. Abu Qataadah's unit went to Batn Idam but found no enemy to fight against, and so they left there until they reached Dhee Khusab (which is situated about 35 miles away from Al-Madeenah, and which lies on the road from Al-Madeenah to Ash-Sham towards the north). Once there, they were informed that the Messenger of Allah ﷺ was heading towards Makkah, and so (they changed directions) until they met the Prophet ﷺ at As-Suqyaa."[2]

True, their actual mission at Batn Idam was not of any import, but their having gone out was of utmost importance, for the primary goal of the Prophet ﷺ in the early stages of the conquest was to deceive the enemy into thinking that he ﷺ was going to somewhere other than Makkah, and it was a goal that he ﷺ achieved - as we will, *In Sha Allah*, see in the following pages.

3) The Sending out of Spies

The Prophet ﷺ was careful not to give up any sensitive information to the enemy; at the same time, he ﷺ tried to find out as much about the enemy as possible. Spies were dispatched, both within Al-Madeenah and outside of its borders; and monitors, people who knew the inhabitants of Al-Madeenah, were stationed in various places. 'Umar ؓ, who was in charge of the monitors, instructed

[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool* ﷺ (pgs. 395, 396).

[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/132).

them to refuse passage to anyone who wanted to come closer to Al-Madeenah, and ordered them to carefully watch those who seemed to be heading towards Makkah, in order to gain any information that could be of value to the Muslim army.

4) The Prophet's Supplication

The Prophet ﷺ both did what was physically necessary to achieve his goals and trusted completely in Allah ﷻ. Regarding the Conquest of Makkah, the Prophet ﷺ took all the necessary steps to ensure an easy victory for the Muslim army, but he ﷺ did not forget to ask Allah ﷻ for help, for it was only with His help that the Muslims could hope to come out victorious. The Prophet ﷺ said, "O Allah, take away their hearing and their sight, so that they do not see us until we come upon them by surprise, and so that they do not hear us except upon a sudden."[1]

5) Haatib ؓ Fails in His Wayward Attempt to Spy on Behalf of the Quraish

When the Prophet ﷺ had completed his preparations for the expedition of Makkah, Haatib ibn Abee Balta'ah ؓ wrote a letter to the people of Makkah, in order to let them know that the Prophet ﷺ was heading towards them. How Haatib ؓ knew this was not what was important, though it is safe to say that he ؓ probably made an educated guess based on the size of the Muslim army; what was important, however, was that, by spying on behalf of the enemy, he ؓ was committing an act of treason. One unique feature of his situation was that he was not a hypocrite or an apostate; he ؓ simply was trying to look out for his personal safety, not that was a valid excuse. His saving grace, as we will shortly see, was that he ؓ had participated in the Battle of Badr.

Through revelation, Allah ﷻ informed the Prophet ﷺ about Haatib's actions. Thus the Prophet ﷺ was able to avert the dangerous consequences of Haatib's act of treason before it was

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[1] Refer to *Al-Qiyaadah Al-'Askariyyah* (pg. 365).

too late. 'Alee ؓ, Az-Zubair ؓ, and Al-Miqdaad ؓ were sent out to pursue the woman who was carrying Haatib's letter, and they overtook her on the road to Makkah, approximately twelve miles outside of Al-Madeenah. If she did not take out the letter, they warned, they would search her and get it back; left with no choice, she surrendered the letter to them.

Later on, back in Al-Madeenah, Haatib ؓ was summoned for questioning. He ؓ of course could not deny his mistake, but could only explain the motives that prompted him to make it. He ؓ said, "O Messenger of Allah, do not be quick in punishing me, for indeed, I am a man who is connected to the Quraish (with a weak link): I am an ally to them, but am not actually from them (which makes my position among them weak). The *Muhaajiroon* that are with you have relatives who will help them by protecting their families and wealth. Because of what I lacked in terms of relations among the Quraish, I wanted to provide them with a favour, in order to give them good reason to protect my relatives. What I did was not a manifestation of me apostatizing from my religion, nor was it me showing that I am happy with disbelief after Islam (no, instead I am still a Muslim and my motives were purely related to saving my relatives from harm)."

With some of the Companions ؓ present during Haatib's interrogation, the Prophet ﷺ said, "Lo! Verily, he has told all of you the truth." 'Umar ؓ said, "O Messenger of Allah, give me permission to strike the neck of this hypocrite." The Messenger of Allah ﷺ said, "Verily, he took part in Badr. And what makes you know, perhaps Allah looked at those (Muslims) who took part in Badr and said, 'Do what you wish, for I have indeed forgiven you.'"[1] Allah ﷻ then revealed the Verse:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ
كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن

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[1] Refer to *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* the Conquest of Makkah, *Hadeeth* number: 4274; and to *Saheeh Muslim,* chapter, "Some of the Virtues of the People of Badr ؓ and the Story of Haatib ibn Abee Balta'ah ؓ."

كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ
بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path." (Qur'an 60: 1)

Commenting on this Verse and particularly on its beginning part:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends,"

Imam Al-Qurtubee said, "This Chapter (of the Qur'an) provides the basis for the prohibition of showing loyalty to disbelievers. And who are the said disbelievers? They are the polytheists and disbelievers who wage war against Allah, His Messenger, and the believers; those that Allah ﷻ decreed to be enemies that must be fought. And so it is those that may not be taken as friends and loyal Companions by believers."[1]

As for Allah's saying:

﴿تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾

"Showing affection towards them, while they have disbelieved in

[1] Refer to *Tafseer Ibn Katheer* (4/346).

what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ),"

It means: You inform them about the secrets of Muslims, and you show sincerity to them, when they are disbelievers in your Prophet ﷺ and in the Qur'an that Allah ﷻ revealed to him!

And commenting on the saying of Allah:

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ﴾

"And have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord."

Ibn Katheer said, "In addition to their enmity to Allah ﷻ and His Messenger ﷺ, they had banished the Messenger of Allah ﷺ and his Companions from among their midst only because of their belief in Islamic Monotheism. Their only crime, in the minds of the Quraish, was that they had faith in Allah, the Lord of all that exists."[1]

And then Allah ﷻ ended the Verse with a clear warning:

﴿أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ①﴾

"If you have come forth to strive My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path." (Qur'an 60: 1)

My teacher and Shaikh, Dr. Muhammad ibn Bakr Aal-'Aabid said, "This Verse prepared the believers for the conquest of Makkah. In it, Allah ﷻ instructed believers not to show loyalty to

[1] Refer to *Tafseer Ibn Katheer* (4/347).

disbelievers; in this manner, the *Muhaajiroon* were being warned not to be moved or influenced by worldly concerns and by their connections to relatives in Makkah. The warning was extremely pertinent considering the fact that so many Muslims were related through blood to people in Makkah."[1]

And Sayyid Qutub said, "Despite the hardships and persecution that the *Muhaajiroon* had faced at the hands of the Quraish, some of them, through wishful thinking, hoped for cordial and friendly relationships with the people of Makkah. They hoped for an end to the bitter struggle that made them fight their close relatives....It was as if, through this Verse, Allah ﷻ wanted to remove all such thoughts from their minds, making them solely focused on and caring for their religion and beliefs..."[2]

Without a doubt, Haatib ﷺ committed a grave error. And so that no one else would repeat his mistake, Allah ﷻ revealed a Verse that clearly established the attitude that Muslims should take vis-à-vis the enemies of their religion.

In spite of Haatib's grave error, the Prophet ﷺ treated him with kindness and mercy, showing yet again his intense desire to show loyalty to his Companions ﷺ and to forgive particularly those among them who had previously sacrificed so much for Islam.

It was because of Haatib's past good deeds that the Prophet ﷺ forgave him. Therefore, the Prophet ﷺ did not look only at his mistake, serious though it was; rather, he ﷺ looked at him from an overall perspective, taking both his mistake and his past deeds into consideration. Looking into Haatib's past, the Prophet ﷺ found that he ﷺ had made sacrifices for the sake of Allah, the most notable of which was his participation in the Battle of Badr.

This was an important lesson for all Muslims: That they should judge a person justly, based on all of his actions combined, and not just on one particular mistake of his. When a person has spent his entire life spreading knowledge, propagating the message of

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[1] Refer to *Hadeeth Al-Qur'an Al-Kareem* (2/568, 569).

[2] Refer to *Fee Dhilaal Al-Qur'an* (6/358).

Islam, and making sacrifices for Islam, and then makes a single mistake, it is not fair to judge him based solely on that mistake.

And here we are talking about unwarrantable mistakes. In our times, the situation has become worse: scholars, people who have sacrificed many years in order to learn the teachings of Islam, are vilified not for an unwarrantable mistake, but for a ruling in a matter concerning which they sincerely tried to arrive at the truth. Even if they are wrong concerning such matters, they still receive a reward from Allah ﷻ. But many people, particularly certain students of knowledge, magnify and highlight their mistakes, as if to say that they are charlatans rather than scholars. Here, I am talking about notable and esteemed scholars who have served the cause of Islam their entire lives, but end up being vilified for a ruling that is deemed wrong by some. Such matters should be dealt with in a scholarly way, and should not descend into an all-out personal attack. If one finds fault with a scholar's ruling, one should mention that scholar's good works, so that Muslims recognize him for who he is; then, one may proceed to point out a mistaken ruling in a scholarly way, with the purpose of pointing out the truth, and not with the intention of deriding the scholar for his mistake.

We learn this principle from the manner in which the Prophet ﷺ dealt with Haatib ibn Abee Balta'ah ﷺ. Not only was Haatib ﷺ saved from being punished, but also the Prophet ﷺ did not even allow anyone to speak a single negative word about him. The Prophet ﷺ said to his Companions ﷺ, "Speak nothing to him save good (words)."[1]

From the discussion that took place between the Messenger of Allah ﷺ and 'Umar ibn Al-Khattaab ﷺ regarding the matter of Haatib ﷺ, we can derive the following lessons:

1) If one is guilty of the crime of spying, one may be punished with death. 'Umar ﷺ wanted to kill Haatib ﷺ for spying, and the Prophet ﷺ did not say that 'Umar ﷺ was wrong in his

[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Superior of Those (Muslims) Who Participated in the Battle of Badr."

judgment, but only that Haatib رضي الله عنه should be saved because of his participation in the Battle of Badr.

2) On this occasion, as on various other occasions, 'Umar رضي الله عنه showed how stern he رضي الله عنه could become when it came to upholding the truth and punishing those who put the lives of Muslims in harm's way.

3) A major sin does not take one out of the state of *Eemaan* (faith): To be sure, Haatib رضي الله عنه perpetrated a major sin - spying against Muslims - but, because of his inner state, he nonetheless remained a believer.

4) 'Umar رضي الله عنه called Haatib رضي الله عنه a hypocrite, using the word in the linguistic sense, and not intending thereby the Islamic meaning of the word 'hypocrite,' which is to inwardly conceal disbelief and outwardly display Islam. 'Umar رضي الله عنه only intended to say that Haatib's outward behaviour did not match what he رضي الله عنه was hiding on the inside, which is the linguistic definition of hypocrisy.

5) 'Umar رضي الله عنه was greatly moved by how the Prophet ﷺ responded to his request to execute Haatib رضي الله عنه. One moment 'Umar رضي الله عنه was angry and wanted to punish Haatib رضي الله عنه, and the next he رضي الله عنه was crying and saying, "Allah and His Messenger know best." Such was the way of 'Umar رضي الله عنه: He رضي الله عنه would become angry for the sake of Allah ﷻ and His Messenger ﷺ, but if he would be informed that his anger was out of place, he رضي الله عنه would quickly acknowledge his mistake and submit to the command of Allah ﷻ and His Messenger ﷺ. He رضي الله عنه heard the Prophet's command, and he رضي الله عنه obeyed instantly, not saying another harsh word to Haatib رضي الله عنه.[1]

6) Some scholars are of the view that Haatib's story did not establish a precedent for others who would later commit the same crime; Haatib's story was unique in that he fought in the Battle of Badr, and in that, through revelation, the Prophet ﷺ

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176, 177).

informed him that he ﷺ was among a select group of people whose deeds were forgiven. One such proponent of this view is Dr. 'Abdul-Kareem Zaidaan, who said, "If someone commits the same mistake that Haatib ﷺ committed, it is not permissible to forgive him, since the reason for Haatib having been forgiven–his having participated in the Battle of Badr–cannot be found in anyone after the generation of the Companions ﷺ.... Imam Maalik correctly understood this point; he said, 'The punishment of a Muslim spy is death.' Therefore, the fact that a spy (who works on behalf of the enemies of Islam) is a Muslim does not protect him from the punishment of death, and this is due to the seriousness of his crime."[1] Al-'Allaamah Ibn Al-Qayyim disagreed, first mentioning the views of the four Imams regarding the matter, and then saying, "The correct view in the matter is that whether he is to be killed or not should be decided upon by the *Imam* (the Muslim leader). The Imam should weigh the benefits of killing him...Verses the benefits of keeping him alive, and should then make his decision accordingly."[2]

Their Departure, And Some Events That Transpired During Their Journey

For the Makkah Conquest, the Messenger of Allah ﷺ departed from A-Madeenah in Ramadan of the year 8 H;[3] and before leaving, he ﷺ appointed Abu Ruhm Kulthoom ibn Husain ibn 'Utbah ibn Khalaf Al-Ghafaaree ﷺ to govern Al-Madeenah during his absence. The Prophet's army of ten-thousand strong consisted of everyone from the *Muhaajiroon* and the *Ansaar*; no one from these two groups remained behind.

When the Prophet ﷺ reached Al-Johfah, he ﷺ was met by his

[1] *Al-Mustafaad Min Qisas Al-Qur'an* (2/402).

[2] Refer to *Zaad Al-Ma'aad* (3/443).

[3] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pgs. 560, 561).

uncle Al-'Abbaas ibn 'Abdul-Muttalib ﷺ, who had come out from Makkah with his entire family, with the intention of migrating to Al-Madeenah; and seeing his uncle pleased the Prophet ﷺ a great deal.[1] Al-'Abbaas's departure from Makkah marked the end of his mission there, for at the command of the Prophet ﷺ, Al-'Abbaas ﷺ had remained in Makkah for so many years in order to gather intelligence about the Quraish and send important information he learned about to the Prophet ﷺ in Al-Madeenah. It was through Al-'Abbaas ﷺ - and perhaps others like him - that the Prophet ﷺ learned about sensitive information that had helped him in the past in his war against the Quraish.

The Prophet ﷺ was also met on the way by Abu Sufyaan ibn Al-Haarith and 'Abdullah ibn Umayyah ibn Al-Mugheerah. To avoid confusion for the reader, I must point out that this was not the same Abu Sufyaan who was the leader of the Quraish; he too soon embraced Islam (as the reader will come across just a few paragraphs below), but his full name was Abu Sufyaan ibn Harb.

As for Abu Sufyaan ibn Al-Haarith, he was the cousin of the Prophet ﷺ by way of the Prophet's paternal uncle. And 'Abdullah ibn Al-Mugheerah was both an in-law of the Prophet ﷺ and his cousin by way of the Prophet's paternal aunt.

Both men sought entry upon the Prophet ﷺ at Thaniyyatul-'Iqaab, which is situated somewhere between Makkah and Al-Madeenah. Umm Salamah ﷺ spoke on their behalf, saying, "O Messenger of Allah, your cousin as well as one who is both your cousin and your in-law (are here to meet you)." The Prophet ﷺ said, "I have no need (to meet them). As for my cousin, he has slandered me and attacked my honour. And as for the one who is both my cousin and my in-law, he is the one who spoke (evil words) to me in Makkah..."

When the two men were told that they had been refused permission to enter upon the Prophet ﷺ, Abu Sufyaan ibn Al-Haarith, who had

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/286) and to *As-Seerah An-Nabawiyyah* by Abu Faaris (pg. 406).

come with one of his sons, said, "By Allah, the Messenger of Allah will indeed give (me) permission (to enter), or I will indeed take hold of the hand of this son of mine, and then we will go out into the (barren) land (of the desert) and remain there until we die of thirst or of hunger." These words having been conveyed to him, the Messenger of Allah ﷺ softened his stance towards the two men and granted them permission to enter upon him.

This was certainly a magnanimous gesture on the part of the Prophet ﷺ, for throughout his war with the Quraish, Abu Sufyaan ibn Al-Haarith would often use his poetic talents to satirize and mock the Messenger of Allah ﷺ. And 'Abdulah ibn Umayyah was little better, for he once said to the Prophet ﷺ, "By Allah, I will not believe in you until you take to a ladder to the sky and then climb up to it, while I am looking at you; and until you return and bring with you a document along with four angels who bear witness to what you say. By Allah, even if you did that, I think that I still would not believe you."[1]

Despite the seriousness of their crimes, the Prophet ﷺ forgave them, and both men embraced Islam. Abu Sufyaan ibn Al-Haarith ؓ atoned for his past poems by composing a beautiful poem in which he ؓ praised the Prophet ﷺ and spoke of how he had become guided by him. And it was only a short while later, during the Hunain Battle, that Abu Sufyaan ibn Al-Haarith ؓ proved his worth, achieving exemplary feats on the battlefield.

The other Abu Sufyaan, Abu Sufyaan ibn Harb, leader of the Quraish, also embraced Islam during the Makkah conquest. The Messenger of Allah ﷺ continued his journey towards Makkah until he reached Marr Adh-Dhahraan, where he ﷺ stopped in the evening to make camp. Marr Adh-Dhahraan is a valley that is situated approximately twenty-two kilometers outside of Makkah, towards the north.

Those days, the desert outside of Makkah was an open, vast space of uninhabited and undeveloped land; therefore, one could

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[1] Refer to *Ibn Hishaam* (1/295-300).

clearly see fires that were ignited many kilometers away. Being so close to Makkah–only twenty-two kilometers away–the Prophet ﷺ wanted to announce his arrival and put on a show of strength, and so he ordered the men of his army to light fires; in total, ten-thousand fires were lit that night. And when they made camp, the Prophet ﷺ ordered 'Umar ibn Al-Khattaab ؓ to stand guard over the entry of their encampment.

Al-'Abbaas ؓ realized that the situation had become critical for his people; they had been given respite for too long, and now might be the time for their destruction. Before it would be too late, he ؓ wanted to give them a chance to save themselves. He ؓ said to himself, "Alas the heavy morning of the Quraish (for it was then that they might be attacked)! By Allah, if the Messenger of Allah ﷺ enters Makkah by force before they come to him, asking him for a guarantee of safety, it will mean complete annihilation for the Quraish..." He ؓ mounted his mule and went out in search of someone who could convey news to Quraish's leaders, so that they could come out to the Prophet ﷺ and ask that they be given a promise of safety; meanwhile, Abu Sufyaan ibn Harb, Hakeem ibn Hizaam, and Budail ibn Warqaa were outside of Makkah, trying to find out if anything important was happening in the area. That they didn't know about the Muslim army meant that the Prophet ﷺ had managed to approach Makkah with an army of ten-thousand men without being detected, an amazing feat to say the least. When the three men saw the fires lighted in the distance, Abu Sufyaan said, "Never before have I seen so many fires and such a large encampment." Budail said, "By Allah, that is the Khuzaa'ah tribe, for they are consumed with the idea of war (because of what Banu Bakr and the Quraish did to them)." Abu Sufyaan said, "Khuzaa'ah is too weak and too small to have such fires and such an encampment."

Through the darkness of the night, Al-'Abbaas ؓ both heard and recognized their voices. "O Abu Hanzalah (i.e., Abu Sufyaan)?" he said. "Abul-Fadl (i.e., Al-'Abbaas ؓ)?" Abu Sufyaan responded. Al-'Abbaas ؓ said, "Yes."

Abu Sufyaan said, "May my father and mother be held ransom for you, what is the matter with you?"

"Woe upon you, O Abu Sufyaan," Al-'Abbaas ﷺ said. "Here comes the Messenger of Allah ﷺ with his people. By Allah, alas the heavy morning that awaits the Quraish!" Abu Sufyaan said, "What can be done about the situation? May my father and mother be held ransom for you." Al-'Abbaas ﷺ said, "By Allah, if he gains an upper hand over you, he will strike your neck; so climb onto the back of this mule, and I will take you to the Messenger of Allah ﷺ and try to secure your safety with him."

Whereas Abu Sufyaan climbed onto the back of the mule and returned with Al-'Abbaas ﷺ to the Muslim encampment, his two companions returned from whence they came. Without a doubt, Al-'Abbaas ﷺ was facing an uphill battle; what made matters worse, for him but especially for Abu Sufyaan, was the fact that 'Umar ﷺ stood guard at the entry of the Muslim encampment.

Every time the two riders passed by one of the Muslim fires, the people there asked, "Who is it?" Everyone seemed to be on guard that night, for they were deep into enemy territory. But when they would see and recognize the mule of the Messenger of Allah ﷺ and Al-'Abbaas ﷺ riding on it, they would say, "It is the uncle of the Messenger of Allah ﷺ upon his mule," and would then let him pass. But when he passed by the fire of 'Umar ibn Al-Khattaab ﷺ, he ﷺ was not so easily allowed to continue onwards. 'Umar ﷺ asked, "Who is it?" And even when he recognized Al-'Abbaas ﷺ, he came closer to see who was riding behind him. Upon seeing Abu Sufyaan sitting on the back of the mule, 'Umar ﷺ exclaimed, "It is Abu Sufyaan, the enemy of Allah. All praise is for Allah, who has given me power over you when you have no pact or covenant (that guarantees your safety)."

Al-'Abbaas ﷺ explained the purpose of his coming, but 'Umar ﷺ was not satisfied and wanted to kill Abu Sufyaan right then and there. Finally, when the matter reached a critical juncture, it was decided that they were going to take the matter to the Prophet ﷺ. Al-'Abbaas ﷺ rode quickly towards the Prophet's tent, and

'Umar ﷺ raced behind him in order to get there first.

No one was going to beat 'Umar ﷺ to the tent that day; he ﷺ was too excited about the opportunity that had just presented itself. He ﷺ entered upon the Prophet ﷺ and said, "O Messenger of Allah, here is Abu Sufyaan. Allah has given (us) the opportunity to kill him, when he has neither pact nor covenant (to save him). So give me permission to strike his neck." Al-'Abbaas ﷺ said, "O Messenger of Allah, I have indeed granted him protection." When 'Umar ﷺ continued to insist his point, Al-'Abbaas ﷺ said, "Take it easy, O 'Umar. For by Allah, had he been from Banu 'Adee ('Umar's clan), you would not have spoken such words. You are only doing this because you know that he is from the men of Banu 'Abd Manaaf."

To 'Umar ﷺ, this was an incorrect assumption. He ﷺ wanted to kill Abu Sufyaan not because of his lineage, but because he had shown enmity to Islam for many, many years, and had led the Quraish in many battles against the Muslims. Explaining to Al-'Abbaas ﷺ just how wrong he was in his assumption, 'Umar ﷺ said, "You take it easy, O 'Abbaas. For by Allah, you accepting Islam on the day that you accepted Islam was more beloved to me than for Al-Khattaab ('Umar's father) to have accepted Islam – even though he didn't embrace Islam. And that is only because I knew that your acceptance of Islam was more beloved to the Messenger of Allah ﷺ than Al-Khattaab's acceptance Islam – were he to accept Islam (though he never did)."

The Prophet ﷺ decided that enough was enough; tempers were flaring, and it would be best to decide upon the matter the following morning. He ﷺ said, "O 'Abbaas, take him to your things (i.e., the place where you made camp), and then bring him to me when you wake up in the morning." The following morning, Al-'Abbaas ﷺ and Abu Sufyaan returned to the Prophet ﷺ, who, upon seeing Abu Sufyaan, said, "Woe upon you, O Abu Sufyaan! Is it not time for you to know that none has the right to be worshipped but Allah?"

Abu Sufyaan responded, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble

you are! And how good and kind you are to your relatives! By Allah, I thought that had there been another god alongside Allah, he would have helped me up until now." The Prophet ﷺ said, "Woe upon you, O Abu Sufyaan! Has not the time arrived for you to know that I am indeed the Messenger of Allah?" He said, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how good and kind you are to your relatives! As for this issue, by Allah, I still have some doubts in me about it at this very moment."

Al-'Abbaas ؓ said to Abu Sufyaan, "Woe upon you! Embrace Islam, before... (your neck is struck)." Abu Sufyaan then bore witness to the Testimony of Truth, thus officially announcing his entry into the fold of Islam. It was not with the same initial enthusiasm as others showed that Abu Sufyaan ؓ entered into the fold of Islam, but it was only the beginning, and he ؓ soon grew spiritually and embraced Islam wholeheartedly.

Initially, his friend Al-'Abbaas ؓ felt that he ؓ needed some encouragement, and so he ؓ went to the Prophet ﷺ and said, "O Messenger of Allah, verily, Abu Sufyaan is a man who loves honour, so bestow something of the sort upon him." Seeing the wisdom behind his uncle's advice, the Prophet ﷺ immediately put his advice into action, announcing, "Yes, whosoever enters the house of Abu Sufyaan is safe. Whosoever closes his door (the door to one's home) is safe. Whosoever enters the *Masjid* is safe." In short, everyone who remained indoors was safe, but the Prophet ﷺ mentioned Abu Sufyaan ؓ in particular as a way of bestowing honour upon him.

After Al-'Abbaas ؓ made the aforementioned suggestion, he turned to leave, but the Prophet ﷺ held him back for a moment, saying, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by so that he can see it."

Al-'Abbaas ؓ did as the Prophet ﷺ instructed, and both he ؓ and Abu Sufyaan ؓ stood and watched as the Muslim army marched by them. Tribe after tribe passed by, each with its unique

banner. Whenever a tribe passed by, Abu Sufyaan ﷺ said, "O 'Abbaas, who are they?" In response to one such question, Al-'Abbaas ﷺ said, "This is the Sulaim tribe?" Abu Sufyaan ﷺ retorted, "What do I have to do with the Sulaim tribe (i.e., I have had no prior conflict with them)?" In response to another such question, Al-'Abbaas ﷺ said, "This is the Muzainah (tribe)." And again, Abu Sufyaan said, "What do I have to do with the Muzainah." Finally, when the Messenger of Allah ﷺ passed by with his green battalion, which consisted of soldiers from the *Muhaajiroon* and the *Ansaar*, Abu Sufyaan ﷺ said, "O 'Abbaas, who are these?" Al-'Abbaas ﷺ responded, "This is the Messenger of Allah ﷺ among the *Muhaajiroon* and the *Ansaar.*" Being completely in awe of them, Abu Sufyaan ﷺ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ﷺ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ﷺ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.[1]

Some of the Lessons and Morals of This Story

1) Abu Sufyaan ﷺ knew that he was a fair target and that, according to the rules of just warfare, he merited death at the hands of the conquering army. He ﷺ acknowledged that reality when he ﷺ said to Al-'Abbaas ﷺ, "What can be done about the situation? May my father and mother be held ransom for you." It was as if he was pleading for a solution. Then when he went to the Muslim encampment, his worst fears were realized when 'Umar ﷺ threatened to kill him. On the following morning, when he met for a second time in two days with the Prophet ﷺ, instead of being told of his execution, banishment, or other such punishment, he ﷺ was amazed to

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pgs. 518, 519, 520); to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; to *Mo'jam At-Tabaraanee Al-Kabeer;* and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

hear the Prophet ﷺ invite him to Islam. He was overcome with emotion and, though still a disbeliever, could not help saying, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how indeed good and kind you are to your relatives!" Every person who is invited to Islam has his individual needs; the Prophet ﷺ always dealt with individuals based on those needs. Abu Sufyaan ؓ was no exception; in fact, he ؓ needed more attention and reassurance considering the fact that he had been a revered chieftain for many years and was about to lose that status. In order to reassure him and make him firm upon Islam, the Prophet ﷺ announced, "Whoever enters the house of Abu Sufyaan is safe," which was tantamount to saying: Yes, Abu Sufyaan was a revered chieftain when he was a polytheist, but his status will not be forgotten so long as he becomes a sincere Muslim and strives for the cause of Islam.[1] The Prophet ﷺ established an important principle in *Da'wah* (in propagating Islam) that Muslim preachers and teachers must emulate: Take care of the emotional and physical needs of the individual, and you are one step closer to bringing him to the truth.

2) When the Prophet ﷺ said, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by, so that he can seen it," the Prophet ﷺ wanted to make the leader of the Quraish realize that resistance was futile and that the Muslim army had truly become powerful and well-organized. Just seeing the army pass by, the Prophet ﷺ knew, would completely wipe from Abu Sufyaan's mind the idea of foolishly resisting it. The Conquest of Makkah was special; the Prophet ﷺ wanted it to be peaceful: he ﷺ wanted not to physically attack Makkah's people, but to save them from polytheism and idol-worship. And that is why he ﷺ also ordered for fires to be lit; he ﷺ wanted the people of the Quraish to see the size of his army

[1] Refer to *Qiraa'ah Siyaasah Lis-Seerah An-Nabawiyyah* by Muhammad Ruwaas (pg. 245).

> and to make it clear in their minds that a complete and unconditional surrender was the best and only option that was available to them. The Prophet's plan was a complete success, as is attested to by the following discussion that took place between Abu Sufyaan ﷺ and Al-'Abbaas ﷺ as the two of them saw the Muslim army marching by them: Abu Sufyaan ﷺ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ﷺ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ﷺ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.

Al-'Abbaas's answer, "O Abu Sufyaan, it is Prophethood (and not a kingdom)," was a cogent response to anyone who might have thought that the Prophet ﷺ was trying to establish a kingdom for himself; the Prophet's mission was not to make a throne for himself, but to simply convey the message of Allah ﷻ to all of mankind. Every word he ﷺ spoke and every action he ﷺ performed attested to that fact.[1]

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[1] Refer to *Al-'Abqariyyah Al-'Askariyyah Wa-Ghazawaat Ar-Rasool* ﷺ by Al-Liwaa Muhammad Farj (pg. 565).

2

The Prophet's Plan To Enter And Conquer Makkah

istributing Duties Among The Various Leaders Of His Army

When the Prophet ﷺ reached Dhee Tuwaa,[1] he ﷺ appointed leaders over the different battalions of his army and gave them important instructions regarding when and how they should enter Makkah. He ﷺ appointed Khaalid ibn Al-Waleed ؓ to lead the right flank of his army, and Az-Zubair ؓ to lead the left; and he ﷺ appointed Abu 'Ubaidah ؓ to lead the infantry.

The Prophet ﷺ asked Abu Hurairah ؓ to summon the *Ansaar*, and when they came running to him, he ﷺ said, "O people of the *Ansaar*, do you see the *Aubaash* of the Quraish?" '*Aubaash* of the Quraish' referred to various tribes that the Quraish had hired to fight the Muslims; if the *Aubaash* would defeat the Muslims, the Quraish intended to take a share of the booty; and if the *Aubaash* lost, the Quraish intended to sign a treaty with the Muslims or to surrender and pay them some form of tax that would allow them to stay in Makkah. In response to the Prophet's question, the people of the *Ansaar* said, "Yes." He ﷺ said, "When you meet them tomorrow, look to exterminate them." The Prophet ﷺ then...placed his right hand over his left and said, "Your

[1] Refer to *Ma'een As-Seerah* (pg. 389).

appointment is at As-Safaa."[1]

Furthermore, the Prophet ﷺ ordered Az-Zubair ibn Al-'Awwaam ﷺ to lead the *Muhaajiroon* and their horsemen; to enter from Kidaa, the uppermost part of Makkah; to plant his banner at Al-Hujoon (a well-known place beside the graveyard of Makkah); and to not move from there until he received further instructions.

Khaalid ﷺ led various tribes, such as Qudaa'ah and Sulaim, and he ﷺ was instructed to enter Makkah from its lowermost point and to plant his flag beside the first houses he came across. And Sa'd ibn 'Ubaadah ﷺ led the battalion of the *Ansaar*. Wanting to avoid as much bloodshed as possible, the Prophet ﷺ instructed his soldiers not to initiate fighting, but instead to fight only those who fought them. Every soldier and leader now knew his responsibility, and the army was ready to begin the task of marching into Makkah.

It was a wonderfully orchestrated plan, and the execution was equally admirable: the different Muslim battalions entered Makkah from its four sides at the exact same time. Almost all of the battalions met zero resistance. Attacked at the same time from all four sides, the Quraish had no time to even prepare for a resistance. If they had had any desire to put up a fight, it was now erased from their minds.

Only Khaalid's battalion faced resistance. A group of extremist fighters from the Quraish thought about fighting until the death, an idea they soon recognized to be extremely foolish. The resistance fighters consisted of certain allies of the Quraish as well as the likes of Safwaan ibn Umayyah, 'Ikrimah ibn Abee Jahl, and Suhail ibn 'Amr. And it was at a place called Al-Khandamah that they put up their last stand. They fired arrows and tried to put up a fight, and in response, Khaalid ﷺ ordered his men to attack them. It was only a matter of minutes before Khaalid ﷺ and his

[1] Refer to *Saheeh Muslim*, chapter, "The Conquest of Makkah"; *Hadeeth* number: 1780.

soldiers put an end to the resistance, forcing its men to leave their posts and run for their lives. With the defeat of that weak resistance, the Muslims gained full control over all of Makkah.[1]

One particular man's story, which is related in books of *Seerah*, speaks volumes about the ease with which the Muslims conquered Makkah: Himaas ibn Qais ibn Khaalid was from the Banu Bakr tribe, and he was busy mending his weapons in preparation for the upcoming battle with the Muslims. When his wife saw him working on his weapons - sharpening his arrows, sharpening the blade of his sword, mending his armour, etc. - she asked, "Why are you mending these things I see before me?" He said, "For Muhammad and his Companions." She said that she didn't think that Muhammad ﷺ and his Companions ﷸ stood a chance in battle, and he responded, "By Allah, I indeed hope that I can bring some of them back and make them servants of yours!"

On the day of the Makkah Conquest, Himaas fought alongside 'Ikrimah's men, and in a matter of moments, he saw his fellow polytheists scattering about, with each man fleeing for safety. They were all terrified of Khaalid's battalion, and Himaas was no exception; he managed to escape and made his way back to his home with all of his limbs intact. His wife, upon seeing him, said, "But how about the things you said (in terms of you being able to defeat them easily)?" Acknowledging his earlier miscalculation, Himaas answered his wife with a poem, the first verse of which was, "Had you witnessed the Day of Al-Khandamah (Al-Khandamah was where the polytheists made their last stand), you would have seen Safwaan and 'Ikrimah take to flight," which was tantamount to saying: If such brave fighters as Safwaan and 'Ikrimah ran away, how can you then blame me for doing the same?

The various leaders of the Muslim battalions were instructed to avoid bloodshed as much as possible. To achieve that end, they all shouted the same announcement as they entered Makkah: "Whoever enters the house of Abu Sufyaan is safe. Whoever

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[1] Refer to *Qiyaadatur-Rasool* ﷺ *As-Siyaasiyyah Wal-'Askariyyah* (pgs. 122, 123).

closes his door (upon himself) is safe. And whoever enters the *Masjid* is safe." Basically, the announcement intimated to the crowd that they were safe as long as they entered their homes and closed their doors. The same applied to all of the homes of Makkah (as well as to the *Masjid*), so why was Abu Sufyaan's home mentioned in particular? The primary reason for this we have hitherto mentioned: the Prophet ﷺ, based on Al-'Abbaas's suggestion, wanted to bestow upon Abu Sufyaan ؓ a special honour, in order to make him firm upon Islam. But there was an added benefit as well: Abu Sufyaan, having gained such an honour, would then try to convince others to surrender peacefully and to enter their homes. In this context, his cooperation as the chieftain of the Quraish was of great value; and cooperate he did! He ؓ ran into Makkah and called out as loudly as he could: "O people of the Quraish, here is Muhammad, coming to you with a force that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe." His wife, Hind, took him by his moustache and spoke harsh words to him; Abu Sufyaan turned to the people and said, "Woe upon you! Do not be deceived by her, for indeed, an army has come that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe!" The people said, "May Allah fight you! And what will your house avail us (for we are too many to all fit inside)?" He ؓ said, "Whoever closes upon himself his own door (i.e., of his own house), is safe. And whoever enters the *Masjid* is safe." The crowd of people dispersed, with some of them going to their homes, and others to the *Masjid*.[1]

The Prophet ﷺ strove to enter from Kidaa, from the uppermost part of Makkah; he ﷺ hoped thereby to fulfill the promise of Hassaan ibn Thaabit ؓ, who informed the Quraish in a satirical poem that the army of Allah ﷻ would enter Makkah from Kidaa. One of the verses of Hassaan's poem described how women would strike the advancing horses with veils. When the Prophet ﷺ actually saw that happening as he ﷺ was about to enter Makkah, he ﷺ smiled at Abu Bakr ؓ and asked him, "O Abu

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/290).

Bakr, what did Hassaan say," and Abu Bakr ﷺ repeated the verse for him.[1]

A Humble Entry Into Makkah

On the day of the Makkah Conquest, the Messenger of Allah ﷺ was not attired in the garb of a pilgrim, for he was entering Makkah to conquer it, and not to perform *Hajj* or *'Umrah*; and he ﷺ had upon his head a black turban. When he ﷺ saw the honour that Allah ﷻ was bestowing upon him that day, he ﷺ lowered his head, showing humbleness to Allah ﷻ; so low did he bend his head forward that his chin almost touched the middle part of his saddle. And as he ﷺ entered Makkah, he ﷺ recited Chapter "*Al-Fath* (the Victory)," feeling all the while thankful for the great blessing of victory. Eight years earlier, he ﷺ was forced by the Quraish to leave Makkah; and now he ﷺ was returning with an army of ten-thousand strong. The more the Prophet ﷺ thought about what he ﷺ was being blessed with, the more he ﷺ lowered his head and humbled himself for the sake of Allah ﷻ. He ﷺ entered Makkah on Friday morning, after the passing of twenty nights of Ramadan, in the year 8 H.[2]

There was much about the Prophet's entry that was symbolic - symbolic of the teachings of Islam and of the significance of the conquest. For one thing, the Prophet ﷺ entered Makkah with Usaamah ibn Zaid ﷺ sitting behind him on the same riding animal.[3] Usaamah ﷺ was the son of the freed slave of the Messenger of Allah ﷺ. Yes, it was the son of a freed slave, and not one of the children of Haashim or one of the nobles of the Quraish (and there were many of them), who had the honour of sitting behind the Prophet ﷺ. That action alone symbolized the justice and equality that were going to be integral parts of the new system of law in Makkah. Furthermore, the Prophet ﷺ lowered

[1] Refer to *Maghaazee Al-Waaqidee* (2/831) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the Makkah Conquest."

[2] Refer to *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadawee.

[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4289).

his head, which symbolized the nature of the conquest: It was intended not to put the Prophet ﷺ on a throne, but to raise the Word of Allah ﷻ above all else.

While entering Makkah, the Prophet ﷺ wanted to make sure that all of his men remained disciplined and followed his instructions to the letter. The possibility was there that some of them would be overcome by emotion and would attack Quraish's leaders in particular - and everyone else from the Quraish in general - to get revenge on them for the many years that they waged war against Islam. For the most part, the Muslim soldiers practiced self-restraint, but one particular member of the army was not able to control himself, and that was Sa'd ibn 'Ubaadah ؓ, a leader of one of the Muslim battalions. Sa'd ؓ said to Abu Sufyaan ؓ as he passed by him, "Today is a day of slaughter! Today, the Ka'bah will be deemed lawful (for fighting)." When the Prophet ﷺ was informed about what Sa'd ؓ had said, he ﷺ took away the banner he was carrying (for the leader of each battalion had a banner to carry) and handed it over to his son, Qais ibn Sa'd ؓ, and said, "On this day, Allah will honour the Ka'bah, and on this day, the Ka'bah will be covered (with a cloth)."[1]

What the Prophet ﷺ did, given the circumstances, was profoundly wise. With the same action, he ﷺ managed to allay Abu Suyfaan's fears and to remove Sa'd ؓ from a position of leadership without hurting his feelings. True, Sa'd ؓ had made a mistake by saying what he ؓ said to Abu Sufyaan ؓ, which is why he needed to be dismissed from his position as leader of a battalion; but at the same time, it was neither necessary nor desirable to hurt his feelings, since his mistake stemmed from the fact that he became angry for Allah ﷻ, angry at the Quraish for fighting against the Messenger of Allah ﷺ for so many years. And so the Prophet ﷺ came up with an ideal solution, replacing Sa'd ؓ not with a member of the *Muhaajiroon,* but with a member

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[1] Refer to *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest"; *Hadeeth* number: 4280.

of the *Ansaar,* Sa'd's own son, Qais ؓ. Sa'd ؓ was saved from feeling bad about being demoted, since it is in the nature of man to want his son to become a good person and to succeed in life. Therefore, when Qais ؓ was being honoured with the banner of the battalion, Sa'd ؓ was being honoured as well.

The Prophet ﷺ entered Makkah, made his way to the Ka'bah, and performed *Tawaaf* (circuits) around it. In his hand he ﷺ had a bow, which he ﷺ then used for an important purpose. Both on the Ka'bah and around it were a total of three-hundred and sixty idols; the Prophet ﷺ began to thrust his bow at them, all the while saying:

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

"And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihaad against polytheists) has come and Baatil (Falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! Baatil is ever bound to vanish." (Qur'an 17: 81)

﴿قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

"Say (O Muhammad ﷺ): "The truth (the Qur'an and Allah's Inspiration) has come, and Al-Baatil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)." (Qur'an 34: 49)

He struck an idol, and it fell on its face, and then another idol, and it too fell on its face, a process that continued until all of the idols were broken. Then on the inside of the K'abah the Prophet ﷺ saw pictures and statues; he ﷺ gave the command, and they were all effaced and broken respectively. He ﷺ waited outside, refusing to enter until the job of removing the pictures was completed. As for one of the pictures, the polytheists claimed that it was a representation of Ibraaheem ؑ and Ismaa'eel ؑ with *Al-Azlaam* in their hands. *Al-Azlaam* were used like lots; the lot that was drawn would decide which course of action people would take regarding a given matter; one lot would have written on it, 'Do'; another would have written on it, 'Don't do'; and yet

another would have nothing written on it. If someone wasn't sure whether he should go on a journey or not, he would draw lots with the *Al-Azlaam* and would base his decision upon which lot was drawn. Upon seeing the picture, the Prophet ﷺ said, "May Allah fight them, they (the polytheists) indeed knew that neither of them (neither Ibraaheem nor Ismaa'eel) ever drew lots with them (with *Al-Azlaam*)."[1]

The Prophet ﷺ then entered the Ka'bah, said, 'Allah is the Greatest,' in each of its corners, and prayed. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ entered the Ka'bah with Usaamah ؓ, Bilaal ؓ, and 'Uthmaan ibn Talhah ؓ, and then closed its door. The Prophet ﷺ remained inside for a while, and so Ibn 'Umar ؓ later asked Bilaal ؓ about what the Messenger of Allah ﷺ had done while he ﷺ was inside of the Ka'bah. Bilaal ؓ said that the Prophet ﷺ placed two pillars to his left, one to his right, and three to his back, and then prayed.[2] At the time, the Ka'bah was supported by six pillars, so Bilaal ؓ was trying to explain where the Prophet ﷺ stood to pray while he ﷺ was inside of the Ka'bah.

The keys of the Ka'bah were with 'Uthmaan ibn Talhah before he embraced Islam; in fact, they had remained among his clan for generations. With the conquering of Makkah, 'Alee ibn Abee Taalib ؓ, a member of the Prophet's clan, Banu Haashim, wanted to be given the keys of the Ka'bah. But the Prophet ﷺ, upon exiting from the inside of the Ka'bah, gave them back to 'Uthmaan ibn Talhah ؓ instead, saying, "Today is a day of piety, faithfulness, and loyalty."[3]

One day during the Makkan phase of his biography, the Prophet

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4288); chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest."

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/61,62) and to *Saheeh Muslim*, chapter, "It Being Recommended to Enter the Ka'bah for the Pilgrim and for the non-Pilgrim, Praying Inside of It, and Supplicating in All of Its Corners."

[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/61) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

ﷺ had asked 'Uthmaan ibn Talhah for the keys to the Ka'bah. 'Uthmaan then answered with harsh and mean words. Therefore, on the Day of the Makkah Conquest, 'Uthmaan ﷺ could little expect that the Prophet ﷺ would entrust the keys of the Ka'bah to him. So when the Prophet ﷺ said to him, "O 'Uthmaan, perhaps you see that this key is in my hand today and that I may give it to whomsoever I please," 'Uthmaan ibn Talhah ﷺ responded, "Indeed the Quraish have today been destroyed and humiliated." The Prophet ﷺ said, "Nay, today the Quraish has become prosperous and strong." These words had a truly profound impact on 'Uthmaan ﷺ, who became instilled with hope and a sense that, yes, the situation of the Quraish was not deteriorating but improving for the better. The Messenger of Allah ﷺ presented the keys to him and said, 'Take your key, O 'Uthmaan, for today is a day of piety, faithfulness, and loyalty. Take it perpetually as a time-honoured thing; no one will take it from you (from your clan, from your descendants) except for an unjust wrongdoer."[1]

The Prophet ﷺ didn't want to take exclusive possession of the keys to the Ka'bah; no, he ﷺ didn't even want someone from the children of Haashim to take them. Many among the children of Haashim asked for them, first to exact revenge on 'Uthmaan's clan for opposing Islam for so many years, and second to achieve honour, distinction, and authority for their clan; yet that is not what the Prophet ﷺ wanted. He ﷺ instead wanted to be loyal and faithful even to those who had plotted against him in the past.[2]

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[1] Refer to *Al-Maghaazee* (2/838) and to *Majma' Az-Zawaaid* by Al-Haithamee (the Book of *Hajj*), chapter, "Regarding Makkah, the *Aadhaan*, Covering the Ka'bah, and Other Matters." At-Tabaraanee also related this narration in *Al-Kabeer* and *Al-Awsat*; however, one of the narrators of the *Hadeeth* was 'Abdullah ibn Al-Muammal. Ibn Hibbaan declared him to be authentic, adding that, "He sometimes makes mistakes." Ibn Mu'een declared him to be authentic in a *Hadeeth*, while another group of scholars declared him to be weak.

[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 401).

Next came a moment that was profoundly inspiring to most and terrifying to the few who still resisted embracing Islam. At the behest of the Prophet ﷺ, Bilaal ﷺ climbed on top of the Ka'bah and made the *Aadhaan* (i.e., the call for prayer). No sooner did Bilaal ﷺ call out the first words of the *Aadhaan*, than everyone in Makkah became silent, listening attentively to his words, and feeling captivated, as if it were all a dream. Bilaal's words cast terror into the hearts of those who still opposed Islam, and they gave others cause to reflect; the former, faced with the echo of the *Aadhaan*, could do nothing but turn their backs and run away; and as for the latter, many among them embraced Islam.

More than eight years earlier, Bilaal's voice could only be heard as a whisper, as he ﷺ continued to repeat under circumstances of severe torture, "One (i.e., there is only one True God: None has the right to be worshipped but Allah)! One! One!" On the Day of the Makkah Conquest, his voice was much louder than a whisper; it was the only voice that could be heard throughout Makkah as it reverberated throughout the city with the words, "Allah is the Greatest! Allah is the Greatest! I bear witness that none has the right to be worshipped but Allah. I bear witness that Muhammad is indeed the Messenger of Allah ﷺ..."

The Announcement Of A Universal Pardon (With A Few Exceptions)

For twenty years or so, the people of Makkah, especially its leaders, caused nothing but hardships for the Prophet ﷺ. They persecuted him while he ﷺ was in Makkah, and they waged war against him after he ﷺ migrated to Al-Madeenah. On the Day of the Makkah Conquest, the Prophet ﷺ had with him ten-thousand soldiers; with a simple command from the Prophet ﷺ, those soldiers could have, without much difficulty, killed all of Makkah's men, seized all of their property, and taken all of their women as captives. It was that simple, but something profoundly different happened: he ﷺ forgave them all (except for a few of them). While the people of the Quraish were gathered near the Ka'bah, awaiting judgment

regarding what should be done with them, the Messenger of Allah ﷺ said, "What do you think I will do with you?" They said, "You will do well by us, for you are a noble and generous brother, and a noble and generous nephew." He ﷺ said, "No reproach upon you this day; may Allah forgive you."[1]

What, therefore, was the punishment of the Quraish? Nothing. Their lives were spared; their property and homes remained in their possession; no tax was imposed upon them. In short, they were not treated like the inhabitants of other conquered cities. This is because of the holiness and inviolability of their city. Based on what happened, the majority of scholars, both from the past and present, maintain that it is prohibited to sell land in Makkah and to rent out its houses; instead, its people can live in the space they need, and whatever is left over is for pilgrims and temporary visitors to Makkah who go there for worship. Other scholars, however, argue that it is permissible to sell land in Makkah and to rent out its houses; their proofs are strong, whereas the proofs of the proponents of the former view are weak and mainly comprise of narrations whose chains are disconnected.

Some People's Blood is Made Lawful

In dealings among human beings, mercy has its limits; if it goes beyond those limits, it can no longer be described as mercy, but as weakness, which is why the Prophet ﷺ did not forgive everyone. So yes, there were some exceptions to the universal pardon - somewhere between thirteen and nineteen people. The Prophet ﷺ ordered that they be killed upon sight, even if they were to be found clinging to the covering of the Ka'bah. Their crimes against Allah ﷻ and His Messenger ﷺ were too great, and it was feared that, in the aftermath of the conquest, they would sow dissension among the people in an attempt to undermine security in the

[1] Related by Ibn Al-Jawzee in *Al-Wafaa,* by way of Ibn Abee *Ad-Dunyaa;* the narration, however, is weak to a certain extent. Also, refer to *Al-Mujtama' Al-Madanee* by Al-'Umaree (pg. 179). And refer as well to *Takhreej Ahaadeeth Al-Aihyaa* by Al-Haafiz Al-'Iraaqee.

region.[1] By gathering information from various reports, Al-Haafiz ibn Hajar (may Allah have mercy on him) put together their names in a single list that consisted of the following names: 'Abdul-'Uzzah ibn Khatal; two of his female singers who would attempt to insult the Prophet ﷺ in their songs; 'Abdullah ibn Sa'd ibn Abee Sarh; 'Ikrimah ibn Abee Jahl; Al-Huwairath ibn Naqeed; Maqees ibn Subaabah; Habbaar ibn Al-Aswad; and Saarah, a freed slave of the Banu 'Abdul-Muttalib tribe. Abu Ma'shar added Al-Haarith ibn Tulaatil Al-Khuzaa'ee to that list, and Al-Haakim added three others to it: Ka'ab ibn Zuhair, Wahshee ibn Harb, and Hind bint 'Utbah.[2] Of these, some were actually killed; but others among them embraced Islam and repented for their past misdeeds; the people of the latter group were forgiven by the Prophet ﷺ and afterwards lived fruitful lives as good Muslims.[3]

The Prophet's Speech on the Morning of the Conquest, and the People of Makkah Embrace Islam

On the morning of the Makkah Conquest, the Prophet ﷺ heard some disturbing news: his allies from the Khuzaa'ah tribe attacked and killed a polytheist from the Hudhail tribe in what turned out to be a revenge killing. The Prophet ﷺ became angry, stood up before the people in order to deliver a speech, and said, "O people, on the day He created the heavens and the earth, Allah made Makkah sacrosanct, and it shall remain sacrosanct by the divine decree of Allah until the Day of Resurrection. It is therefore not lawful for anyone who believes in Allah and the Last Day to spill blood in it, nor to cut one of its trees; such was not lawful for anyone before me, and such is not lawful for anyone after me. It has become lawful for me only during this hour, out of anger against its people. That hour having passed, it has now returned

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/451) and to *Taammulaat Fis-Seerah* (pg. 262).

[2] *Fathul-Baaree,* the explanation of *Hadeeth* number: 4280.

[3] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/451).

to its inviolability of yesterday. So let the present one among you convey this to the one who is absent. And whosoever says to you, 'Verily, the Messenger of Allah fought in it (in Makkah),' say (to him): 'Verily, Allah made it (fighting in Makkah) lawful for His Messenger, and He did not make it lawful for you. O people of Khuzaa'ah, raise your hands from killing.... As for the person you killed, I will indeed pay the blood money for his death. But whosoever kills after the time of me standing before you now, then the family of the murdered may choose between the best of two options (whatever they deem best): If they want, the murderer may be brought forward (for execution). And if they want, they can accept blood money for his murder (i.e., for the murder of their relative)."[1]

The universal pardon and the eventual pardon of those who were at first deemed lawful targets led to an extremely desirable result: out of their own volition, the men and women of Makkah, both the free people and the slaves among them, entered into the fold of Islam. Once they were pardoned, the people of Makkah were left to decide their faith, and they chose to enter into the fold of Islam. With the people of Makkah under the banner of Islam, others came to embrace Islam in throngs. The blessing was complete, and thankfulness to Allah ﷻ was in order:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ① وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

Men and women, the old and the young – they all pledged their

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/451); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Description of His Entry Into Makkah."

Islam to the Prophet ﷺ. The Prophet ﷺ sat down for them on Mount As-Safaa and had them make their pledges to him – pledges of obeying Allah ﷻ and His Messenger ﷺ to the utmost of their ability.

Mujaashai' ibn Mas'ood ؓ brought his brother, Mujaalid ؓ, and said to the Messenger of Allah ﷺ, "I have brought my brother to you so that you can accept his pledge to perform *Hijrah* (migration to Al-Madeenah)." But since the inhabitants of Makkah embraced Islam, there no longer remained any need for anyone to perform *Hijrah* from Makkah to Al-Madeenah, which is why the Prophet ﷺ responded, "The people of *Hijrah* (i.e., those who have migrated in the past) have taken exclusively for themselves that which is involved with it (i.e., the rewards of performing *Hijrah*)." Mujaashai' ؓ asked, "Then upon which matters will you take a pledge from him?" The Prophet ﷺ said, "I will take from him a pledge upon (the matters of) Islam, *Eemaan* (faith), and *Jihaad*."[1]

Imam Bukhaaree (may Allah have mercy on him) related that the Messenger of Allah ﷺ said on the Day of the Makkah Conquest, "There is no *Hijrah* (migration – here referring in particular to the migration from Makkah to Al-Madeenah) after the Conquest (of Makkah); but there is still *Jihaad* and intention (i.e., there are still two good and valid reasons for one to leave one's homeland: to perform *Jihaad* and to leave based on a good intention, such as when one is fleeing from oppression in a land of disbelief and wants to move to a land wherein he can safely practice Islam). So when you are called upon to perform *Jihaad*, answer that call and go out (to perform it)."[2]

One needs to understand this *Hadeeth* based on its context; its correct meaning is that, after the conquest of Makkah, there no longer remained any reason to migrate from Makkah to Al-

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4305) and *Ahmad* in his *Musnad* (the *Musnad* of Jaabir ibn 'Abdullah ؓ).

[2] *Saheeh Bukhaaree* and *Saheeh Muslim*. Muslim related it in the chapter, "The Pledge of Islam that was Made (by Many) After the Conquest of Islam" And Bukhaaree related it in the Book of *Al-Maghaazee* and *As-Siyyar*, *Hadeeth* number: 2783.

Madeenah. Islam became a powerful and stable force in Arabia, and people rushed to embrace Islam in crowds. That is not to say, however, that *Hijrah* as a general practice came to an end. For the *Hijrah* that involves migrating from a land of disbelief to a land of Islam, or from a land wherein one cannot practice Islam to a land wherein one can freely and openly practice Islam, remains a part of Islam's teachings and will continue to do so until the Day of Resurrection. *Hijrah* for Muslims may on occasion be compulsory, and it may on occasion be recommended - it all depends on the circumstances. That being said, *Hijrah* in general is not equal in status to the *Hijrah* that was performed by the Prophet's Companions رضي الله عنهم from Makkah to Al-Madeenah. The same, in fact, can be said about other acts of worship: *Jihaad*, for instance, is legislated until the Day of Resurrection, but *Jihaad* performed after the Makkah Conquest is not equal to the *Jihaad* performed before it. Those that performed *Jihaad* prior to the Makkah Conquest are of higher ranking and their rewards are greater. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

> *"And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do."* (Qur'an 57: 10)

When the Messenger of Allah ﷺ was finished accepting pledges from men, he ﷺ began to accept them from women. Among the women was Hind bint 'Utbah رضي الله عنها; she tried to conceal her identity, fearing that the Prophet ﷺ would see her and recognize her. She رضي الله عنها had good reason to be afraid, for it was well known what she had done to Hamzah رضي الله عنه after the Battle of Uhud. The women pledged

not to associate partners with Allah in worship, not to steal, not to fornicate or commit adultery, not to kill their children, not to bring forth a falsehood that they fabricated..., and not to disobey a command to do good. When the Prophet ﷺ said, "And not to steal," Hind said, "O Messenger of Allah, verily, Abu Sufyaan is a miserly man: he does not give me that which is enough for me and my children. So will I be sinning if I take something from his wealth without his knowing about it?" The Prophet ﷺ said, "Take from his wealth that which is sufficient for you and your children, based on *Ma'roof* (i.e., based on customs; or in other words, based on what is deemed sufficient as per the customs and norms of society)." And when the Prophet ﷺ said, "And not to fornicate or commit adultery," Hind said, "And does a free woman fornicate and commit adultery!" Such was the chaste nature of the Arab woman: for even when she was a polytheist, Hind was not able to imagine that a free woman would engage in illegal sexual intercourse. When Hind asked questions, she gave her identity away. Upon recognizing her voice, the Messenger of Allah ﷺ said, "You are indeed Hind bint 'Utbah?" She said, "Yes, so forgive me for what has happened in the past, and may Allah then forgive you." Hind was then pardoned by the Messenger of Allah ﷺ.

It is important to note that the Messenger of Allah ﷺ did not shake the hands of the women from whom he ﷺ accepted pledges; in fact, he ﷺ never shook or touched the hands of women who were not his immediate relatives (*Mahaarim*) or wives. Both in *Saheeh Bukhaaree* and *Saheeh Muslim* it is related that 'Aishah said, "No, by Allah, the hand of the Messenger of Allah ﷺ never touched the hand of a woman." According to the wording of one particular narration, she said, "He ﷺ would take their pledges with words (only)."[1]

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/319); to Muhammad ﷺ by Muhammad Ridaa (Chapter, "The Pledge"); to *Saheeh Bukhaaree*, chapter, "When a Polytheist or Christian Woman Embraces Islam and is Married to a *Dhimmee* (a non-Muslim who lives in a Muslim country by agreement) or a *Harbee* (one who is from a people who are at war with Muslims); and to *Saheeh Muslim*, the Book of *Al-Imaarah*, chapter, "The Manner in Which a Pledge is Taken from a Woman."

Khaalid Ibn Al-Waleed ﷺ Is Sent To The Banu Jadheemah Tribe

The Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to the Banu Jadheemah tribe and instructed him to invite its people to Islam. This mission took place in the month of Shawwaal, in the year 8 H, prior to the Hunain Expedition. Khaalid ﷺ had with him men from Banu Saleem, Mudlaj, the *Ansaar*, and the *Muhaajiroon*; in total, his unit consisted of three-hundred and fifty men.

When the people of Banu Jadheemah saw the approaching army, and more particularly, when they saw that Khaalid ﷺ was leading it, they took to their weapons. Khaalid ﷺ said, "Put down your weapons, for indeed, the people (i.e., the Quraish and many others) have embraced Islam."

One of the men of Banu Jadheemah, whose name was Jahdar, stood up and said, "Woe upon you, O people of Banu Jadheemah; he is indeed Khaalid! By Allah, the only thing that will follow our laying down of our weapons is imprisonment; and the only things that will follow that will be the striking of our necks. By Allah, I will never lay down my weapons." His people continued to try to calm him down until he was left with no choice but to lay down his weapons.

Khaalid ﷺ then ordered for their hands to be tied behind their backs; this command having been carried out, he ﷺ once again invited them to Islam. They did not properly say, "We have embraced Islam"; instead, they said, "We have changed our religion. We have changed our religion." Khaalid ﷺ began to kill some of them; meanwhile, some of the Muslim soldiers objected vehemently to Khaalid's actions. Khaalid ﷺ then placed each prisoner under the custody of one of his men; one day later, Khaalid ﷺ ordered for each Muslim to kill his prisoner. Some of the Muslims obeyed Khaalid's order; other, such 'Abdullah ibn 'Umar ﷺ, refused to carry out his order. The latter group, upon returning to the Messenger of Allah ﷺ, informed him about what had happened. The Messenger of Allah ﷺ became angry, raised

his hands towards the sky, and said, "O Allah, I do indeed absolve myself of what Khaalid did!"[1]

An argument broke out between Khaalid ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ regarding the topic of what was done to some of the tribesmen of Banu Jadheemah, and harsh words were spoken between the two. 'Abdur-Rahmaan ؓ feared that Khaalid ؓ was motivated by the desire to exact revenge on behalf of his uncle Al-Faakaih ibn Al-Mugheerah, who was killed by Jadheemah during the pre-Islamic days of ignorance. Perhaps this was the argument that was referred to in *Saheeh Muslim* and other *Hadeeth* compilations, in a narration which states the following: There was some tension between Khaalid ibn Al-Waleed ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ, and as a result, Khaalid ؓ swore at 'Abdur-Rahmaan ؓ. And the Messenger of Allah ﷺ then said, "Do not curse anyone from my Companions; for indeed, were one of you to spend the like of (i.e., the weight of) (Mount) Uhud in charity, it would not be equal to the *Mudd* (two handfuls) of what one of them gives, nor half that amount."[2]

The Messenger of Allah ﷺ sent 'Alee ؓ to pay blood money for the men of Banu Jadheemah who were killed; he ﷺ even gave more than the normal amount in order to console the people of Banu Jadheemah for their dead relatives.[3] Khaalid ؓ acted based on what he thought was right; he performed *Ijtihaad*, which is to say that he tried to do what was right based on the knowledge that was available to him, and his *Ijtihaad* turned out to be wrong. When a qualified person performs *Ijtihaad*, he gets two rewards if he is correct, and one if he is wrong; and Khaalid ؓ was qualified, since he ؓ was the appointed leader of the unit. That he ؓ performed a

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/463) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Prophet ﷺ Sends Khaalid ibn Al-Waleed ؓ to Banu Jadheemah."

[2] Refer to *As-Seerah An-Nabawiyyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579) and to *Saheeh Bukhaaree*, chapter, "The Prophet's Saying: 'Had I Taken a *Khaleel*'"

[3] The chain of this narration is weak to a certain extent; refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 579).

valid, albeit incorrect, *Ijtihaad* is proven by the fact that the Prophet ﷺ did not punish him for his actions.[1]

Destroying The Houses of Idols

Although the idols of Makkah were destroyed, the job of destroying idols in Arabia was far from completed. Scattered throughout Arabia were temples that were built for specific idols, at least one of which was the very same idol that was worshipped by the people of Noah. Since the Prophet's goal was to rid all of Arabia of polytheism - and, for that matter, to rid the entire world of polytheism - the destruction of all idols was a must, especially considering the fact that the Muslims were now strong enough to destroy those idols uncontested.

1) Khaalid ibn Al-Waleed is Sent to Destroy Al-'Uzzah

Led by Khaalid ibn Al-Waleed , a unit consisting of thirty horsemen set out to destroy the idol that was most revered by the Quraish and all Arabs - Al-'Uzzah. When the unit reached Al-'Uzzah in the region of Nakhlah, Khaalid destroyed both the idol and the structure that held it, all the while repeating the words: "Disbelief in you, and no glory to you. Verily, I see that Allah has humiliated you."[2]

With their mission seemingly completed, Khaalid and his men returned to the Messenger of Allah ﷺ and reported to him their success. He ﷺ said to Khaalid , "Did you see anything (else)?" Khaalid said, "No."[3] The Prophet ﷺ said, "Return, for indeed, you have not done anything."[4] Somehow, Khaalid

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 579).

[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 282); to *Majma' Az-Zawaaid*, by Al-Haithamee, The Book of *Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; and to *Majma' At-Tabaraanee Al-Kabeer*.

[3] Refer to *Al-Maghaazee* (2/874).

[4] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 282); and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the Makkah Conquest." And At-Tabaraanee related it; however, one of the narrators is Yahyaa ibn Al-Mundhir, who is weak.

had not completed his mission, and he ﷺ was at once eager to find out what he had missed out on and angry with himself for having failed the first time around.

Upon returning to the former site of the Al-'Uzzah idol, Khaalid ﷺ was seen by Al-'Uzzah's custodians, who, upon recognizing him, ran away to a nearby mountain, all the while screaming, "O 'Uzzah, drive him mad. O 'Uzzah, make him blind in one eye." Much to Khaalid's surprise, he was then met by a naked woman, whose hair was disheveled, and who was pouring dirt over her head. Khaalid ﷺ approached her and killed her with a single blow of his sword. He ﷺ then returned to the Messenger of Allah ﷺ and informed him about the completion of his mission. And confirming that Khaalid ﷺ had indeed completed the mission this time around, the Prophet ﷺ said to him, "That indeed was Al-'Uzzah."

2) Sa'd ibn Zaid Al-Ash-halee ﷺ is Sent to Manaat

Manaat was an idol that was located along the shore of the red sea, near a place called Qadeed, which was situated somewhere between Makkah and Al-Madeenah; and Qadeed was part of a region known as *Al-Mushallal.* Manaat was previously worshipped by the Aus, the Khazraj (before they embraced Islam), the Ghassaan, and other tribes as well. The people that worshipped Manaat would go to it in order to inaugurate their pilgrimage to Makkah. To distinguish it from other idols, to show their love and adoration of it, and to glorify it, they would not perform circuits between As-Safaa and Al-Marwah. It was the way of their forefathers: whoever inaugurated his pilgrimage from Manaat would not walk circuits between As-Safaa and Al-Marwah.[1] And this remained their custom until they embraced Islam. When they later went with the Prophet ﷺ in order to perform *Hajj*, they mentioned their old custom to the Prophet ﷺ, and Allah ﷻ then revealed the following Verse:

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[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 286).

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

"Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower." (Qur'an 2: 158)

As we discussed in the first chapter of this work, the first person who introduced idols such as Manaat into Arabia was 'Amr ibn Luhai Al-Khuzaa'ee,[1] who was alive many generations before the advent of Islam. After the passing of many years, when Makkah was conquered, the Prophet ﷺ sent a man to go to Manaat. Ironically, that man, Sa'd ibn Zaid Al-Ashhalee ﷺ, was from the people who used to worship Manaat. Sa'd's unit consisted of twenty horsemen, and their mission was clear and simple: to completely destroy Manaat.[2]

When Sa'd ﷺ and his men reached their intended destination, they were met by Manaat's custodian, who asked, "What is it that you want?" "The destruction of Manaat," Sa'd ﷺ said, matter-of-factly. The custodian said, "Go ahead." Sa'd ﷺ approached the idol, and a naked black woman came out to him. Her hair was disheveled, she was saying evil words, and she was beating her chest.[3] The custodian, with an air of complete confidence, called out to her, "Manaat, take care of these men who are disobedient to you." But his words and her appearance had no impact whatsoever on Sa'd ﷺ, who approached her and killed her with a single blow of his sword. He ﷺ and his Companions ﷺ then made their way to the actual idol of Manaat and destroyed it, after

[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 287).

[2] Refer to *At-Tabaqaat* (2/146).

[3] Refer to *At-Tabaqaat* (2/146).

which they returned to the Messenger of Allah ﷺ.[1]

3) 'Amr ibn Al-'Aas ﷺ is Sent to Suwaa'

Allah ﷻ said about the people of Noah:

﴿وَقَالُوا لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾﴾

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa, nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols).'' (Qur'an 71: 23)

One of the very same idols that is mentioned in this Verse and that was worshipped by the people of Noah later became the idol of the Hudhail tribe.[2] For generations, the people of Hudhail worshipped it, glorified it, and even performed pilgrimage to it.[3] This all changed after the conquest of Makkah, when the people of Hudhail, among many other crowds of people, entered into the fold of Islam. Nonetheless, the actual idol of Suwaa' needed to be destroyed, and to achieve that aim, the Prophet ﷺ dispatched a unit that was headed by 'Amr ibn Al-'Aas ﷺ.

'Amr ﷺ later recounted what then took place: "When we reached it (Suwaa'), its caretaker was there, and he asked us, 'What do you want?' I said, 'The Messenger of Allah ordered me to destroy it.' He said, 'You will not be able to do that.' I asked, 'And why is that?' He said, 'Because you will be prevented from doing so.' I said, 'Even until this moment you are upon falsehood! Woe upon

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[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 288). Its author, Dr. Buraikak Al-'Umaree said, "From the perspective of the *Hadeeth* sciences, this narration is weak; nonetheless, from a historical point of view, one can be comfortable with it since the compilers of *Hadeeth* books mention that the Messenger of Allah ﷺ sent certain units to destroy idols in the Arabian Peninsula. And one should not say that Manaat was an exception; that was not possible, for it was one of the most popular of idols in the Peninsula."

[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 292).

[3] Refer to *Subulur-Rashaad* by Ash-Shamee (6/303).

you! Does it hear? Or can it see?' I approached the idol and broke it (into pieces), and I gave a command to my Companions, and they destroyed the edifice that was constructed for it, though they found nothing inside. I then said to the custodian, 'Now what do you think?' He replied, 'I indeed submit to Allah.'"[1] This and other similar missions marked the end of idol-worship in the Arabian Peninsula.

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/870) and to Muhammad ﷺ by Muhammad Ridaa, chapter, "The Unit of 'Amr ibn Al-'Aas ؓ to Suwaa'."

3

Lessons And Morals

The *Tafseer* (Explanation, Meanings) Of Chapter *An-Nasr*, And The Fact That It Signaled The Death Of The Messenger Of Allah ﷺ

'Aishah ﷺ said, "The Messenger of Allah ﷺ would frequently say, 'How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' I said, 'O Messenger of Allah, I see that you are frequently saying: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' He ﷺ said, 'My Lord informed me that I would see a sign among my nation and that when I would see it, I should frequently say: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him. And I have indeed seen that sign:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ① وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)[1]

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[1] *Saheeh Muslim*, the Book of prayer, chapter, "What is Said During the Bowing and Prostrating Positions of the Prayer (1/351).

Commenting on these Verses, Imam Al-Qurtubee (may Allah have mercy on him) said, "This refers to when Makkah was conquered and the Arabs said, 'Lo! Muhammad has come out victorious over the people of the inviolable city, the very same people that Allah had protected from the people of the elephant (Abraha and his army). Therefore, you (i.e., you Arabs) have not the power to overcome him (i.e., the Prophet ﷺ).' They then came, nation after nation (i.e., tribe after tribe) to embrace Islam in crowds." According to one account, the Arabs would say to one another before the Conquest of Makkah: "Leave him (i.e., the Prophet ﷺ) to fight it out with his people. For indeed, if he comes out victorious over them, then he ﷺ is a truthful Prophet." Then when the people of the Quraish were defeated, many tribes came to announce their entry into the fold of Islam.

In another regard, chapter *An-Nasr* is considered to be the farewell Chapter of the Qur'an - it has actually been called "The Farewell Chapter" - for it announced, or at least alluded to, the imminent death of the Prophet ﷺ.[1] Ibn 'Abbaas ﷺ related that 'Umar ﷺ used to take him to gatherings that the venerable fighters of Badr ﷺ would attend. Some of them were bothered by the fact that 'Umar ﷺ would bring along with him someone who was so young. One day, they ﷺ said to 'Umar ﷺ, "Why do you bring him to us, when we have children just like him (that we can bring as well)?" 'Umar ﷺ wanted to prove Ibn 'Abbaas's worth and, notwithstanding his young age, his profound understanding of the religion. So one day, 'Umar ﷺ brought Ibn 'Abbaas ﷺ along with him to their gathering, and he ﷺ asked everyone that was present, "What do you say about the saying of Allah:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see

[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool* ﷺ (2/572).

that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives?."

Some of them remained silent, giving no response, while others among them said, "(In this Chapter) we are ordered to praise Allah and to ask for His Forgiveness when we are helped and are granted victory." Then, in front of everyone, 'Umar ﷺ said to Ibn 'Abbaas ﷺ, "Is that what you say (i.e., think), O Ibn 'Abbaas?" 'Abdullah ibn 'Abbaas ﷺ replied, "No," probably being too shy to say anything else without first being asked. So 'Umar ﷺ asked him, "Then what do you say?" 'Abdullah ibn 'Abbaas ﷺ said, "It is the death of the Messenger of Allah ﷺ that Allah is informing him about. Allah ﷻ said:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

That is as if to say: That is the sign of your (imminent) death..." 'Umar ﷺ said to Ibn 'Abbaas ﷺ, "What I know from this (Chapter) does not go beyond what you have just said."[1]

Sayyid Qutub mentioned an interesting point in regard to the Verse:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

Victory here is defined very precisely: It is when "the Help of Allah (comes to you)." Victory here is not described as being something that the Prophet ﷺ or his Companions ﷺ had any control over; it was not up to them to decide the time and the place for victory; instead, victory came from Allah ﷻ only; it was

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4294).

enough for them that Allah ﷻ allowed for victory to occur at their hands, but that, and nothing more, was their share in the victory that Allah ﷻ blessed them with. This, to be sure, was a profound lesson in humility that Allah ﷻ was instilling into the minds of the believers.

Stories Of Individuals Who Finally Came Around And Embraced Islam

1) Suhail ibn 'Amr ﷺ

When the Messenger of Allah ﷺ defeated the Quraish, people within Makkah reacted in different ways. After initially taking refuge in their homes, most people later came out and heard the Prophet ﷺ address Makkah's inhabitants and announce the universal pardon that he ﷺ was granting them all. Suhail ibn 'Amr was among the minority - those who had been so much in the forefront in the war against Islam that being forgiven by the Prophet ﷺ was, in their minds, highly unlikely. So no sooner did Suhail hear about the Prophet's entry into Makkah than he raced to his home, entered it, and locked the front door.

Suhail did not, however, give up hope altogether; he sent his son out, giving him the following instructions: "Go and ask Muhammad ﷺ to give me a guarantee of safety, for I fear that I will otherwise be killed." From Suhail's perspective, he had very good reason to be afraid; as his son went out, he began to contemplate all of the things he had done in Quraish's war against the Prophet ﷺ. For one thing, he fought on the side of the Quraish at Badr and Uhud; in fact, every time the Quraish went out to fight against the Muslims, he was present among them. And at Al-Hudaibiyyah, it was Suhail who had agreed to the terms of the Al-Hudaibiyyah Treaty with the Prophet ﷺ, and he had certainly said some objectionable and offensive things to the Prophet ﷺ on that day.

While Suhail was left alone to think about his predicament, his son, 'Abdullah, was with the Prophet ﷺ and said to him, "O

Messenger of Allah, will you guarantee his safety?" The Prophet ﷺ said, "Yes, he is safe by the guarantee of Allah, so let him come out!" The Prophet ﷺ then said to the Companions ﷺ that were gathered around him, "Whoever meets Suhail ibn 'Amr must not (even) look at him with a sharp (and angry) stare, so let him come out.... Indeed, Suhail possesses both nobility and a sound mind; someone like him should not be ignorant of Islam..."

'Abdullah ibn Suhail ﷺ came home with the good news. And while he did not respond by announcing his entry into the fold of Islam, Suhail did say about the Prophet ﷺ, "By Allah, both when young and old, he has always remained righteous and faithful." As for accepting Islam, Suhail remained undecided for a while. He was still a polytheist when he went out with the Prophet ﷺ to Hunain, but then he ﷺ finally embraced Islam at a place called Al-Jai'raanah.[1]

The Prophet's character impressed both followers and enemies alike. Even while he was still a polytheist, Suhail could not help but acknowledge the Prophet's wonderful character, saying about him, "By Allah, both when young and old, he has always remained righteous and faithful." True, it took long for Suhail to become a Muslim, but once he ﷺ did do so, he began immediately to make up for what he had missed out on in the past - and the way he did that was to perform many good deeds. Az-Zubair ibn Bakkaar said, "Afterwards (i.e., after he embraced Islam) Suhail prayed, fasted, and gave charity frequently. He ﷺ even went out with his group to Ash-Sham in order to fight in the way of Allah. And it is said that he would fast and pray during the night so much that his face turned pale; and he ﷺ would cry a great deal when he ﷺ would hear the Qur'an being recited; also on the Day of Al-Yarmook, he was the leader of *Kirdoos* (a battalion that consisted of many, many people)."[2]

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[1] Refer to *Maghaazee Al-Waaqidee* (2/846, 847) and to *Al-Mustadrak* by Al-Haakim (3/381).

[2] Refer to *Siyyah 'Alaam An-Nubalaa* (2/195).

2) Safwaan ibn Umayyah ﷺ

Like Suhail ibn 'Amr ﷺ, Safwaan ibn Umayyah feared that he would be killed upon sight; but unlike Suhail, Safwaan was completely bereft of hope. He ran away from Makkah until he reached Ash-Shu'aibah, a port that was situated near Jeddah and that was often used by the inhabitants of Makkah. His plan seemed to be that he wanted to kill himself rather than be killed at the hands of the Muslims, and perhaps that explains why he took no one with him except for his servant, Yasaar.

Safwaan saw a person coming behind him from the distance, and he could not believe that someone had actually pursued him so far outside of Makkah. Whoever it was, thought Safwaan, he was certainly closing in for the kill.

"Woe upon you!" Safwaan said to Yasaar. "Go and see who it is." Yasaar soon told him that it was 'Umair ibn Wahb ﷺ that was approaching. Safwaan said, "What shall I do to 'Umair? By Allah, he has come only because he wants to kill me. Muhammad has indeed come out victorious over me."

When the two men were face to face, Umayyah said, "O 'Umair, is it not enough what you have already done to me? You have made me take the burden of your debts and of your family, and now you want to come and kill me!"

"O Abu Wahb (i.e., Safwaan)," said 'Umair ﷺ, "May I be held ransom for you! I have come to you from the most righteous of people and the kindest and most faithful of people towards his relatives."

'Umair ﷺ had come not to kill Safwaan, but to save him, and to give him a chance to return to Makkah under the guaranteed protection of the Messenger of Allah ﷺ. For prior to leaving Makkah, 'Umair ﷺ had said to the Messenger of Allah ﷺ, "O Messenger of Allah, the chief of my people has taken to flight with the intention of casting himself into the sea. He feared that you would not guarantee his safety. May my mother and father be held ransom for you!" The Messenger of Allah ﷺ had answered

him, "I have indeed guaranteed for him his safety." And that is what had prompted 'Umair ﷺ to leave Makkah and to go after Safwaan.

"Verily, the Messenger of Allah has guaranteed for you your safety," 'Umair ﷺ said to Safwaan.

"No, by Allah," Safwaan said, "I will not go back with you until you bring me a sign that I will recognize." 'Umair ﷺ returned to the Messenger of Allah ﷺ and said, "O Messenger of Allah, I went to Safwaan and found out that he was running away with the intention of killing himself. I told him about your guarantee of safety, and he said, 'I will not go back with you until you bring me a sign that I will recognize.'" The Messenger of Allah ﷺ said, "Take my turban."

'Umair ﷺ departed immediately with the turban and upon reaching Safwaan, he ﷺ said, "O Abu Wahb, I have indeed come to you from the best of people, the kindest and most faithful of people to his relatives, the most righteous of people, and the most forbearing of people. His honour is your honour, his strength is your strength, and his dominion is your dominion; he is the son of your mother and father (i.e., you have the same forefathers, and you are from the same tribe). Within yourself, (try to) remember Allah (and, in the process, come to a realization of the truth)."

"I fear that I will be killed," said Safwaan.

"He has invited you to enter into the fold of Islam. If you are pleased with that, then fine; otherwise, he will give you a period of two months to decide. (And do not worry, for) he is the most faithful and righteous of people." 'Umair ﷺ then mentioned the turban, saying that it was the one that the Prophet ﷺ had attired himself with on the day of the Makkah Conquest, and asking whether he would recognize it. Safwaan replied, "Yes, take it out." 'Umair ﷺ complied, and Safwaan said, "Yes, that is it!"

No longer requiring any coaxing, Safwaan returned to Makkah. His arrival there coincided with the congregational *'Asr* prayer

that was being performed in the *Masjid*. Seeing everyone praying, Safwaan asked Umayyah ﷺ how prayers they performed every day, and Umayyah ﷺ answered, "Five prayers."

"And does Muhammad ﷺ lead them in prayer?" Safwaan asked.

"Yes," replied Umayyah ﷺ. As soon as the Prophet ﷺ said, "*Assalaamu 'Alaikum Wa Rahmatullah,*" signaling the end of the prayer, Safwaan called out, "O Muhammad, verily 'Umair ibn Wahb came to be with your robe (which the Prophet ﷺ had used as a turban) and claimed that you invited me to come to you. He said that, if I am pleased with matter (i.e., if I decide to embrace Islam), then that is fine; otherwise, you will give me two months to decide."

"Descend (from your riding animal), O Abu Wahb," the Prophet ﷺ said.

"No, by Allah, not until you make the matter clear to me," said Safwaan.

"Rather, you will be given a period of four months to decide," the Prophet ﷺ said, upon which Safwaan descended from his riding animal.

Later on the Messenger of Allah ﷺ went out towards the Hawaazin tribe on an important expedition; Safwaan, who was still a disbeliever, decided to go out with him and to see what would happen. Before departing from Makkah, the Prophet ﷺ asked Safwaan to loan him his weapons. "Do I have a choice in the matter? Or am I being forced to give them up?" asked Safwaan. The Prophet ﷺ made it clear to him that it was only a loan, which would be later returned to him, and Safwaan then agreed to lend him one-hundred suits of armour.

Safwaan witnessed the expeditions to both Hunain and At-Taaif; later, when the Prophet ﷺ returned to Al-Jai'raanah, Safwaan ibn Umayyah was with him and was amazed at the huge quantities of war spoils that they had been amassed by the Muslim army. Safwaan began to stare at one particular mountain pass that was filled with livestock. While Safwaan was thus staring in

amazement, the Prophet ﷺ looked at him closely and said, "O Abu Wahb, do you have a liking for this mountain pass?" Safwaan replied, "Yes." The Prophet ﷺ said, "It and all that is in it is yours." At that moment, Safwaan said, "Only the soul of a Prophet would be content to give away so much in this manner. I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger." So right then and there, he ؓ embraced Islam.[1]

From the time the Prophet ﷺ entered Makkah, he ﷺ tried to attract Safwaan ibn Umayyah to Islam, first by guaranteeing his safety, then by giving him four months to decide what he wanted to do, and finally by giving him a gift that no common person - and by common, I mean someone who is not a Prophet - would ever give away. The Prophet ﷺ first gave him one-hundred camels, which he ﷺ also gave to a number of Quraish's chieftains; and after that, he ﷺ gave him an entire mountain pass full of camels and sheep, at which point Safwaan ؓ said, "Only the soul of a Prophet would be content to give away so much in this manner." Safwaan ؓ embraced Islam on the spot and later described what was going on in his mind at the time: "By Allah, the Messenger of Allah ﷺ gave me what he gave me at a time when he was the most hated person to me, and then he ﷺ continued to give me until he became the most beloved of people to me."[2]

3) 'Ikrimah ibn Abee Jahl ؓ

After the death of his father, Abu Jahl, 'Ikrimah continued where his father had left off and assumed a leadership role among the Quraish in their war against the Prophet ﷺ; in fact, 'Ikrimah became consumed with one purpose and one purpose only: to avenge the death of his father by destroying the Prophet ﷺ and his Companions ؓ. It is no wonder, therefore, that the universal

[1] Refer to *Maghaazee Al-Waaqidee* (2/853-855) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the (Makkah) Conquest."

[2] *Saheeh Muslim*, the Book of Virtues, *Hadeeth* number: 2313.

pardon bestowed after the Makkah conquest did not apply to 'Ikrimah; no, he was a wanted man and was to be killed upon sight, even if he were to be found hanging on to the curtain of the Ka'bah.

'Ikrimah knew where he stood, and so he ran away towards Yemen; meanwhile, back in Makkah, his wife, Umm Hakeem, went to the Prophet ﷺ and said, "O Messenger of Allah, 'Ikrimah has ran away from you and has went to Yemen. He feared that you would kill him, so guarantee for him his safety." The Messenger of Allah ﷺ said, "He is safe (to return)."

Umm Hakeem ﷺ had no idea how far her husband had gotten, but she ﷺ was determined to catch up to him and give him the good news. So taking along with her a Roman slave that belonged to her, Umm Hakeem ﷺ went out to search for her husband. On the way, however, her servant tried to seduce her and take advantage of her; in order to buy some time, she promised to soon satisfy his wants, but she made it clear that he would have to wait. His evil desire was never satisfied, for she ﷺ was able to save herself from him when she reached a district in 'Akk and called out to its people for help. They apprehended her servant and tied him up, and she ﷺ bravely continued onwards towards her destination.

By the time Umm Hakeem ﷺ caught up to 'Ikrimah, he was on one of the shores of Tihaamah; in fact, he was already on a boat and was ready to set sail. One of the men on his boat said to him, "Save yourself!" "What should I say (or do)?" asked 'Ikrimah. The man said, "Say: None has the right to be worshipped but Allah." 'Ikrimah said, "It is only from those words that I am running away!"

It was while the two men were having this discussion that Umm Hakeem ﷺ arrived. She pleaded with 'Ikrimah not to leave, saying, "O cousin, I have come to you from the best of people, the most faithful of people, and the kindest and most generous of people towards his relatives. Do not destroy yourself!" He stopped, thus allowing her to reach him. She ﷺ then said, "I have

indeed obtained a guarantee of safety for you from Muhammad, the Messenger of Allah ﷺ."

"You did that?" 'Ikrimah asked.

"Yes," she replied. "I spoke to him and he guaranteed your safety." 'Ikrimah decided to return with her, and he asked her, "What happened with your Roman servant?" She told him what happened, and he became so angry that he went to the imprisoned servant and killed him. It should be duly noted that 'Ikrimah had not as of then embraced Islam.

As 'Ikrimah was approaching Makkah, the Messenger of Allah ﷺ said to his Companions ﷺ, "'Ikrimah ibn Abee Jahl is coming to you as a believer and a *Muhaajir* (one who migrates for the sake of Allah ﷻ), so do not curse his father. For indeed, a curse made against the dead only serves to harm the living, while it does not reach the dead."

A striking aspect of this story is that, when 'Ikrimah wanted to engage in sexual relations with his wife, she refused, saying, "You are indeed a disbeliever, and I am a Muslim." He responded, "That which prevents you from coming to me must indeed be a matter of great import."

Later, upon seeing 'Ikrimah approaching, the Prophet ﷺ leaped towards him, outwardly showing how happy he was to see him. The Messenger of Allah ﷺ sat down, but 'Ikrimah remained standing; and his wife, covered in a veil, was present as well.

"O Muhammad," 'Ikrimah began, "she told me that you have indeed guaranteed my safety."

"She spoke the truth," the Prophet ﷺ said. "You are safe."

"O Muhammad, what is it that you invite (me) to do?"

"I invite you to bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah, to establish the prayer, to pay *Zakaat*...," and he ﷺ continued to mention the deeds that are required of a Muslim.

"By Allah," 'Ikrimah said, "You invite only to the truth and to that which is good and beautiful. By Allah, even before you

invited people (to the truth), you were the most truthful among us in speech, and the most faithful and righteous among us." He ﷺ then said, "Verily, I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed His Slave and Messenger." The Prophet ﷺ was greatly pleased by 'Ikrimah's entry into the fold of Islam.

'Ikrimah ﷺ then asked, "O Messenger of Allah, teach me the best thing that I can say." The Prophet ﷺ said, "Say: I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger."

"Then what?" 'Ikrimah asked.

The Messenger of Allah ﷺ said, "Say: I make Allah bear witness, and I make those who are present bear witness that I am a Muslim, a *Muhaajir* (one who migrates for the sake of Allah), and a *Mujaahid* (one who struggles for the cause of Allah)." 'Ikrimah ﷺ immediately obeyed the Prophet ﷺ and said those words.

The Messenger of Allah ﷺ said, "You will not ask me for anything that I would give to someone, except that I will give it to you." 'Ikrimah ﷺ said, "Then I ask you to ask Allah to forgive me for every time I showed enmity towards you, for every journey I took to oppose you, for every time I met you (in battle), and for every (false) word I said to your face or behind your back." The Messenger of Allah ﷺ said, "O Allah, forgive him for every time he showed enmity towards me and for every journey he took to a place with the intention of extinguishing Your Light. And forgive him for attacking my honour, both when he did so to my face and when he did so behind my back."

"I am pleased, O Messenger of Allah," 'Ikrimah ﷺ said. "Whatever I used to spend in order to hinder people from following the way of Allah, I will spend twice as much in the way of Allah. And whatever effort I spent to fight against the way of Allah, I will expend twice that amount in the way of Allah." He ﷺ remained true to his word, taking part in important battles and fighting bravely in them; and he ﷺ continued to remain an ideal Muslim soldier until he ﷺ achieved martyred during the Battle of Al-Yarmook.

To be sure, it is Allah ﷻ Who guided 'Ikrimah ؓ to Islam; after that, much of the credit goes to the Prophet ﷺ, who attracted 'Ikrimah ؓ to Islam with his kindness, gentleness, and wonderful character. But we must not forget Umm Hakeem ؓ, who undertook a dangerous and long journey for her husband, in an attempt to save him from disbelief and bring him into the light of Islam. She ؓ took many risks in that journey, and she almost fell victim to the evildoing of her servant, but with her courage and strong resolve, she ؓ not only managed to save herself from his grip, but also was able to reach her husband in time, just before he was about to depart on a boat and leave Arabia perhaps forever. She ؓ also showed her sincere and strong faith when she ؓ refused to engage in sexual relations with her husband, giving the excuse that she ؓ was a Muslim and he was a disbeliever; or in other words, she was pure, and he was impure. Her refusal inspired him and imbued him with the feeling that Islam was truly a wonderful religion. That is when 'Ikrimah began to think sincerely about Islam, and then the rest of his journey towards Islam was accomplished during his meeting with the Messenger of Allah ﷺ.

'Ikrimah's immediate transformation could not have been more complete. And he ؓ proved his sincerity when, upon being offered anything he wanted, he ؓ did not ask for any worldly riches, but instead asked for forgiveness for his past sins. He ؓ then swore to spend a great deal in the way of Allah and to fight with all of his energy for the cause of Allah. To make an oath is one thing, and then to fulfill it is an altogether different matter. As for 'Ikrimah ؓ, he fulfilled his oath by becoming one of the bravest Muslim fighters during the apostate wars and then during the conquests of Ash-Sham. During the last years of his life, 'Ikrimah ﷺ gave his all – his energy, efforts, resources, and wealth – for the cause of Islam, and was finally rewarded with martyrdom during the Battle of Al-Yarmook.[1] May Allah be pleased with him and with all of the Prophet's Companions ؓ.

[1] Refer to *At-Taareekh Al-Islaamee* (7/223, 224, 225).

4) Abu Bakr's Father

Asmaa bint Abu Bakr As-Siddeeq ﷺ said, "When the Messenger of Allah ﷺ entered Makkah and went inside of the *Masjid*, Abu Bakr ﷺ came, accompanying and guiding his very aged father. Upon seeing them approaching, the Prophet ﷺ said, "Should you not have left the *Shaikh* (the old man) in his home, so that it could be me who goes to him there?" Abu Bakr ﷺ said, "O Messenger of Allah, he has a greater duty to walk to you than you have to walk to him." Abu Bakr's father, Abu Quhaafah, was seated before the Prophet ﷺ, who passed his hand over his chest and said, "Embrace Islam." Abu Quhaafah ﷺ embraced Islam, and it is related that the Messenger of Allah ﷺ congratulated Abu Bakr ﷺ for his father's entry into the fold of Islam.[1] It is also related that, when the Prophet ﷺ saw that Abu Quhaafah's head was extremely white (so much so that it was likened to a plant that was known for its whiteness), he ﷺ ordered for his hair to be dyed to another colour, but not to black.[2]

Honouring and respected the elderly is a part of Islam's teachings, and the Prophet ﷺ showed us that when he ﷺ expressed his disapproval of Abu Bakr's father being brought to him, saying that he ﷺ should have been given the opportunity to go to him. And the Prophet ﷺ said in a *Hadeeth*, "He who does not respect to our elderly ones and does not show mercy to our young ones, is not from us."[3] In yet another *Hadeeth*, the Prophet ﷺ said, "Verily, respecting the elderly Muslim is from the glorification of Allah ﷻ."[4]

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 577).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/54,55); to the *Musnad* of Ahmad, to the *Hadeeth* of Asmaa bint Abu Bakr; and to *At-Tabaraanee* in his *Mo'jam Al-Kabeer* — the narrators of his account of this *Hadeeth*, Al-Haithamee said, are all trustworthy.

[3] Refer to *Sunan At-Tirmidhee*, the Book of Piety, chapter 15; and to the *Musnad* of Ahamd, to the beginning of the *Musnad* of 'Abdullah ibn 'Amr ibn Al-'Aas ﷺ.

[4] Refer to *Sunan Abu Daawood*, the Book of Manners, chapter 20.

5) Fudaalah ibn 'Umair ﷺ

The Makkah conquest itself did nothing to change the heart of Fudaalah ibn 'Umair ibn Al-Mulawwaih Al-Laithee; if anything, it made his heart harder. In the year of the Makkah Conquest, Fudaalah intended to kill the Prophet ﷺ and planned to carry out that intention while the Prophet ﷺ was performing *Tawaaf* (circuits) around the Ka'bah.

When the time came to execute his plan, Fudaalah inched closer to the Prophet ﷺ in order to kill him, but the Messenger of Allah ﷺ sensed his presence and said, "Is that Fudaalah?"

"Yes, I am Fadaalah, O Messenger of Allah."

"What were you just telling yourself?" the Prophet ﷺ asked, indicating that, through revelation, he learned of Fudaalah's plan.

"Nothing," said Fudaalah. "I was simply remembering Allah." The Prophet ﷺ laughed and said, "Ask Allah to forgive you," after which he placed his hand over his chest. Fudaalah's heart suddenly became calm, and he ﷺ later said, "By Allah, no sooner did he raise his hand from my chest than he became the most beloved of Allah's created beings to me."[1]

"Are You Trying To Talk Me Out Of Applying One Of The Punishments Of Allah?"

By entering Makkah with Usamah ﷺ riding behind him, the Prophet ﷺ was sending a message to Quraish's elite: Islam was a religion of justice and equality. But class distinctions were such an integral part of pre-Islamic Arab society that a more direct lesson was also required. The Prophet ﷺ imparted that lesson when a woman of noble lineage stole someone's wealth and was caught. This incident occurred shortly after the Makkah Conquest.

The ruling for stealing is clear: If it is established that a person

[1] Refer to *At-Taareekh Al-Islaamee* (7/213) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter titled, "The Islam of Fudaalah."

steals more than a specific amount of money (the specific amount is determined by the *Shariah*), the Muslim authority, be it a judge or a governor, has to order for that person's hand to be cut off.

The family of the woman who stole wanted to save her from the punishment she had earned, and so they looked for someone to intercede on her behalf. Everyone agreed on Usaamah ibn Zaid ﷺ, since he was so close to the Messenger of Allah ﷺ and could perhaps convince him to overlook their relative's crime. Usaamah ﷺ reluctantly accepted to intercede on the woman's behalf, but when he ﷺ brought up the topic, the Prophet ﷺ became angry, to the degree that the colour of his face clearly changed.

As soon as it was evening time, the Prophet ﷺ stood up before the people to deliver a sermon. He ﷺ began by praising and glorifying Allah ﷻ, after which he ﷺ said: "To proceed: The people (of other nations) were destroyed before you only because of the following reason: If a nobleman among them stole, they would leave him alone. And if a weak person among them stole, they would apply the decreed punishment upon him. By the One Who has the soul of Muhammad in His Hand, were Faatimah bint Muhammad to steal, I would cut off her hand." The Prophet ﷺ then gave the command, and the woman's hand was cut off. Afterwards, she repented sincerely and got married. 'Aishah ﷺ said about her, "She would come to me afterwards, and I would mention her needs to the Messenger of Allah ﷺ."[1]

As should now be plain to the reader, just because the Muslims were busy with military conquests did not mean that their spiritual training at the hands of the Prophet ﷺ came to an end. To the contrary, the Prophet ﷺ continued to train them, teach them, and cultivate their manners. Training was especially required regarding customs and traditions that were hard to

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4304) and *Saheeh Muslim*, chapter, "Cutting the Hand of the Nobleman and of Anyone Else, and the Prohibition of Trying to Intercede Regarding Islamically Legislated Punishments."

break. The people of the Quraish were so long accustomed to class distinctions that equality was a completely foreign concept to them, a concept, nonetheless, that they had to come to terms with in all aspects of life, but particularly regarding the application of Islam's laws.

"O Umm Haanee, We Grant Protection To Whomsoever You Grant Protection"

Umm Haanee bint Abu Taalib ﷺ said, "When the Messenger of Allah ﷺ descended upon the uppermost part of Makkah, two men from the relatives of my husband took to flight and came running to me; they were both from the Banu Makhzoom clan." She ﷺ was married to Hubairah ibn Wahb, a man from the Banu Makhzoom clan. She ﷺ went on to say, "My brother, 'Alee ibn Abee Taalib, entered upon me and said, 'By Allah, I will kill both of them.' I closed the door of my house with them on the inside (thus preventing my brother from entering and killing them). I then went to the Messenger of Allah ﷺ, who at the time was at the uppermost part of Makkah."

When she ﷺ reached him there, he was busy taking a bath, and his daughter Faatimah ﷺ was holding up his garment, so that no one could see him. The Prophet ﷺ went on to pray eight (voluntary) units of prayer, for it was morning time, after which he ﷺ went to Umm Haanee ﷺ and said, "Welcome, O Umm Haanee. What has brought you here?" She ﷺ told him about the two men and about what 'Alee ﷺ wanted to do to them. The Prophet ﷺ then said, "We grant protection to whomsoever you granted protection, and we guarantee safety to whomsoever you guaranteed safety, so, no, he (i.e., 'Alee ﷺ) may not kill them."[1]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/59,60); to *Saheeh As-Seerah* (pg. 527); to *Saheeh Bukhaaree*, chapter, "Guarantees of Protection and Safety Offered by Women"; and to *Saheeh Muslim*, the Book of *Jihaad*, chapter, "The Guarantee of Safety that is Offered by a Woman."

"It Is Not Befitting For A Prophet To Have Deceptive Eyes"

After 'Abdullah ibn Sa'd ibn Abee As-Sarh ﷺ embraced Islam, he was charged with the noble task of writing down certain parts of revelation; afterwards, however, he apostatized and continued to reside in Makkah until the year of the Makkah Conquest. When the Messenger of Allah ﷺ entered Makkah and issued a universal pardon to its inhabitants, 'Abdullah ibn Sa'd was among the few to whom the universal pardon did not apply. The Prophet ﷺ ordered that he, and others like him, be killed upon sight, even if he were to be found clinging to the Ka'bah.

Naturally, 'Abdullah ibn Sa'd went into hiding and then went to the Muslim who could best help him and who was most likely to sympathize with him. And so he went to 'Uthmaan ﷺ, for the two of them were brothers through breastfeeding (i.e., the same woman breastfed both of them).

'Uthmaan ﷺ took 'Abdullah ibn Sa'd to the Messenger of Allah ﷺ and asked that he be given a guarantee of safety. The Messenger of Allah ﷺ remained silent for a long time, and then finally answered, "Yes." After 'Abdullah and 'Uthmaan ﷺ left, the Messenger of Allah ﷺ said to those who were seated around him, "Was there not a sensible man among you who, upon seeing me remain silent, should have killed him." They said, "O Messenger of Allah, would that you had made a signal to us." He ﷺ said, "Verily, a Prophet does not kill by way of a signal." And according to another narration, he ﷺ said, "Verily, it is not befitting for a Prophet to have deceptive eyes."[1] 'Deceptive eyes' here refers to when a person says one thing, but, using his eyes, signals something altogether different to only some of the people who are with him.

Ibn Hishaam said, "'Abdullah ibn Sa'd ﷺ afterwards became a

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 527; and to *Sunan An-Nasaee*, the Book of the Prohibition of Blood, chapter, "The (Islamic) Ruling Regarding the Apostate."

good Muslim; 'Umar ﷺ (during his caliphate) appointed him to some (important) government jobs, as did 'Uthmaan after him."[1] And Ibn Katheer said about 'Abdullah ibn Sa'd ﷺ, "He died in the position of prostration during the morning prayer or in his house after the completion of the prayer."[2]

"I Will Live Among You And Die Among You"

Having entered Makkah, the Prophet ﷺ later went to Mount *As-Safaa* and climbed it, so that he could have a clear view of the Ka'bah. He ﷺ then began to remember Allah ﷻ and supplicate to him; meanwhile, the *Ansaar*, the native inhabitants of Al-Madeenah, were underneath him, at the base of the mountain. They wanted the Prophet ﷺ all for themselves, but they feared that their want in this regard was not going to be satisfied; they were afraid that the Prophet ﷺ longed to stay in his hometown among his relatives and that he ﷺ would take up residence there, instead of returning with them to Al-Madeenah. They said to one another, "As for this man (i.e., the Prophet ﷺ), he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen." Abu Hurairah ﷺ, who was present when this was happening, recounted that revelation then descended to the Prophet ﷺ. It was obvious to everyone when revelation descended to the Prophet ﷺ - obvious because of the change that he ﷺ would undergo during a session of revelation - and so the *Ansaar* were shy and did not look up at him until it stopped descending. When that particular session of revelation came to an end, the Prophet ﷺ said, "O people of the *Ansaar*, you said (to one another): 'As for this man, he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen'?"

They said, "We did say that, O Messenger of Allah."

"What is my name then?" the Prophet ﷺ said. "Indeed, I am the

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/58).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/296).

slave of Allah and His Messenger. I migrated to Allah and to you (the *Ansaar*). I will live among you and die among you." They all went to him, crying and saying, "By Allah, we said what we said only because we were miserly regarding Allah and His Messenger (i.e., we wanted you all to ourselves)." The Messenger of Allah ﷺ said, "Then, indeed, Allah and His Messenger know you to be truthful and forgive you."[1]

'Abdullah Ibn Az-Zab'aree ﷺ, The Poet Of The Quraish

As long as the war between the Quraish and the Muslims lasted, 'Abdullah ibn Az-Zab'aree As-Sahmee and Hassaan ibn Thaabit ﷺ were arch-enemies, in that each of them was the chief poet of his people. Over the years, 'Abdullah ibn Az-Zab'aree composed many vile and despicable poems about Islam, Muslims, and the Prophet ﷺ. So when the Muslims entered Makkah as victors, 'Abdullah ibn Az-Zab'aree of course did not stay, but instead fled to Najraan. But even there he had not completely escaped from the wrath of his enemies. Poems that Hassaan ﷺ composed about him traveled by word of mouth all the way to Najraan. In those poems, Hassaan ﷺ mocked him for being a coward and for fleeing from Makkah; in one particular poem, Hassaan ﷺ invoked Allah ﷻ to inflict 'Abdullah ibn Az-Zab'aree with a humiliating existence in this life and a severe punishment in the Hereafter.

Those poems were conveyed to 'Abdullah ibn Az-Zab'aree, but they did not have a negative impact on him; instead, Allah ﷻ wanted for good to befall him, and he himself was busy thinking about and contemplating important questions about the purpose of his life. He soon resolved to enter into the fold of Islam. Having made up his mind, he travelled to Makkah, went directly to the

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 529); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyyah* by Ibn Hishaam; to Kanzul-'Ummaal by Al-Muttaqee A-Hindee.

Messenger of Allah ﷺ, and announced his entry into the fold of Islam. He ﷺ asked the Messenger of Allah ﷺ to invoke Allah ﷻ to forgive him for all of his past transgressions against Islam, and the Messenger of Allah ﷺ responded with the words: "Verily, Islam erases that which comes before it (in terms of sins)."[1] The Messenger of Allah ﷺ asked 'Abdullah ibn Az-Zab'aree ﷺ to come closer, made him feel welcome, and even bestowed upon him a robe as a gift.

As a rule, a punishment should fit the crime; it is equally true that one's atonement should match one's sins. So, for example, because Khaalid ibn Al-Waleed spent his entire previous life fighting bravely on the battlefield against Muslims, he ﷺ dedicated the rest of his life to fighting bravely on the battlefield alongside Muslims, to promote the cause of Islam. 'Abdullah ibn Az-Zab'aree ﷺ atoned for his sins in the same spirit: As a disbeliever, he would compose many poems to vilify and mock the Prophet ﷺ and his Companions ﷺ. Once he became a Muslim, he dedicated his life to the opposite cause; in fact, history books agree that he wrote many beautiful poems in which he ﷺ praised the Prophet ﷺ and asked forgiveness for his past mistakes. Ibn 'Abdul-Barr (may Allah have mercy on him) said, "Ibn Az-Zab'aree composed many poems of praise for the Prophet ﷺ, poems that expiated for the ones he had previously composed as a disbeliever."[2]

More than anything, 'Abdullah ibn Az-Zab'aree's story is an important lesson about guidance: As long as one is alive, it is not too late to repent. No one can be written off as unalterable disbeliever, just as no one can be assumed to be a believer for life. It is the last deed in one's life that counts most, which is why one should continue to invoke Allah ﷻ for guidance and firmness upon Islam until one leaves this world for the Hereafter. Ibn Katheer (may Allah have mercy on him) said, "'Abdullah ibn Az-Zab'aree was one of the greatest enemies of Islam; he was among

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[1] Refer to *Al-Maghaazee* (2/848).

[2] Refer to *Al-Istee'aab* by Ibn 'Abdul-Barr (2/310).

a group of poets who used their talents and abilities to mock Muslims. Then Allah ﷻ bestowed upon him the guidance he needed to see to error of his past ways, to repent, to return to Islam, and to defend Islam and promote its cause."[1]

Some Rulings Of Jurisprudence That Can Be Derived From The Events Of The Makkah Conquest

1) It is permissible to fast during Ramadan when one is a traveller. It was Ramadan when the Messenger of Allah ﷺ departed from Al-Madeenah for the Makkah Conquest. He ﷺ led his army from Al-Madeenah to Kudaid, and he ﷺ stopped there to break his fast.[2]

2) The Prophet ﷺ would customarily perform the *Duhaa* prayer, a voluntary prayer that is performed in the morning. He performed eight short units of the *Duhaa* prayer on one of the days of the Makkah Conquest. Since he ﷺ did not neglect to perform them on a day during which he ﷺ was so preoccupied with other matters, a group of scholars concluded that performing the *Duhaa* prayer is a stressed *Sunnah* (*Sunnah Muakkadah*).[3]

3) The four-unit prayer is shortened for a traveller; many proofs confirm this ruling, and one such proof is the fact that the Prophet ﷺ shortened his prayer for the nineteen days that he ﷺ stayed in Makkah after conquering it.[4]

4) Once Makkah became conquered, *Al-Mut'ah* marriage became forbidden once and for all. In an *Al-Mut'ah* marriage contract, a husband and wife agree to remain married to each other for a pre-determined period of time; when that period elapses, they no longer remain husband and wife unto one another. The

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/308).

[2] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

[3] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

[4] Refer to *Al-Mujtama' Al-Madanee* (pg. 185).

Prophet ﷺ permitted *Al-Mut'ah* marriages to take place during three days of the Makkah conquest, after which he declared the practice to be forbidden until the end of time.[1] Imam An-Nawawee[2] (may Allah have mercy on him) was of the view that *Al-Mut'ah* was permitted twice and forbidden twice - permitted before the Battle of Khaibar and then prohibited on the Day of the Battle of Khaibar; and again permitted on the Day of the Makkah Conquest, and then prohibited for a second and final time after that. Imam Ibn Al-Qayyim[3] disagreed, arguing that *Al-Mut'ah* was not prohibited on the Day of the Battle of Khaibar but was prohibited only on the Day of the Makkah Conquest. He spoke at length on the topic while he was discussing the rulings of jurisprudence that are derived from the Battle of Khaibar and the Battle of the Makkah Conquest. In one sense, in the sense that affects us, their disagreement is only academic and has no practical ramification, since they, as well as all scholars for that matter, agree that after the conquest of Makkah, *Al-Mut'ah* was declared forbidden until the end of time.[4]

5) In one's will or final testament, one may bequeath no more than one-third of one's wealth to non-inheriting individuals; the rest is divided according to rules that are outlined in the Qur'an and *Sunnah*. This ruling was clarified during the period of the Makkah conquest, when Sa'd ibn Abee Waqqaas ﷺ fell ill while he was staying in Makkah. He ﷺ asked the Prophet ﷺ if he could bequeath much of his wealth to charitable causes, and the Prophet ﷺ told him that he was not allowed to bequeath more than one-third of his wealth; the rest belonged to his inheriting relatives.[5]

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 575).

[2] Refer to *Sharh Muslim* (9/181).

[3] Refer to *Zaad Al-Ma'aad* (3/343-345 and 459-464).

[4] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah*, pg. 575.

[5] Refer to *Al-Mujtama' Al-Madanee*, by Al-'Umaree, pg. 186; and to *Sunan At-Tirmidhee* (3/291).

Some Of The Consequences Of The Makkah Conquest

1) Prior to the conquest of Makkah, the polytheists controlled much of the areas that surrounded Makkah, which included places like Hunain and At-Taaif. But after the Prophet ﷺ entered Makkah, the tribe that had defended polytheism and polytheists more so than any other tribe entered into the fold of Islam; this left the Prophet ﷺ with a clear opportunity to put an end to polytheism in Hunain, At-Taaif, and other places as well. So from a military perspective, the Conquest of Makkah meant even further expansion for the Muslim nation.

2) With Makkah conquered, there remained no doubt whatsoever about the fact that the Muslims were the strongest force in all of the Arabian Peninsula.

3) A sweeping change took place throughout society in Makkah. And to help its people during the period of transition, the Prophet ﷺ appointed Mu'aadh ibn Jabal رضي الله عنه to stay in Makkah after he ﷺ himself departed from it and returned to Al-Madeenah. It was Mu'aadh's job to lead the people in prayer and to teach them about their religion. Furthermore, the Prophet ﷺ appointed 'Attaab ibn Aseed رضي الله عنه as governor of Makkah. His job was to rule over the people by the laws of Allah's Book, to help the weak get their rights, and to stand up for the wronged against those who wronged them.[1]

4) Arabs were in awe of the Quraish; they honoured them for being inhabitants of the inviolable city of Makkah. They even felt that the Quraish were divinely protected and that no one could overcome them, a lesson that was learned the hard way by Abraha and his army. But Arabs were disillusioned of the notions of glory and grandeur that they had about the Quraish, and they came to realize that Islam is the religion that Allah ﷻ is pleased with for His servants. And as a result, they entered

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[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool* ﷺ, pg. 266.

into the fold of Islam in crowds.[1]

5) The believers, who had sacrificed so much over the years, witnessed Allah's promise of victory come true. It was a victory that was culminated by the scene of Bilaal ﷺ climbing onto the roof of the Ka'bah and making the call to prayer, for it was the very same Bilaal ﷺ who years earlier was tortured almost to the point of death and who repeatedly said to his torturers, "One! One!" thus signifying the Oneness of Allah ﷻ. Bilaal ﷺ standing on the roof of the Ka'bah signified the completeness of the favour and victory with which Allah ﷻ blessed the believers.

[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool*, pg. 267.

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The Battles Of Hunain And At-Taaif (8 H)

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The Battles Of Hunain And At-Taaif (8 H)

Its Causes And Events

When the Prophet ﷺ conquered Makkah and when the people of the Quraish embraced Islam, alarm bells began to ring within the ranks of the Hawaazin and Thaqeef tribes. Their leaders said, "Muhammad is now free to fight us, so let us attack him before he attacks us." Thus the matter was decided upon, and it was agreed that Maalik ibn 'Auf An-Nasree should lead their allied army. The Hawaazin, the Thaqeef, and Banu Hilaal took part in the alliance; the Ka'ab and Kilaab clans from the Hawaazin tribe did not.

Everyone in the army was pleased that Duraid ibn As-Simah was with them. Duraid was somewhat of a legend in the region; he was a man who was revered both for his bravery and skill in battle and for his wisdom and sound judgment. The only problem was that he was an extremely old man, which meant that he could be of use only as an advisor to the army. And from the outset, Duraid had valuable advice to offer, though it was not heeded by the leadership of the army. Maalik ibn 'Auf decided to ride out with their women, children, and wealth following the rear of the army. Duraid asked him why he would do such a thing, and Maalik responded, "I wanted to place behind every man his family and his wealth, so that he will fight to defend them."

"By Allah, you are nothing more than a shepherd of sheep!"

Duraid exclaimed. "When a defeated man is forced to flee, can anything stop him from running away? If the battle goes your way, all that will benefit you will be a man with his sword and spear (and not women and children in the rear of the army). And if the battle does not go your way but against you, you will have left your family and your wealth exposed (to the enemy)." Maalik, however, was unconvinced and did not pay heed to his advice.[1]

The Most Important Events That Took Place During The Battle Of Hunain

The Muslim army set out for Hunain on the fifth of Shawwaal, and they reached Hunain on the tenth of Shawwaal.[2] The Prophet ﷺ appointed 'Attaab ibn Usaid ﷺ as the governor of Makkah during his absence.

The Muslim army consisted of twelve-thousand soldiers; the opposing army was twice (or more) as large. When some of those who had just recently embraced Islam saw how many men were with the Muslim army, they said, "Today we will not lose for a lack of numbers," a statement that exemplified the feeling of over-confidence that had crept in the souls of some of them.[3]

The Sound Military Strategy Of Maalik Ibn 'Auf

The leader of the Hawaazin and Thaqeef alliance, Maalik ibn 'Auf, took a number of steps to ensure victory for his army; among those steps are the following:

1) Boosting the Morale of His Troops

In a speech he delivered to his troops, Maalik tried to raise their spirits and make them feel confident about the upcoming battle.

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/467); and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/88).

[2] Refer to *Tabaqaat Ibn Sa'd* (2/150).

[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/497).

He said to them, "Verily, prior to this occasion, Muhammad has never fought a real battle; up until now, he has had the luxury of facing inexperienced soldiers, soldiers who have no knowledge about the art of warfare. It is for that reason that he is granted victory over them."[1]

2) Bringing Along the Families and Wealth of the Soldiers to the Battlefield

Bringing along women to the battlefield was a strategy that was employed by the Quraish during the Battle of Uhud. Maalik ibn 'Auf went a few steps further, ordering for the wives, children, and wealth of the soldiers to be brought along for the expedition. He wanted his soldiers to see, as the battle was going on, what they were fighting for. This, he felt, would make them fight more bravely and would prevent them from fleeing from the battlefield. Anas ibn Maalik ﷺ said, "We conquered Makkah, and then we attacked Hunain. The polytheists came with the best row formation that I have ever seen. The horsemen were lined up (in the front); after that, the soldiers were lined up; behind them, the women were lined up; and behind them, even the sheep were lined up; and after the sheep, the camels were lined up"[2]

3) Unsheathing Swords and Breaking Scabbards

It was a tradition among Arabs to break the scabbards of their swords prior to the commencement of fighting. When a soldier broke his scabbard, it was as if he was announcing that he would continue fighting until either he died or victory was granted to his army. With that symbolic meaning in mind, Maalik said to his soldiers, "When you see the enemy, break the scabbards of your swords, and attack them with a unified strike, (with so much harmony that it is) as if you are all a single man."[3]

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[1] Refer to *Maghaazee Al-Waaqidee* (3/893).

[2] *Saheeh Muslim*, the Book of *Zakaat*, chapter, "Giving to Some in Order to Attract them (to Islam)"; *Hadeeth* number: 136.

[3] Refer to *Mujma' Az-Zawaaid* (6/179,180).

4) Concealing Units of Men for an Ambush

Maalik was at an advantage since he knew the terrain of the battlefield better than his enemies did. He decided to use the terrain and natural landscape of the battlefield to the advantage of his army. Having consulted Duraid ibn As-Simah about the matter, he concealed units of men along the side of the road, so that they could ambush the Muslims as they passed by. The coordinated ambushes were a success and would have led to the destruction of the Muslim army had it not been for Allah's help and care for His believing slaves.

5) Taking the Initiative in the Battle

Victory, more often than not, is achieved by the army that takes the initiative by attacking first. That is why Maalik decided to attack first, and his strategy paid off dividends, at least during the early stages of the battle. But then, by the Grace and Mercy of Allah, and then because of the steadfastness that the Prophet ﷺ showed on the battlefield, the tables were quickly turned and the Muslims came out victorious over their enemies.

6) Weakening the Morale of the Enemy

Maalik knew that he had to instill fear into the hearts of his enemy if he was going to have a chance of overcoming them in battle. It is for this reason that he placed tens of thousands of camels in the rear of his army and ordered women to ride them. From a distance, one could not tell that they were women on the camels, and so one would naturally have assumed that they were soldiers. This gave the impression that Maalik's army consisted of approximately one-hundred thousand fighters, when that was not really the case.[1]

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[1] Refer to *Ghazwah Hunain* by Shaikh Muhammad Ahmad Baashmeel (pgs. 128-131).

Steps The Messenger Of Allah ﷺ Took To Achieve Victory Over Maalik's Army

1) Sending 'Abdullah ibn Hadrad Al-Aslamee ؓ out as a Scout Towards Enemy Territory

At the behest of the Prophet ﷺ, 'Abdullah ibn Hadrad Al-Aslamee ؓ went out to spy on the enemy; he spent a day or two on his mission, and then he hastily returned to the Prophet ﷺ and informed him about what he had seen; sadly, however, he was negligent in fulfilling his duties. He ؓ did not penetrate deep enough into enemy territory to find out about the ambushes that were being prepared for the Muslims.

The Muslims had no idea about the planned ambush, and they walked right into the trap that was set for them by the enemy. As the Muslims walked through the narrow part of the Hunain valley, enemy fighters showered arrows down upon them from both sides. That the Muslims new nothing about the surprise ambush before it was too late was one of the main reasons why the enemy maintained the upper hand during the earlier stages of the battle.

2) Mobilizing Enough Troops and Obtaining a Sufficient Quantity of Weapons and Armour

The Prophet ﷺ mobilized an army of twelve-thousand strong; ten-thousand of the soldiers were the very same men who had come out with him from Al-Madeenah for the conquest of Makkah; the other two-thousand were men who had embraced Islam after the conquest of Makkah. Anas ibn Maalik ؓ said, "On the Day of Hunain, the tribes of the Hawaazin and Ghatfaan came with their children (families) and wealth; meanwhile, the Prophet ﷺ had with him ten-thousand men, as well as two thousand men from the *Tulaqaa* (*Tulaqaa* literally means 'the freed ones,' and the term specifically applies to those who were freed and pardoned from the Quraish when Makkah

was conquered)."[1]

A sufficient number of soldiers were present, but the Prophet ﷺ wanted to ensure that they also had a sufficient quantity of weapons and armour. And so he ﷺ went to his cousin Naufal ibn Al-Haarith ibn 'Abdul-Muttalib and asked if he could borrow three-thousand spears from him; also, the Prophet ﷺ asked Safwaan ibn Umayyah to lend him weapons and guaranteed both men that he would later return what he borrowed from them. At the time, both Naufal and Safwaan were still polytheists; they were therefore not very enthusiastic about lending their things to the Prophet ﷺ, and they wanted to make sure that everything they lent would be returned to them. Naufal said, "O Messenger of Allah, these are borrowed things that will be returned." To which the Prophet ﷺ responded, "Yes."[2]

According to one particular narration, when the Prophet ﷺ asked to borrow some armour, Safwaan, who was still a polytheist, said, "O Muhammad, are you taking them by force." The Prophet ﷺ said, "No, it is a guaranteed loan." Later on, Safwaan ﷺ embraced Islam.[3]

3) The Prophet ﷺ Remains Steadfast on the Battlefield and Rallies His Troops

The people of the Hawaazin beat the Muslims to the Valley of Hunain; they chose their positions carefully, and they sent out various units to the mountain passes that overlooked the valley and to other places where they could hide, such as behind trees. Their plan was to wait until the Muslims entered the valley and to then surprise them by firing as many arrows down upon them as possible.

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[1] *Saheeh Muslim*, the Book of *Zakaat*, chapter, "Giving to People in Order to Attract Them (to Islam)"; *Hadeeth* number: 135.

[2] *Abu Daawood*, the Book of Business Transactions, chapter, "Guaranteeing a Borrowed Thing." (3/826) (8566). Also, refer to *Musnad Ahmad*, to the *Musnad* of the Ash-Shamiyyoon, to the *Hadeeth* of Ya'la ibn Umayyah.

[3] *Abu Daawood* (3/823) (8562); also, refer to the *Musnad* of Ahmad, to the *Hadeeth* of Safwaan ibn Umayyah ﷺ.

It was a good plan and it was soundly executed; the Muslims were truly taken by surprise, and they were being fired upon from all directions. Chaos and confusion erupted among the ranks of the Muslim army. Muslim soldiers tried to escape, but because of the crowdedness that resulted from the narrowness of the valley, they ran into one another in a confused attempt to escape.

The Messenger of Allah ﷺ, however, did not run away; nor did a small group of men who remained with him, fighting off the onslaught of the enemy to the best of their ability. Al-'Abbaas ﷺ, the Prophet's uncle, later recounted:

"I was with the Messenger of Allah ﷺ on the Day of Hunain; both Sufyaan ibn Al-Haarith and I remained close to the Messenger of Allah ﷺ; we did not leave him (for even a moment). The Messenger of Allah ﷺ was riding on a mule that belonged to him and that was white in colour. When the Muslims and the disbelievers met (on the battlefield), the Muslims turned their backs to run away; meanwhile, the Messenger of Allah ﷺ began to spur his mule onwards in the direction of the disbelievers. I was holding on to reins of the Messenger of Allah's mule, and so I tried to restrain it, hoping that it would not move forward too quickly. The Messenger of Allah ﷺ said, 'O 'Abbaas, call out to the people of As-Samurah (As-Samurah was the name of the tree under which many Muslims made the Pledge of Ar-Ridwaan during the Al-Hudaibiyyah Expedition).' I called out as loudly as I could (and Al-'Abbaas was known to have a powerful voice), 'O people of As-Samurah,' and by Allah, it was as if they returned, upon hearing my voice, as quickly as a cow returns to (respond to the needs of) its children (this expression, which was meant to explain the rapidity with which the Muslim soldiers returned, proves that they had not gone far in the first place). They were calling out in response, 'Here we are, responding to your call! Here we are, responding to your call!' The fighting between them and the disbelievers then began in earnest. The call that was made among the *Ansaar* (during the fighting) was: 'O people of the *Ansaar*! O people of the *Ansaar*!' And then the call was limited to the Banu

Haarith clan from the Khazraj tribe. The Messenger of Allah ﷺ looked on, while he ﷺ was still mounted on his mule; it was as if he ﷺ was extending his neck to have a clearer view of the fighting, and he ﷺ said, 'This is when the fighting becomes intense.'"[1]

On the Day of Hunain, Allah ﷻ helped His Prophet ﷺ in various ways. For instance, He ﷻ sent down angels from the sky to help the Muslims. Also, He ﷻ blessed the Prophet ﷺ with a miracle that helped bring about an end to the battle. The Prophet ﷺ took two handfuls of pebbles and dirt and threw them in the direction of the polytheists. Pieces of what he ﷺ threw entered into the eyes of every single person from the opposing army. Al-'Abbaas ؓ later recounted, "The Messenger of Allah ﷺ took pebbles, threw them towards the faces of the disbelievers, and then said, 'By the Lord of Muhammad, be defeated.'"[2] The individual members of the opposing army were greatly affected by the pebbles; at the very least, each one of them felt irritated in his eyes; this divine miracle, therefore, greatly influenced the end result of the battle.

Enemy Fighters Are Pursued All The Way Until Autaas And At-Taaif

1) Abu Moosa Al-Ash'aree's Narration

When the Muslims achieved victory at Hunain, the Prophet ﷺ sent a part of his army to Autaas, to pursue fleeing enemy fighters; and he ﷺ appointed Abu 'Aamir ؓ as the leader of the expedition. Abu 'Aamir ؓ ended up facing Duraid ibn As-Simah and the men who were under his command. Duraid was then killed, and his men were defeated. Abu Moosa Al-Ash'aree ؓ later gave an account of what happened at Autaas:

"The Prophet ﷺ sent me with Abu 'Aamir. During the course of

[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

[2] Refer to *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

the fighting, Abu 'Aamir was hit in the knee. A man from the Banu Jushum tribe had fired an arrow at him, an arrow that became firmly implanted in Abu 'Aamir's knee. I went to him and said, 'O my uncle, who fired at you?' Abu 'Aamir ﷺ made a signal for Abu Moosa and (pointing at a man) said, 'He is the one who fired at me.' I went after him until I reached him. Upon seeing me, he turned his back and began to run away. I continued to follow him, and I began to say to him, 'Are you not ashamed? Will you not stand firmly (and fight)?' The man stopped and we exchanged two blows with our swords, but then I gained the upper hand and killed him. I then said to Abu 'Aamir, 'Allah killed your companion (i.e., your killer).' He said, 'Pull out this arrow.' I pulled it out, and water flowed from it. He said, 'O my nephew, convey greetings of peace to the Prophet ﷺ and ask him to invoke Allah to forgive me.' Abu 'Aamir appointed me to lead the people (the contingent over which he was in command), and only a short while went by before he died. I went back and entered upon the Prophet ﷺ in his house.... I told him what happened to us and more particularly what happened to Abu 'Aamir. I also conveyed Abu 'Aamir's request, that the Prophet ﷺ ask forgiveness for him. The Prophet ﷺ asked for water to be brought to him, after which he ﷺ performed ablution. He ﷺ then raised his hands and said, 'O Allah, forgive 'Ubaid Abu 'Aamir.' And meanwhile, I could see the whiteness of his armpits. He ﷺ then said, 'O Allah, on the Day of Resurrection, place him above many people from your created beings.' I said, 'And ask forgiveness for me as well.' He ﷺ then said, 'O Allah, forgive the sin of 'Abdullah ibn Qais (i.e., Abu Moosa ﷺ), and admit him with a noble entry (into Paradise) on the Day of Resurrection.'"

Abu Burdah, Abu Moosa's son and the narrator of the *Hadeeth,* said, "One (i.e., the first supplication) was for Abu 'Aamir, and the other was for Abu Moosa."[1]

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[1] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee, Hadeeth* number: 4323 and *Saheeh Muslim,* the Book of the Companions' Virtues, chapter, "The Virtues of Abu Moosa ﷺ and Abu 'Aamir ﷺ, Both of the *Al-Ash'ariyyoon.*

2) Besieging Those Enemy Fighters Who had Fled to At-Taaif

The Messenger of Allah ﷺ went himself with his army to lay siege to At-Taaif, the city in which many enemy fighters had taken refuge. The Prophet ﷺ then took the following important steps to bring about a quick and successful end to the siege:

a) Resorting to New Methods of Warfare

The Prophet ﷺ was an open-minded, and not rigid, military commander; he ﷺ would consult his Companions ﷺ, and he ﷺ was known to accept suggestions that involved new and innovative ways of fighting the enemy. In this regard, the siege of At-Taaif was no exception; for the Prophet ﷺ used weapons that he had not used in any previous battle.

One such weapon was the catapult, which he ﷺ used to penetrate the Thaqeef fortress in At-Taaif; it was a new weapon to the Muslims, and it required a number of men to operate it. Also, Muslims used for the first time huge wooden shields. When they would try to break down the gate of a fortress, they would stand under the wooden shield, in order to gain protection from arrows that were being fired down upon them by enemy fighters who were positioned on one of the higher levels of the fortress.

Another weapon that the Prophet ﷺ used for the first time was the precursor to the modern landmine. Pieces of wood would be nailed into the shape of a cross and then hammered into the ground; a piece of the wood would then remain protruding above the surface of the ground. Many of these were scattered around the fortress, in order to slow down and make difficult the approach of enemy riders.

b) Choosing the Best Location from which to Fight

The Muslim army made camp in a bad location; they were exposed to enemy fire from archers, and they were too close to the fortress of the enemy. As a result, they didn't have time to even put down their things before the enemy fired a volley of arrows at

them. Many Muslim soldiers were injured; Al-Hubaab ibn Al-Mundhir ﷺ went to the Prophet ﷺ and suggested moving to a location wherein they would be at a safe distance from enemy archers. Because of Al-Hubaab's military knowledge and experience as a soldier, the Prophet ﷺ appointed him to go out and search for an ideal location to make camp.

'Amr ibn Umayyah Ad-Damree ﷺ said, "When we stopped to make camp, only Allah knows how many arrows were fired down upon us; to us, the arrows looked like a huge company of locusts (in the sky). We used shields to protect ourselves, but still some Muslims were injured. The Messenger of Allah ﷺ summoned for Al-Hubaab and then said to him, 'Look for some high ground that is at a safe distance from the enemy.' Al-Hubaab went out until he reached the place of the *Masjid* of At-Taaif (i.e., the place where the *Masjid* of At-Taaif was to be built; today, that *Masjid* is known as the Ibn 'Abbaas *Masjid*), outside of the city. Al-Hubaab then returned and informed the Prophet ﷺ about the spot (he had found to make camp), and the Prophet ﷺ ordered the troops to move there."[1]

c) Dampening the Spirits of the Enemy

As matters stood, the enemy could not have hoped to achieve much; they were surrounded by the Muslim army, and most people in the region had embraced Islam. In their fortresses, it was as if they were on islands of disbelief in a sea of Islam. Nonetheless, they remained steadfast and refused to surrender. The Prophet ﷺ wanted to weaken their morale, so as to bring about a quick end to the siege. And so he ﷺ ordered his soldiers to burn down gardens of grapes and date-palm trees in the various districts of At-Taaif. This was meant as a pressure tactic. The Prophet ﷺ ordered a halt to the burning after he saw the effect it was having on the enemy, and after the enemy pleaded with him and asked him by Allah and then by their blood relations to him, to stop burning down their gardens.

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[1] Refer to *Maghaazee Al-Waaqidee* (1/416).

The Prophet ﷺ then made an announcement to the people of At-Taaif, an announcement that was directed particularly to slaves. He ﷺ informed the slaves that whoever among them descended from the fortress and came out to the Muslims would gain his freedom. As a result of the Prophet's announcement, twenty-three slaves came out, and among them was Abu Bakrah Ath-Thaqafee ﷺ. They all embraced Islam, and just as he ﷺ had promised them, the Prophet ﷺ freed them from the bonds of slavery, so that even after the people of At-Taaif embraced Islam, they were not returned to their former owners.

d) The Wise Decision to End the Siege

The Prophet ﷺ wisely decided to end the siege of At-Taaif, even though the enemy showed no signs of surrendering. When the besieged fighters of At-Taaif would eventually come out of their own free will, they would find that no one in the region followed them any longer; instead, all neighbouring tribes had become a part of the Muslim nation. The people of At-Taaif therefore had nothing left except for their fortresses. So in effect, they were defeated, which meant that it did not make all that much difference whether the Prophet ﷺ left or stayed.

When the Prophet ﷺ consulted his Companions ﷺ about whether they should continue the siege, Naufal ibn Mu'aawiyah Ad-Dailee ﷺ said, "It is like a fox in a den. If you stand over it, you will capture it (eventually). And if you leave it alone, it will not harm you."

The Messenger of Allah ﷺ ordered 'Umar ibn Al-Khattaab ﷺ to inform the soldiers that they should get ready to depart; many of them complained, saying, "How can we leave when we have not as of yet been granted victory over At-Taaif." The Messenger of Allah ﷺ said, "Go and fight then." They tried to approach the fortress, but some of them became injured, and they realized that penetrating the fortress was a more daunting task than they had initially imagined. The Messenger of Allah ﷺ said, "So we will depart tomorrow, *In Sha Allah* (Allah Willing)." When the Prophet

ﷺ saw that they were only too happy to comply this time around and that they forthwith began to prepare to leave, he ﷺ laughed.[1] After they departed from At-Taaif, the Prophet ﷺ said to them, "Say: We return, repent, worship, and praise our Lord."[2] Someone said, "O Messenger of Allah, supplicate against the Thaqeef [tribe (the tribe of At-Taaif)]." Instead of supplicating against them, the Prophet ﷺ supplicated for them, saying, "O Allah, guide Thaqeef, and bring them (to the truth; bring them to us to announce their entry into the fold of Islam)."[3]

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[1] *Saheeh Bukhaaree*, the Book of Smiling and Laughing; and *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of At-Taaif"; *Hadeeth* number: 1778.

[2] Refer to *Zaad Al-Ma'aad* (3/497), chapter, "The Traveler's Supplication for His Return Journey"; Bukhaaree and Muslim mentioned this *Hadeeth* in their *Saheeh* compilations.

[3] Refer to *Zaad Al-Ma'aad* (3/497) and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 566).

2

Lessons And Morals

1) No Turning Back to Polytheism

Some two-thousand new Muslims accompanied the Messenger of Allah ﷺ to Hunain. That they were new Muslims meant that their knowledge of Islamic beliefs and laws was limited – a weakness that did not prevent them from going out to Hunain but that did require remedying at the appropriate time. And the appropriate time came when some of them were tempted to go back to their pagan ways of the past.

During the pre-Islamic days of ignorance, certain tribes revered a huge green tree that they named Dhaat Anwaat. They would make pilgrimage to Dhaat Anwaat once a year; once beside it, they would hang up their swords and weapons on its branches, and they would sacrifice one or more animals beside it. And they would spend an entire day next to it. As the Muslims were travelling alongside the Messenger of Allah ﷺ during the Hunain expedition, they saw the Dhaat Anwaat tree, and memories of forsaken pagan holidays were rekindled in their minds. They said, "O Messenger of Allah, assign for us 'Dhaat Anwaat' just as they (polytheists) have 'Dhaat Anwaat.'" The Messenger of Allah ﷺ replied, "Allah is the Greatest! By the One Who has the soul of Muhammad in His Hand, you have spoken just as the people of Moosa spoke to Moosa (when they said):

﴿ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾﴾

> *"O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists)."* (Qur'an 7: 138)

Verily, you will indeed follow the ways of those who came before you.[1] "

When some new Muslims made the above-mentioned request to the Prophet ﷺ, they showed that, in spite of their entry into the fold of Islam, they did not have a clear and complete understanding of Islamic Monotheism. The Prophet ﷺ had to explain to them that the fulfillment of their request meant an act of polytheism. He neither reproached nor punished them; instead, he ﷺ simply taught them the truth regarding the matter. This was an appropriate approach in dealing with them considering the fact that they had only just recently embraced Islam.[2]

A striking aspect of this story is that the Messenger of Allah ﷺ gave them permission to take part in *Jihaad*, even though their knowledge was limited. This proves that having completely correct beliefs and being completely free from false beliefs are not prerequisites for performing *Jihaad*. In this regard, *Jihaad* is like any other good deed for which one is rewarded. So, for example, if one becomes a Muslim, he should pray even though he might still have some incorrect beliefs regarding which he needs to be educated. Furthermore, *Jihaad* was a spiritual school for the Prophet's Companions ؓ; during military expeditions, they would learn a great deal about Islamic beliefs, laws, and manners. This is because the long periods of travel involved in military expeditions meant that Muslims spent a great deal of

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[1] Refer to *As-Seerah An-Nabawiyyah* by *An-Nadawee* (pg. 349); to *Sunan At-Tirmidhee*, chapter, "Trials" (4/475), *Hadeeth* number: 2180; and to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Abu Waaqid Al-Laithee.

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/497).

time with the Prophet ﷺ, time they were able to use to learn and study under the direct tutelage of the Prophet ﷺ.[1]

2) The Ill-Effects of Over-confidence and Being Impressed with Numbers

It was being overly impressed with their numbers that prevented the Muslims from succeeding during the early stages of the battle. Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۝٢٥﴾

"Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight." (Qur'an 9: 25)

And clarifying that there is neither might nor power except with Allah, the Helper he ﷺ said, "O Allah, it is with Your help that I withdraw and attack, it is with Your help that I conquer, and it is with Your help that I fight."[2]

Even though the Muslims were overcome during the early stages of the battle, the Messenger of Allah ﷺ did not later speak harshly or angrily with any of those who had taken to flight. This is because they were all taken by surprise and were attacked at a time and in a way that they were not expecting in the least. It reached the point that some Muslims suggested that those who had recently embraced Islam should be killed for fleeing from battle, but the Prophet ﷺ did not agree to or accept their suggestion.[3]

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (8/62).

[2] *Sunan Ad-Daarimee* (5/135); *Al-Musnad* by Imam Ahmad (4/333); and to *Sunan At-Tirmidhee*. Imam At-Tirmidhee said about this *Hadeeth*, "It is a *Ghareeb Hadeeth*," and Al-Haafiz Ibn Hajar issued a similar ruling; nonetheless it is strengthened by virtue of other narrations that attest to it.

[3] Refer to *Al-Mujtama' Al-Madanee Fee 'Ahd An-Nubuwwah* by Al-'Umaree (pg. 199).

3) Distributing Spoils of War was a Means of Softening the Hearts of People

The Prophet ﷺ deemed it fitting, and perhaps necessary, to give recently converted Muslims the greatest share of the spoils that the Muslims won during the Battle of Hunain. In doing so, the Prophet ﷺ hoped to make them steadfast upon Islam; and so he ﷺ gave the leaders of the Quraish, of Ghatfaan, and of Tameem a huge share of the spoils; each individual among them received one-hundred camels. Among those who received so much are the following: Abu Sufyaan ibn Harb ﷺ, Suhail ibn 'Amr ﷺ, Hakeem ibn Hizaam ﷺ, Safwaan ibn Umayyah ﷺ, 'Uyainah ibn Hisn Al-Fizaaree ﷺ, Al-Aqra' ibn Haabis ﷺ, Mu'aawiyah ibn Abu Sufyaan ﷺ, Yazeed ibn Abu Sufyaan ﷺ, and Qais ibn 'Adee ﷺ. The goal of giving them so much was to kick-start a transformation in their hearts, in the hope that love for the world would be replaced by love for Islam. Anas ibn Maalik ﷺ said, "Verily, even if a man decided to embrace Islam solely for the desire of worldly gain, no sooner would he actually embrace Islam than Islam became more beloved to him than the world and all that is on it."[1]

Not everyone was happy with the distribution of the spoils. As a natural, human reaction to receiving nothing while others received a great deal, the people of the *Ansaar* felt hurt and anxious about the situation, not being able to understand why they were left out. As a result, they said things they did not really mean; and the Prophet ﷺ gave them a beautiful and heartfelt speech, reassuring them about their status, explaining the reasoning behind the distribution of the spoils, and, more so than anything else, informing them about how much he ﷺ loved them.

The situation was brought to the Prophet's attention when Sa'd ibn 'Ubaadah ﷺ entered upon the Prophet ﷺ and said, "O

[1] *Saheeh Muslim*, the Book of Virtues, chapter, "The Prophet ﷺ Never Replied, 'No,' When He ﷺ was Asked for Something"; *Hadeeth* number: 2312.

Messenger of Allah! Verily, the people of the *Ansaar* feel hurt on their insides because of what you did with the spoils you gained. You distributed it among your people, and you gave away large amounts (of the spoils) to various Arab tribes, yet nothing was given to the people of the *Ansaar*."

"And what are your feelings about the matter?" the Prophet ﷺ asked.

"O Messenger of Allah," Sa'd ﷺ began, "I am nothing more than one of my people."

"Then gather your people for me in this yard," said the Prophet ﷺ. Some men from the *Muhaajiroon* entered to attend the gathering, and they were allowed to enter; other men from the *Muhaajiroon* tried to do the same but were barred entry. When all of the members of the *Ansaar* were gathered together, Sa'd ﷺ went to the Prophet ﷺ and informed him that they had been assembled for him.

The Prophet ﷺ went to them, began his speech by praising and glorifying Allah, and then said, "O people of the *Ansaar*, what is the saying that has been conveyed to me from you, something regarding a sense of anger that you feel inside of yourselves. Before I came to you, were you not misguided, and then Allah guided you through me; and were you not poor, and then Allah made you rich through me; and were you not enemies unto one another, and then Allah united your hearts together?"

They said, "Allah and His Messenger are better, kinder, and more gracious."

"Will you not answer me, O people of the *Ansaar*," said the Prophet ﷺ.

"And what answer should we give you, O Messenger of Allah, when the favour and grace (of what we have been blessed with) belong to Allah and His Messenger."

The Prophet ﷺ said,

"Lo! By Allah, if you wanted, you could have said the following, and you would have spoken the truth, and you would have been

believed: 'You came to us when you were disbelieved (by your people), and we believed you; you were forsaken, and we helped you; you were driven out (from your homeland), and we gave you shelter; you were poor, and we gave you comfort.' O people of the *Ansaar*, you have felt anger inside of yourselves at me for some insignificant worldly things – things that I used to appease people, so that they would enter into the fold of Islam. As for you, I trusted you to your Islam (i.e., to your faith; there was no need to bring you closer to Islam, since your faith was already strong). O people of the *Ansaar*, are you not pleased that the people are going back with sheep and camels, while you are going back to your homes with the Messenger of Allah ﷺ? For by the One Who has the soul of Muhammad in His Hand, what you are going back with is better than what they are going back with. And had it not been for the *Hijrah* (the migration from Makkah to Al-Madeenah), I would have been a person from the *Ansaar*. And were the people to travel through a mountain pass and a valley, while the *Ansaar* were to travel through another mountain pass and valley, I would have traveled through the mountain pass and valley of the *Ansaar*. (For me) the *Ansaar* are the inner garment, and the rest of people are the outer garment (i.e., just as an inner garment is closer to a person's body than an outer garment, the *Ansaar* are closer to me than anyone else). O Allah, have mercy on the *Ansaar*, on the children of the *Ansaar*, and on the children of the children of the *Ansaar*."

Everyone present began to cry until each man's beard became soaked in tears. And they said, "We are pleased, O Messenger of Allah, pleased with the distribution and with our share." The Messenger of Allah ﷺ then left, and the crowd of people in the gathering dispersed.[1] According to one particular narration, the Prophet ﷺ added in his speech, "Verily, after me (i.e., after my death), you will face selfishness (from the people), so be patient until you meet me at the *Haud* (the Basin of the Prophet ﷺ to

[1] Refer to *Zaad Al-Ma'aad* (3/473).

which believers will go to take drink on the Day of Resurrection)."[1]

It is important to point out that not everyone from the *Ansaar* felt angry for having been given nothing from the spoils; in fact, only the younger ones among them felt angry, a fact that is proven by a *Hadeeth* that is related in both *Saheeh Bukhaaree* and *Saheeh Muslim.* According to that *Hadeeth,* Anas ibn Maalik ﷺ said:

"Some people from the *Ansaar* said on the Day of Hunain, 'Allah has bestowed a large quantity of spoils upon His Messenger ﷺ from the wealth of the Hawaazin (tribe).' The Messenger of Allah ﷺ began to give certain individuals from the Quraish one-hundred camels. Some of those people from the *Ansaar* said, 'May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood (an allusion to the past wars that the Muslims fought against the Quraish, the most recent of which was the Conquest of Makkah).' After the Messenger of Allah ﷺ was informed about what they had said, he ﷺ sent for all of the *Ansaar* and gathered them together in a dome-like structure that was made of leather. After they were gathered together, the Messenger of Allah ﷺ went to them and said, 'What is the saying that has been conveyed to me from you?' The scholars (the wise, the elderly, the knowledgeable ones) of the *Ansaar* said, 'As for the wise ones among us, O Messenger of Allah, they did not say anything. As for some among us who are young, they said, 'May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood.' The Messenger of Allah ﷺ said, 'Verily, I give certain men who only recently were disbelievers in order to appease them (and make them firm upon Islam).'"[2]

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[1] *Saheeh Muslim,* the Book of *Zakaat,* chapter, "Giving to Some in Order to Attract Them (to Islam), *Hadeeth* number: 1061; and *Saheeh Bukhaaree,* chapter, "The At-Taaif Invasion."

[2] *Saheeh Muslim,* the Book of *Zakaat,* chapter, "Giving to Some in Order to Attract them (to Islam), *Hadeeth* number: 1059; and *Saheeh Bukhaaree,* chapter, "The Invasion of At-Taaif."

Citing this incident as proof, Imam Ibn Al-Qayyim (may Allah have mercy on him) argued that it is the duty of a Muslim leader to try to appease certain of his enemies and to attract them to Islam, in order to ward off their evil and protect Muslims from their acts of aggression. He wrote: "The *Imam* (leader) is a representative of the Muslims, and in that capacity must do what is in their best interests....If appeasing the enemy (or new Muslims by giving them wealth) is necessary to defend Islam and to make Muslims safe from the evil of Islam's enemies...then the Imam may give the enemy (or new Muslims) wealth to achieve those ends; not only is it permissible for him to do so, he must do so under certain circumstances. True, not giving that same wealth to Muslims is harmful to them in one sense, but the expected harm of not appeasing the enemy is greater. And the *Shariah* is based on the rule that the greater of two harms should be averted, even if that means enduring the lesser one. Similarly, the greater of two benefits should be sought out, even if that means losing out on the lesser one..."[1]

When a leader gives the enemies of Islam wealth, he hopes to appease them and to encourage them to embrace Islam; he hopes that that will lead them to taste the sweetness of faith and to become stronger Muslims. Shaikh Muhammad Al-Ghazaalee (may Allah have mercy on him) explained the concept of appeasing some of Islam's enemies with a palpable example: "In this world there are many people who are (best) steered towards the truth through their stomachs and not through their mind. Livestock are guided along a road with a bundle of clover near their mouths, and they continue to reach for that clover until they safely enter their barn (for the night); similarly, certain kinds of people need various forms of enticement in order to bring them closer to faith."[2]

In the end, the *Ansaar* saw things in perspective when the Prophet ﷺ depicted the reality of the situation in clear terms: One group of

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[1] Refer to *Zaad Al-Ma'aad* (3/486).

[2] Refer to *Fiqhus-Seerah* (pg. 427).

people were given glad tidings about their faith, and another about receiving camels; one group of people were going back to their homes with the Messenger of Allah ﷺ, and another was taking back sheep and camels. Thus the *Ansaar* acknowledged their mistake; their tongues expressed contentment and thankfulness, their eyes shed tears for making a mistake that people of their standing should not have made, and their hearts were at rest with the favour and honour that were being bestowed upon them.

4) Being Patient with the Harshness of Bedouins

During the lifetime of the Prophet ﷺ - and things aren't all that different today - kings and rulers of empires would never deign to meet with the common folk, the citizens of the empire. And even if a peasant were chosen for some reason to meet a king, he would first have to rehearse phrases with which he was to glorify and praise the king upon meeting him; even then, there would be some veil between him and the king during their meeting; and unfailingly a number of guards would be present to hurt the peasant if even the slightest of improprieties slipped from his tongue.

Amazingly, none of the above-mentioned formalities took effect when a common person wanted to meet the Prophet ﷺ. No barrier prevented someone from going to the Prophet ﷺ, even though he ﷺ had effectively achieved authority over all of Arabia. If anyone deserved to be prevented from speaking to him, it would have been Bedouins, who were known for their plain and sometimes harsh language. But even they had complete access to meet the Prophet ﷺ.

In general, Bedouins were selfish and wanted mainly to gain wealth; nonetheless, the Prophet ﷺ was patient in dealing with them, for he ﷺ took into consideration their circumstances: They lived harsh lives in the desert and constantly had no one but themselves to look out for their best interests. They had no understanding of what it meant to live in a society that required mutual cooperation from its individual members. In short, their

minds were limited, and the Prophet ﷺ spoke to them accordingly. He ﷺ was merciful to them, always trying to comfort them and take care of their needs.

Whereas the Prophet's Companions ﷺ were paragons of good manners, always making sure to speak in lowered voices in the presence of the Prophet ﷺ, Bedouins would raise their voices and speak harshly with the Messenger of Allah ﷺ. That the Messenger of Allah ﷺ was so merciful to them in spite of their shortcomings attests to his wonderful and forbearing nature.

The Bedouin Who Refused to Accept Glad Tidings from the Messenger of Allah ﷺ

At one point during the Hunain expedition, the Prophet ﷺ was at Al-Jai'ranah - which is situated between Makkah and At-Taaif - and both Abu Moosa Al-Ash'aree ﷺ and Bilaal ﷺ were with him. A Bedouin went to the Prophet ﷺ and said, "Will you not give me what you promised me?" Whether he was referring to a specific or general promise is not mentioned in the narration. After the Muslims won the Battle of Hunain, the Prophet ﷺ went out to At-Taaif with a part of his army; before leaving, though, he instructed some of his Companions ﷺ to gather the spoils of war at Al-Jai'raanah, where they would be distributed later on. Bedouins and others who had recently embraced Islam began to lose patience, feeling that it was taking too long for the spoils to be distributed. So when the Prophet ﷺ returned to Al-Jai'raanah to distribute the spoils, and when a Bedouin impatiently went to him and said, "Will you not give me what you promised me," the Prophet ﷺ said, "Rejoice," which can either mean, "Rejoice, for the spoils are about to be distributed," or, "Rejoice, for you will be rewarded for your patience." The Bedouin became angry and said, "You have too frequently said 'rejoice' to me!"

The Prophet ﷺ then went to Abu Moosa ﷺ and Bilaal ﷺ, looking angry. He ﷺ said, "He (the Bedouin) rejected the glad tidings (I gave to him), so both of you accept them (from me)." They both responded, "We have accepted (the glad tidings you offer to us)."

The Prophet ﷺ asked for a cup of water to be brought to him; he ﷺ then washed his hands and his face, allowing the used water to fall back into the cup; also, he ﷺ rinsed his mouth and discharged the water back into the cup. He ﷺ then said to Abu Moosa ؓ and Bilaal ؓ, "Drink from it and pour it over your faces and your chests. And rejoice." They ؓ took the cup and did as they were instructed; and Umm Salamah ؓ called out to them from behind a curtain, asking them to save some for their mother. She ؓ referred to herself as their mother because she ؓ was the Prophet's wife, which made her a mother to all believers. They acquiesced and saved some of the water for her.[1]

Another Bedouin Disgruntled About the Distribution of the Spoils

'Abdullah ibn Mas'ood ؓ said, "On the Day of Hunain, the Messenger of Allah ﷺ gave preference to certain people in the distribution of the spoils; so, for example, he ﷺ gave Al-Aqra' ibn Haabis one-hundred camels; and he ﷺ gave 'Uyainah a similar amount. Also, he ﷺ gave (many camels out) to Arab noblemen, giving them preference that day in the distribution. A man then said, 'By Allah, this was not a fair distribution: it was not one through which Allah's Countenance was sought out.' I said, 'By Allah, I will inform the Messenger of Allah ﷺ (about what you said).' I went to the Prophet ﷺ and told him what the man said. The colour of his face changed (completely and became purely red or purple)... He ﷺ then said, 'If Allah and His Messenger are not fair, then who is fair?' He ﷺ then said, 'May Allah have mercy on Moosa, for indeed, he was harmed more than this, yet he remained patient.' And for my part, I said (to myself), 'Truly, I will not convey (someone's false) speech to him ever again.'"[2]

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[1] *Saheeh Bukhaaree*, the Book of Maghaazee, *Hadeeth* number: 4328; and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of the People of the Tree."

[2] *Saheeh Bukhaaree*, the Book of *Maghaazee*, chapter, "The Invasion of At-Taaif"; and *Saheeh Muslim*, the Book of *Zakaat*, chapter, "Giving to Some People in Order to Attract Them (to Islam), *Hadeeth* number: 1062.

The Prophet's Dealings with the Hawaazin After They Embraced Islam

The Hawaazin tribe was defeated; its wealth was taken as booty and its women were taken as slaves and were distributed along with the booty. When the Prophet ﷺ was at Al-Jai'raanah and Hawaazin's wealth and women were already distributed, a number of delegates from the Hawaazin tribe went to the Prophet ﷺ and announced their entry, and the entry of their fellow tribesmen, into the fold of Islam. It was at once a happy and a sad moment for Hawaazin's tribesmen; they were happy because they finally acknowledged the truth, but they were sad on account of the loss of their wealth, and especially of their families.

The delegates spoke reverentially with the Prophet ﷺ; they praised him and pleaded with him to show mercy on them. But as much as the Prophet ﷺ wanted to help them, it was too late; the spoils had already been distributed and therefore no longer belonged to the Prophet ﷺ. Nonetheless, the Prophet ﷺ would try his utmost to do what he ﷺ could for them.

After hearing their pleas for help, the Prophet ﷺ asked them, "Your women and your children are more beloved to you or your wealth?" They said, "O Messenger of Allah, you are asking us to choose between our respect and honour and between our wealth. Rather, our children and our women are more beloved to us."

The Prophet ﷺ said, "As for what is owned by me and by the children of 'Abdul-Muttalib (in terms of their share of the spoils), it is all yours. When I lead the people in prayer, stand up and say: Verily, we ask the Messenger of Allah ﷺ to intercede on our behalf with the Muslims, and we ask the Muslims to intercede on our behalf with the Messenger of Allah ﷺ regarding our children and wives. When you say that, I will give you (what I have and what the children of 'Abul-Muttalib have), and I will ask others to give you as well."

Later on, when the Messenger of Allah ﷺ led the people in the *Zuhr* prayer, the Hawaazin delegates stood up and said what the

Messenger of Allah ﷺ had ordered them to say. The Prophet ﷺ then said, "Lo! As for what belongs to me and to the children of 'Abdul-Muttalib, it is all yours." Encouraged by the Prophet's generosity, the *Muhaajiroon* said, "And we give what belongs to us to the Messenger of Allah." The *Ansaar*, who always competed with the *Muhaajiroon* to perform better deeds, said, "And we (too) give what belongs to us to the Messenger of Allah ﷺ." The momentum of giving ended temporarily when Al-Aqra' ibn Haabis ؓ said, "As for me and Banu Tameem, then no (we are not giving up our share of the booty)." 'Uyainah ؓ then said, "As for me and banu Fizaarah, the answer is no." And Al-'Abbaas ibn Mirdaas As-Silmee ؓ said, "As for me and the people of Banu Saleem, the answer is also no." The people of Banu Saleem, however, contradicted him immediately by saying, "Rather, what belongs to us, we give to the Messenger of Allah ﷺ." This made 'Abbaas ibn Mirdaas ؓ angry, for he turned to them and asked accusingly, "How can you undermine me like that?"

Thus everyone expressed their position vis-à-vis their decision to give up the human booty they gained from the Hawaazin tribe. The Prophet ﷺ was encouraged by what he heard, but would not be satisfied until he could do everything in his power to unite the men of Hawaazin with their families. And so he ﷺ said, "As for those among you who do not want to give up their right, for every person he gives up he will get six times the amount the very next time we win spoils of war." Everyone then returned the women and children of the Hawaazin tribe to their adult, male relatives.[1]

According to one particular narration, when some people volunteered to give up their share of the booty and others didn't, the Prophet ﷺ said to the people of the latter group that they would be compensated if they gave up their share of the booty. So many parties were involved that there was some confusion regarding who gave away their spoils, who opted for

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/352, 353).

the compensation offer, and who refused altogether. And so the Prophet ﷺ said, "Verily, we do not know who among you gave permission (to take his share of the spoils) and whom among you didn't give permission. So return (to where you are staying), and then send representatives to us with your decision" The representatives of the various tribes later returned to the Prophet ﷺ and informed him that their people were willing to give up their share of the booty (however, it seems that some did so as a pure act of charity, whereas others did so on the condition of being compensated later on; and Allah knows best).

The Messenger of Allah ﷺ was greatly pleased by the Islam of the Hawaazin tribe; he ﷺ asked the Hawaazin delegates about their leader, Maalik ibn 'Auf An-Nasree, and they told him that he was no longer with them; instead, he was in At-Taaif, still putting up a stand alongside members of the Thaqeef tribe. The Prophet ﷺ then promised them that if Maalik came to him as a Muslim, he would return to Maalik his family and his wealth and would further bestow upon him a gift of one-hundred camels. The Prophet's message was conveyed to Maalik, who then left At-Taaif, went to the Prophet ﷺ, and announced his entry into the fold of Islam. And of course, the Prophet ﷺ fulfilled the promise he had made to the delegates regarding Maalik ؓ; he ﷺ furthermore bestowed another honour upon Maalik ؓ, appointing him as governor of his people and of other neighbouring tribes. Maalik ؓ, who was greatly moved by the Prophet's generosity and kindness, composed beautiful verses of poetry in which he ؓ showered a great deal of praise upon the Prophet ﷺ.

Even with his enemies, the Prophet ﷺ was fair and just - and often quite generous; imagine, then, how he ﷺ was with his own Companions ؓ. Through acts of unparalleled generosity, the Prophet ﷺ won over the hearts of many of Islam's fiercest enemies. The Prophet ﷺ was then able to use the Hawaazin tribe as the arm and hand with which he ﷺ struck down polytheism and polytheists in the region.

Hawaazin's leader, Maalik ibn 'Auf ﷺ, who only recently had been among the besieged in At-Taaif, soon became the besieger as he and his army put a stranglehold on the fortresses of At-Taaif. If not anything else, the people of the Thaqeef were a determined people, but even determined people have their limits. Maalik's army prevented them from doing business and from leaving their fortresses; furthermore, almost everyone in the region had already embraced Islam.

With nothing but time on their hands, the leaders of the Thaqeef contemplated their situation, looking for a way out of the mess they had gotten themselves into; some of them resolved to continue to fight, and others made the wise decision to embrace Islam. One example of the latter group was 'Urwah ibn Mas'ood Ath-Thaqafee ﷺ, who showed a great deal of sincerity and eagerness to embrace Islam. He ﷺ left At-Taaif and went out in search of the Messenger of Allah ﷺ in order to announce to him his entry into the fold of Islam. The Prophet ﷺ had already distributed the spoils of war and performed *'Umrah*, and was well on his way back to Al-Madeenah, though 'Urwah ﷺ did finally catch up to him before he ﷺ reached Al-Madeenah. 'Urwah ﷺ announced to the Prophet ﷺ that he had become a Muslim, and then he returned to At-Taaif. The people of At-Taaif both loved and revered 'Urwah ﷺ. Their opinion of him changed, however, when he invited them to Islam and made the call to prayer from the highest level of his home. So incensed were some of his people by his sudden change that they fired arrows at him; one or more of their arrows hit him, and as a result he ﷺ was fatally wounded. Before 'Urwah ﷺ died, he requested his people to bury him not in their graveyard but alongside the Muslim martyrs who had died during the siege of At-Taaif.[1]

The Prophet ﷺ had a wonderful way of dealing with people. In the short period of time that began with his departure from Al-Madeenah for the Conquest of Makkah, he ﷺ achieved a great deal, not just from a military perspective, but also, and more so,

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/192).

from the perspective of propagating the religion of Islam to the rest of mankind. Thousands upon thousands of people embraced Islam; polytheism was wiped out from Arabia and not a trace of it was left behind, for the temples and idols of the region were all destroyed. Having accomplished so much, the Prophet ﷺ was ready to return to Al-Madeenah. But before leaving, he ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah, and Mu'aadh ibn Jabal ؓ as a religious teacher and guide to Makkah's inhabitants; he ﷺ furthermore appointed Maalik ibn 'Auf ؓ as leader of the Hawaazin tribe. The Prophet ﷺ went from Al-Jai'raanah to Makkah in order to perform *'Umrah,* and then he ﷺ began his return journey to his city, the City of the Messenger of Allah ﷺ - Al-Madeenah.

3

Lessons And Morals

The Verses Of The Qur'an That Were Revealed About The Battle Of Hunain

Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا
رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ (٢٥) ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى
ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ
ٱلْكَٰفِرِينَ (٢٦) ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(٢٧)﴾

"Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 25-27)

In the first of the two aforementioned Verses, we are given a sequence of pictures that each one of us should attempt to see in his mind's eye: The first is a picture of Muslims being impressed by and overconfident because of their large numbers; the second picture shows us that they failed and that their large numbers availed them not in the least; next, we are taken to a scene of them being enveloped in fear; and finally, the last scene that we are meant to picture is one of Muslims fleeing from the battlefield, while only the Prophet ﷺ and a small group of men remain steadfast. And in proper sequence, we are then informed in the following Verse about Allah's help that came to them:

﴿ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Qur'an 9: 26)

"And punished the disbelievers" in this Verse refers to how some of them were killed, while others among them were taken as prisoners. In the following Verse, Allah ﷻ said:

﴿ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 27)

In this Verse, Allah ﷻ explained that, after the punishment that was inflicted on the polytheists on the Day of Hunain, He ﷻ would "accept the repentance of whom He will" by guiding them to embrace Islam. Allah ﷻ is forgiving and merciful to those who repent and believe, and His Mercy encompasses all things.

To summarize, the Qur'anic description of the Battle of Hunain consists of the following points

1) The Muslims became overconfident because of the large number of men that constituted their army. Allah ﷻ said:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾

"When you rejoiced at your great number."

But then immediately Allah ﷻ informed them that the large size of their army was of no use to them:

﴿فَلَمْ تُغْنِ عَنكُمْ شَيْئًا﴾

'But it availed you naught."

2) Other than the Prophet ﷺ and a small group of Companions ؓ, Muslim soldiers were defeated and fled from the battlefield:

﴿وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

"And the earth, vast as it is, was straitened for you, then you turned back in flight."

3) Allah ﷻ helped His Messenger ﷺ in the Battle of Hunain and honoured him by sending down Sakeenah upon him ﷺ and his Companions ؓ:

﴿ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers."

4) Allah ﷻ further helped the Prophet ﷺ by sending down angels:

﴿وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

5) Allah ﷻ then confirmed that He ﷻ forgives and guides whomsoever He wills, even some of those who in the past showed enmity towards Islam and Muslims:

﴿ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful."

The Causes Of Defeat And Victory At Hunain

a) The Causes of Defeat

There are a number of reasons why the Muslims were losing during the early stages of the battle. Following are some of the more salient of those reasons:

1) A kind of pride took hold of the hearts of some Muslims when they saw the large numbers of men that made up their army, to the degree that one man was quoted as saying, "We will not be defeated today on account of being too few in number."

2) The Muslim army was short on equipment, which resulted in some young Muslims going out with a great deal of enthusiasm but no weapons with which to fight.

3) The opposing army was huge, to the extent that its soldiers outnumbered the Muslims at least two-to-one.

4) Maalik ibn 'Auf was better acquainted with the terrain of the battlefield than the Muslims were; what is more, he arrived there first, which gave him ample time to position his troops and place archers along the sides of the narrow part of the valley. This strategy enabled him and his army to carry out an effective ambush against the Muslims.

5) Another benefit of arriving at the battlefield first was having

plenty of time to line up the rows of the army. Maalik took advantage of the situation and lined up his troops in an organized and beautiful manner, placing the cavalry in the early rows, then the infantry, and then the women. And he even lined up the sheep and camels in the rear of the army.

6) The Muslim army contained in it certain weak links, men who had just embraced Islam and whose faith was relatively weak; such men panicked and fled from the battlefield when the initial onslaught of the enemy took them by surprise.

b) The Causes of Victory

1) The ideal leader that he was, the Messenger of Allah ﷺ set a good example for his troops by remaining steadfast on the battlefield. Not only did he ﷺ not retreat from the battlefield; and not only did he maintain his ground; he ﷺ actually moved forward towards the enemy by spurring his riding animal in their direction; meanwhile, Al-'Abbaas ؓ was holding on to the reins of the Prophet's riding animal, trying to restrain it from moving too fast towards enemy fighters.

2) A small group of Muslims ؓ remained steadfast as well and gathered alongside the Messenger of Allah ﷺ. Then, when Al-'Abbaas ؓ made a call for help, even more fighters came to join in the fighting. The momentum of the battle then changed, and the rest of the Muslim army quickly returned to join in on the fighting.

3) While it is true that those who fled were quick to take flight from the battlefield, it is equally true that they were quick to return to the battlefield in order to help their fellow Muslim soldiers.

4) The opposing army committed a grave mistake when they didn't continue to pursue the Muslim army once its soldiers fled from the battlefield. The respite they gave to the Muslim army allowed Muslim soldiers to come back to their senses, to regroup, and to return to the battlefield under the brave and wise leadership of the Messenger of Allah ﷺ.

5) The Prophet ﷺ invoked Allah ﷻ for help. And then that help came mainly in the form of two blessings: First, Allah ﷻ blessed the Prophet ﷺ with a miracle, which occurred when the Prophet ﷺ threw two handfuls of pebbles and dirt in the direction of the enemy, all the while saying, "By the Lord of Muhammad, be defeated!"[1] As a result, pieces of the pebbles and dirt entered into the eyes of every single enemy soldier. And second, Allah ﷻ sent down angels to take part in the battle, and their participation in the battle is referred to in Chapter *At-Taubah*:

﴿وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

Islamic Rulings And Laws That Were Legislated During The Course Of The Battles Of Hunain And At-Taaif

1) The Revelation of the Verse:

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

"Also (forbidden are) women already married, except those (captives and slaves) whom your right hand possess."

This Verse, which was revealed on the Day of Autaas, explains the ruling of female prisoners who are married. Basically, when a woman is separated from her husband, either through divorce or his death, she must wait a certain period of time before she remarries; the same does not, however, apply to a disbelieving woman who is taken as a prisoner during war. Her waiting period ends after she delivers her baby if she is pregnant, or, if she is not pregnant, after she becomes purified from her first period of menstruation. When either of those two things happens, it is

[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

permissible for the man who was allotted her during the distribution of spoils to have sex with her.

2) The Prohibition of Mixing Between Hermaphrodites and Women

For the purposes of our discussion of this topic, we first need to make a clear distinction between hermaphrodites and transsexuals. Transsexual men are men in their physical make-up but have a strong and persistent desire to be women; they therefore imitate women in their dress, appearance, and bearing. Such people are cursed, for the Prophet ﷺ cursed men who imitate women, and women who imitate men.

Then there are certain kinds of hermaphrodites who are created by Allah ﷻ in a certain way but who do not affect the characteristics of women. Such hermaphrodites are not cursed and were initially allowed to enter upon women and to mix among them, but they were prohibited from doing so during the days of the Hunain expedition. The prohibition stemmed from the fact that the Prophet ﷺ wanted to preserve the moral fabric of society. Hermaphrodites were trusted by women and would, with that freedom, see certain parts of their bodies exposed; the Prophet ﷺ feared that some of them would speak too freely in the presence of men about the description of certain women. Zainab bint Abu Salamah ؓ related that her mother, Umm Salamah ؓ, said, "The Prophet ﷺ entered upon me, while a hermaphrodite was with me. I heard the hermaphrodite say to 'Abdullah ibn Umayyah, 'O 'Abdullah, suppose that Allah grants you victory at At-Taaif tomorrow, you should betake yourself to the daughter of Ghailaan, for indeed, the ripples of her stomach come out four steps and retract eight steps.'"

This was a vulgar description that the Prophet ﷺ heard, and so he ﷺ said to the women who were present: "Let not these (hermaphrodites) enter upon you."[1]

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Removing Those Who Imitate from People's Houses"; *Hadeeth* number: 4324.

3) The Prohibition of Killing Women, Children, Old Men, and Wageworkers Who do not Participate in the Fighting Against Muslims

Ibn Katheer mentioned the following account in *Al-Bidaayah Wan-Nihaayah*: On the Day of Hunain, the Messenger of Allah ﷺ passed by a woman who was killed by Khaalid ibn Al-Waleed ؓ, and people began to gather around her dead body. The Messenger of Allah ﷺ said, "Verily, she was not taking part in the fighting (against us)," after which he ﷺ said to someone, "Catch up to Khaalid and say to him: Verily, do no kill a child or a wageworker."[1] According to one narration, the Prophet ﷺ said to the messenger he was sending to Khaalid ؓ: "Say to him: 'Verily, the Messenger of Allah ﷺ forbids you from killing a newborn, a woman, or a wageworker."[2] The author of Al-'Aun Al-Ma'bood said, "Perhaps the sign by which one can recognize a wageworker (i.e., the way a Muslim knows that he is a wageworker who lives among the enemies of Islam simply to earn his living, and not to fight alongside them) is that he is not carrying any weapons."

4) The Legislation of Inaugurating One's *'Umrah* from Al-Jai'raanah

The Prophet ﷺ entered into the state of *Ihraam* (the inviolable state of being a pilgrim) at Al-Jai'raanah. He ﷺ then went on to perform *'Umrah* and to then return to Al-Madeenah Al-Munawwarah. Consequently, it is *Sunnah* for anyone who enters Makkah to perform *'Umrah* from At-Taaif or nearby places, to enter into the state of *Ihraam* at Al-Jai'raanah. Many people who have no knowledge distort this *Sunnah*; what they do is leave Makkah, go to Al-Jai'raanah, begin their pilgrimage from

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[1] Refer to *Abu Daawood*, the Book of *Jihaad*, chapter, "In Regard to Killing Women"; *Sunan Ibn Maajah*, chapter, "Invasions and (the Ruling Regarding) Killing Women and Children"; to the *Musnad* of Imam Ahamd, the *Musnad* of Jaabir ibn 'Abdullah ؓ; and to *Al-Bidaayah Wan-Nihaayah* (4/336).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/336).

there, and then return to Makkah. This is not something the Messenger of Allah ﷺ ever did, nor is it a practice that is recommended by any scholar. Rather, it is the common masses of Muslims who try to validate it, mistakenly claiming that they are following the *Sunnah* of the Prophet ﷺ. The Prophet ﷺ began his *'Umrah* from Al-Jai'raanah because he was away at At-Taaif and was on his way to Makkah; he ﷺ did not leave Makkah in order to go to Al-Jai'raanah and begin his *'Umrah* from there.[1]

5) The Prophet ﷺ Advises a Bedouin to do in *'Umrah* what He does During *Hajj*

Ya'la ibn Munabbah ؓ said, "A man, wearing a robe that had perfume on it or he said, 'traces of yellow (which indicated perfume)' went to the Prophet ﷺ, who was at Al-Jai'raanah at the time. The man said, 'What do you command me to do during my *'Umrah*?' Revelation then came down to the Prophet ﷺ, and someone covered him in a garment.' I wished to see the Prophet ﷺ while revelation was descending upon him. *'Umar* ؓ raised a side of the garment, and I looked at him. He was making a snoring-like noise. When he was relieved of that state (i.e., when the session of revelation ended), he ﷺ said, 'Where is the one who asked about *'Umrah*? Wash away the yellowness (i.e., the traces of perfume) from yourself...and remove your robe. And do during your *'Umrah* what you do during your *Hajj*.'"[2]

From the context of this *Hadeeth*, it is clear that the questioner already knew how to perform *Hajj*. And as for the way in which the Prophet ﷺ likened *'Umrah* to *Hajj*, it was a general likening, which meant: That which is prohibited during *Hajj* such as perfume is also prohibited during *'Umrah*. It perhaps also meant: Just as you perform *Tawaaf* around the Ka'bah, walk circuits

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[1] Refer to *Zaad Al-Ma'aad* (3/504).

[2] *Saheeh Bukhaaree*, chapter, "Doing in *'Umrah* what is Done During *Hajj*"; and *Saheeh Muslim*, chapter, "What is Permissible for a Pilgrim Who is Performing *Hajj* or *'Umrah* and what is not Permissible; and the Prohibition of Wearing Perfume for a Pilgrim." Also, refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 578).

between As-Safaa and Marwah, and shave your head during *Hajj*, you must do the same during *'Umrah*. The meaning of this *Hadeeth* is therefore general, and no way means that both *Hajj* and *'Umrah* are exactly alike, for there are things one does during *Hajj* such as throwing stones, standing at *'Arafah*, and staying at Al-Mina and Al-Muzdalifah that one does not do during *'Umrah*.

6) A Dead Enemy's Things Belong to the Muslim Who Killed Him

On the Day of Hunain, Abu Qataadah ﷺ saw a Muslim engaged in man-to-man combat with an enemy soldier; meanwhile, he ﷺ also saw another polytheist sneaking behind the same Muslim in order to kill him. Reacting as quickly as possible, Abu Qataadah ﷺ went after the second man the one who was sneaking behind the Muslim soldier. The man saw Abu Qataadah ﷺ coming and raised his sword to strike him. Abu Qataadah ﷺ was too fast, however, and delivered a blow first, one that completely severed the hand of the enemy fighter. The man then drew nearer to Abu Qataadah ﷺ and got him into a bear hug; he was squeezing so hard that Abu Qataadah ﷺ began to fear that it was the end for him. But just before the man managed to squeeze the very life out of Abu Qataadah, he knelt to the ground, having become very weak because of the effort he was exerting and because of the wound that Abu Qataadah ﷺ had inflicted on him. Not wanting to lose the opportunity that was just afforded to him, Abu Qataadah ﷺ pushed the man away and killed him.

Later on, the Messenger of Allah ﷺ said to the people, "Whoever proves that he killed someone becomes owner of his things (i.e., the things that are with the dead enemy soldier when he dies)." In the hope of finding someone who would bear witness to the aforementioned incident, Abu Qataadah ﷺ stood up; no one, however, testified on his behalf. He ﷺ sat down, and then deciding not to give up so easily, he ﷺ told his story to the Prophet ﷺ. A man from the Quraish who was present and who

paid close attention to Abu Qataadah's detailed account said, "The weapons of the dead person he mentioned are with me," but he then asked to be allowed to keep them. Abu Bakr ﷺ said, "Never! Let him not give it to a weak person from the Quraish while he leaves a lion from the lions of Allah (i.e., Abu Qataadah ﷺ) who fought for Allah and His Messenger ﷺ." The Messenger of Allah ﷺ stood up and gave the weapons to Abu Qataadah ﷺ, who used them to buy a garden. He ﷺ later said, "It was the first wealth I acquired (while fighting) for the cause of Islam."[1]

This story highlights the superior qualities of two Companions ﷺ: First, of Abu Qataadah Al-Ansaaree ﷺ who risked his life to save a fellow Muslim who was about to be attacked from behind; and second, of Abu Bakr ﷺ, who was so fair and just that he ﷺ argued on behalf of a man from the *Ansaar* against a man from his own tribe, the Quraish; this is because he ﷺ was primarily concerned not with tribal loyalty, but with upholding truth and justice.[2]

7) The Prohibition of Taking (or Stealing) from the War Booty Before Its Distribution

After Hunain, when an abundance of war booty was won by the Muslims, the Prophet ﷺ feared that some Muslims might be tempted to take something for themselves, and not realize in the process the grave sin of doing so. And so the Prophet ﷺ took a single hair from the hump of a camel that was a part of the booty, placed the piece of hair between his fingers, and said, "O people, as for that which Allah bestowed upon you as war booty, not even this (paltry) amount is made lawful for me. All that is made lawful for me is one-fifth, and even that is returned to (certain groups among) you. So give up any thread or needle (and by extension, anything more valuable than that), and beware of *Al-*

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[1] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee, Hadeeth* number: 4322; and *Saheeh Muslim,* chapter, "The Right (During War) of the Killer to Take what is Found with the Person He Killed."

[2] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (8/26).

Ghulool (wrongfully taking from the war booty before its distribution), for indeed *Al-Ghulool* is disgrace, fire, and shame for those who perpetrate it, both in this world and in the Hereafter."[1]

When the people heard this stern warning, they became extremely frightened. A man from the *Ansaar* came forward with a ball of yarn and said, "O Messenger of Allah ﷺ, I took this hair (yarn) so that I could use it to sew the saddle of a camel that belonged to me and that died." The Messenger of Allah ﷺ said, "As for my right over it and what belongs to the children of 'Abdul-Muttalib (i.e., as for our share of it from the spoils), then it is yours." The *Ansaaree* man said, "If it is such a grave matter (i.e., since it is such a serious crime to take from the spoils even something so small), then I have no need of it." He ﷺ then threw it away from his hands.[2]

'Aqeel ibn Abee Taalib ﷺ found himself to be in a similar situation. For on the Day of Hunain, he ﷺ entered upon his wife, Faatimah bint Shaibah ﷺ, with his sword smeared in blood. He ﷺ said to her, "Take this needle and use it to sew your garments." He ﷺ gave it to her, but shortly afterwards heard a caller calling out, "Whoever has taken something (from the spoils), then let him return it, even (something as small as) a thread and a needle. 'Aqeel ﷺ returned home, took the needle from his wife, and threw it into a pile of the war booty.[3]

The Prophet ﷺ made it clear that, no matter how small or insignificant something seemed, one was not allowed to pilfer it from the war booty. An emphasis was placed on things of low value because small crimes lead to bigger crimes. This was, more than anything else, a lesson through which the Prophet ﷺ hoped

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, "Distributing the Spoils."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, "Distributing the Spoils."

[3] Refer to *Muhammad Rasoolullah* by Muhammad As-Saadiq 'Urjoon (4/387, 388).

to uproot the shameful characteristics of greediness and deception from society.

8) Fulfilling an Oath One Made Prior to Embracing Islam

'Abullah ibn 'Umar ﷺ said, "As we were returning from Hunain, 'Umar ﷺ asked the Prophet ﷺ about a vow he hade made during the pre-Islamic times of ignorance to perform *'Itikaaf* (to stay in the *Masjid* for a period of time and to dedicate that time to the worship of Allah ﷻ). The Prophet ﷺ then commanded him to fulfill his vow."[1]

The Stories Of Some Companions ﷺ

1) Anas ibn Abee Mirthad Al-Ghanawee ﷺ

One night before the Battle of Hunain began in earnest, the Messenger of Allah ﷺ asked his Companions ﷺ, "Who will guard us this night?" Anas ibn Abee Mirthad ﷺ said, "I will, O Messenger of Allah ﷺ." The Prophet ﷺ said, "So mount (your riding animal)." First, Anas ibn Abee Mirthad ﷺ went to get his horse, and then he returned to the Messenger of Allah ﷺ, who said to him, "Head in the direction of this mountain pass, and continue travelling until you reach its highest point (and stand guard there); that way, we will not be attacked by surprise from the direction you will be guarding."

In the morning, the Messenger of Allah ﷺ went out to his place of prayer. He ﷺ performed two units of prayer and then said to his Companions ﷺ, "Have you sensed (i.e., have you seen, heard, or perceived in any way) your rider (the wording 'your rider' was meant as a bestowal of praise upon Anas ibn Mirthad ﷺ)?" They said, "We have not sensed him (i.e., his arrival or presence among us; rather, he is probably still away at his post guarding the mountain pass)."

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee, Hadeeth* number: 4320; and *Saheeh Muslim*, chapter, "The Vow of a Disbeliever, and What a Disbeliever Should Do About That Vow When He Embraces Islam."

The prayer then commenced, and while praying, the Prophet ﷺ turned to look in the direction of the mountain pass. When the prayer was completed, he ﷺ said, "Rejoice, for indeed, your rider has come." He ﷺ began to look through the trees in the mountain pass, and from that direction Anas ؓ was returning. Drawing nearer and then finally stopping directly in front of the Prophet ﷺ, Anas ؓ said, "Verily, I went out until I reached the highest part of the mountain pass, which is where you ordered me to go. In the morning, I overlooked both mountain passes; I looked and didn't see anyone."

"Did you descend (from your riding animal) during the night?" the Prophet ﷺ asked.

"No," Anas ؓ said, "Except to pray or to relieve myself."

"You have done something that has made Allah's reward compulsory upon you," said the Prophet ﷺ. "Because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)."[1]

In this story, the Prophet ﷺ established the importance of the individual. Through his actions, the Prophet ﷺ made it clear that an individual member of an army is not just a serial number or someone who is to be used for a purpose and then discarded. The Prophet ﷺ cared so much about Anas's welfare that he ﷺ turned his head during prayer, something he ﷺ would not do except under extraordinary circumstances. Then he ﷺ said, "Rejoice, for indeed, your rider is coming." "Your rider" was a term that was used to inform people about important matters. That the individual is naturally endowed with dignity was confirmed by the way the Prophet ﷺ treated all of his Companions ؓ; and the

[1] *Sunan Abu Daawood*, the Book of *Jihaad* (2501). Imam Abu Daawood said about this *Hadeeth*, "Its Chain is Authentic and Fulfill the Condition of *As-Saheeh* (*Saheeh Bukhaaree* or *Saheeh Muslim*); *Saheeh As-Seerah An-Nabawiyyah*, pg. 550; *Al-Isaabah* by Ibn Hajar; Mo'jam by *At-Tabaraanee*; *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; and *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

same dignity is also affirmed in this Verse of the Noble Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾

"And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference." (Qur'an 17: 70)

As for the Prophet's saying, "You have done something that has made Allah's reward compulsory upon you; because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)," it refers to voluntary deeds that atone for sins and that raise a person in ranking with his Lord. Therefore, the intended meaning is that Anas ﷺ did a deed that was so good and important that it was enough to atone for any bad deeds that he might have went on to perpetrate in the future; furthermore, it was enough to raise him to higher rankings in Paradise. The aforementioned saying of the Prophet ﷺ does not mean, however, that his deed was so good that he didn't have to perform obligatory acts of worship any longer; to the contrary, like any other Muslim, he still had to perform obligatory deeds.[1]

2) The Bravery of Umm Saleem ﷺ on the Day of Hunain

Anas ﷺ reported: "Umm Saleem took a dagger on the Day of Hunain and kept it with her. Abu Talhah ﷺ saw her and said to the Prophet ﷺ, "O Messenger of Allah, here is Umm Saleem ﷺ, and she has a dagger with her." The Messenger of Allah ﷺ then asked her, "For what purpose do you have this dagger?" She ﷺ said, "I took it so that, if one of the polytheists drew near to me, I could cut open his stomach." The Messenger of Allah ﷺ laughed,

[1] Refer to *At-Taareekh Al-Islaamee* (8/14).

and she ﷺ said, "Other than us (those that didn't flee), kill the rest of the *Tulaqaa* (those that were pardoned on the Day of the Makkah Conquest), for they ran away from you (and left you practically all alone)." The Messenger of Allah ﷺ said, "O Umm Saleem, verily, Allah has spared (them) and has bestowed kindness (and mercy upon them)."[1]

3) Ash-Shaimaa bint Al-Haarith ﷺ, the Prophet's Sister Through Breastfeeding

One of the prisoners captured by the Muslims was Ash-Shaimaa bint Al-Haarith, daughter of Haleemah As-Sa'diyyah, the woman who nursed the Prophet ﷺ during a part of his childhood years. Because Haleemah breastfed the Prophet ﷺ, he ﷺ became brother to Ash-Shaimaa through breastfeeding.

The Muslims forced Ash-Shaimaa to the marketplace, not knowing who she was, but she quickly made her identity known to them, saying, "You do know, by Allah, that I am indeed the sister of your companion (of the Prophet ﷺ) through breastfeeding?" Although they didn't believe her, they had to make sure, and so they took her to the Messenger of Allah ﷺ.

The Prophet ﷺ and Ash-Shaimaa were playmates when they were young children; it is not surprising, therefore, that the Prophet ﷺ, not having seen her ever since, did not recognize her. She said, "O Messenger of Allah, I am indeed your sister through breastfeeding." The Prophet ﷺ asked for a sign through which she could prove her claim. She said, "You once bit me on my back while I was carrying you on my hips." Recalling the incident, the Prophet ﷺ knew that she was truthful. He placed his robe on the ground and invited her to sit on it. He ﷺ then gave her a choice: Either she ﷺ could stay with the Prophet ﷺ, where she would be loved and honoured; or, if she wanted, the Prophet ﷺ would provide her with supplies and she could return to her people. She ﷺ chose for the latter option, and she

[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 1809; and *Saheeh As-Seerah An-Nabawiyyah* (563).

also announced her entry into the fold of Islam. The Messenger of Allah ﷺ gave her three slaves, one servant-girl, and a number of camels and sheep.[1]

The Poet Ka'ab Ibn Zuhair رضي الله عنه Embraces slam

Ka'ab was a famous poet who, in the past, had insulted the Prophet ﷺ in some of his poems. When the Prophet ﷺ and the Muslims conquered Makkah, the earth, vast though it is, became a very narrow place for him. He was overcome by grief, and he knew not where to go. His brother, Bujair رضي الله عنه, pleaded with him to go the Messenger of Allah ﷺ as a repenter and as a Muslim, and warned him that, if he refused, a harsh punishment awaited him in the Hereafter. Ka'ab then composed a poem in which he praised the Messenger of Allah ﷺ a poem that soon became famous. By the time this happened, the Messenger of Allah ﷺ had already returned to Al-Madeenah.

Then one particular morning, when the Prophet ﷺ was out performing the Morning prayer, Ka'ab رضي الله عنه arrived in Al-Madeenah, went to the Prophet ﷺ, and sat down in front of him. Ka'ab رضي الله عنه then placed his hand on the hand of the Prophet ﷺ. The Prophet ﷺ, however, did not recognize him. Ka'ab رضي الله عنه said, "Verily, Ka'ab ibn Zuhair has come, asking that you guarantee his safety. He has come as a repenter and as a Muslim. Will you then accept that from him?" A man from the *Ansaar* رضي الله عنه leaped towards Ka'ab رضي الله عنه and said, "O Messenger of Allah, allow me to take care of the enemy of Allah; allow me to strike his neck." The Messenger of Allah ﷺ told the *Ansaaree* man رضي الله عنه to leave Ka'ab رضي الله عنه alone, since he had repented and embraced Islam.

With the Islam of Ka'ab ibn Zuhair رضي الله عنه, it is safe to say that all poets who had opposed the Prophet ﷺ in the past changed sides and were now members of the Muslim nation. For other famous poets–such as Diraar ibn Al-Khattaab رضي الله عنه, 'Abdullah ibn Az-Zab'aree رضي الله عنه, Abu Sufyaan ibn Al-Haarith رضي الله عنه, Al-Haarith ibn Hishaam رضي الله عنه, and

[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee, pg. 358.

Al-'Abbaas ibn Mirdaa ﷺ also became Muslims and began to use their talents to serve Islam. Their entry into the fold of Islam was yet another of the many benefits of the Conquest of Makkah.[1]

Some Of The Results And Consequences Of The Battles Of Hunain And At-Taaif

1) The Muslims achieved complete victory over the Hawaazin and Thaqeef tribes.

2) The Battles of Hunain and At-Taaif were the last battles that the Prophet ﷺ fought in against Arab polytheists.

3) The people of Makkah and the *Ansaar* profited from the conquest. As for the former, they were given a high percentage of the spoils. And as for the latter, they got much, much more: a confirmation of their faith as per the testimony of the Prophet ﷺ; a supplication by the Prophet ﷺ for them, their children, and their children's children; and the honour of taking the Messenger of Allah ﷺ back with them to Al-Madeenah.

4) The strength of the Muslim army increased greatly when the people of Hawaazin embraced Islam. They, in addition to the people of Makkah, helped to completely wipe out polytheism and all of its traces from the region.

5) The Muslim country expanded once again, for the regions inhabited by the Hawaazin were added to its realm, while Al-Madeenah remained its capital.

6) Complete control over the region enabled the Prophet ﷺ to concentrate on other matters: on welcoming delegates of tribes who wanted to embrace Islam; on sending out units to destroy any idols that had not already been destroyed; and to organize the collection and distribution of *Zakaat* (obligatory charity) and *Jizyah* (head tax), a monumental task considering the large number of tribes that were now under the rule of Islam.

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[1] Refer to *Ma'een As-Seerah* (pgs. 431, 432, 433).

4

The Most Important Events That Took lace Between Hunain And Tabook

Organizing The Collection And Distribution Of *Zakaat* (Obligatory Charity) And *Jizyah* (Head Tax Imposed On Non-Muslims living Under The Rule Of Muslims)

After the Messenger of Allah ﷺ returned to Al-Madeenah, which was around the end of Dhil-Qai'dah, he ﷺ began to organize and train the men whose job it was to go out and collect *Zakaat* and *Jizyah* from other tribes. Then in the beginning of *Muharram*, of the year 9 H, the Messenger of Allah ﷺ sent out his collectors to various cities and tribes. He ﷺ sent Buraidah ibn Al-Husaib ﷺ to the Aslam and Ghafaar tribes; 'Abbaad ibn Bish Al-Ashhalee ﷺ to the Sulaim and Muzainah tribes; Raafai' ibn Makeeth ﷺ to the Juhainah tribe; 'Amr ibn Al-'Aas ﷺ to the Fizaarah tribe; Ad-Dahhaak ibn Sha'baan Al-Kilaabee ﷺ to the Banu Kilaab tribe; Bisr ibn Sufyaan Al-Ka'bee ﷺ to the Banu Ka'ab tribe; Ibn Al-Lutaibah Al-Azdee ﷺ to the Banu Dhibyaan tribe; a man ﷺ from the children of Sa'd ibn Hudhaim to the Banu Hudhaim tribe[1] ; Al-Muhaajir ibn Abee Umayyah ﷺ to San'aa; Ziyaad ibn Labeed ﷺ to Hadramoot; Az-Zabarqaan ibn Badr ﷺ and Qais ibn 'Aasim

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[1] Refer to *Nadratun-Na'eem* (1/384).

ﷺ to the Banu Sa'd tribe[1] ; Al-'Alaa ibn Al-Hadramee ﷺ to Bahrain; and 'Alee ibn Abee Taalib ﷺ to Najraan.

These collectors were not free to act as they wanted; their work involved money, and so they were watched over with close scrutiny, and tough rules were imposed on them. For one thing, they were forbidden from accepting any form of gift whatsoever from the people to whom they were sent; they had to make do with the pay they were given by the Muslim government. When one collector returned and said to the Muslims, "This is for you, and this was given to me as a gift," the Messenger of Allah ﷺ stood up on the pulpit, praised and glorified Allah ﷻ, and delivered the following sermon: "What is the matter with a worker I had sent out who said, 'This is for you, and this was given to me as a gift? Should he not have remained seated in the house of his father or the house of his mother, and then waited to see whether or not he would be given a gift! By the One Who has the soul of Muhammad in His Hand, none of you will (wrongfully) take anything from it (from *Zakaat* money that is collected) except that he will come on the Day of Resurrection, carrying it on his neck. If it is a camel, it will make a *Rughaa* sound; if it is a camel, it will make a *Khuwaar* sound; and if it is a sheep, it will make a *Tai'ar* sound (*Rughaa*, *Khuwar*, and *Tai'ar* are, respectively, the sounds that are made by camels, cows, and sheep)." The Prophet ﷺ then raised his hands until the whiteness of his armpits could be seen, and he ﷺ repeated twice, "O Allah, have I conveyed?"[2] It is related that the Prophet ﷺ would also say, "As for any worker that I appointed and for whom I allotted a specific amount of sustenance (i.e., a specific amount of pay), whatever he takes beyond that sustenance is *Ghulool*."[3] *Ghulool*

[1] Refer to *Nadratun-Na'eem* (1/384).

[2] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts"; *Hadeeth* number:1832.

[3] Refer to *At-Taraateeb Al-Idaariyyah* by Al-Kattaanee (1/265). And *Saheeh Muslim* related the same *Hadeeth*, but with a different wording, in the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts." And *Abu Daawood* related it in the Book of the *Kharraaj* Tax, Spoils of

is literally the wealth a person steals before the spoils of war are distributed, and as we have hitherto seen, to perpetrate the crime of *Ghulool* is a grave sin; in this *Hadeeth*, the Prophet ﷺ equated a similar crime, the stealing of *Zakaat* funds by a collector, to the crime of *Ghulool*.

The Most Important Military Units That Were Sent Out During This Period

1) The Unit of At-Tufail ibn 'Amr ﷺ

While still at Hunain, and before proceeding onwards to At-Taaif to besiege its inhabitants, the Prophet ﷺ sent At-Tufail ibn 'Amr ﷺ to Dhal-Kaflain, an idol that belonged to 'Amr ibn Humamah Ad-Dausee. At-Tufail ﷺ and the men of his unit were instructed to destroy the idol and to then return as quickly as possible to provide reinforcements for the Muslim army at At-Taaif.

At-Tufail ibn 'Amr ﷺ successfully completed his mission: he first broke and then burned the idol Dhal-Kaflain. He then returned with four-hundred of his people, bringing along with him a catapult and other useful weapons. And they reached At-Taaif to help the Muslim army four days after the Messenger of Allah ﷺ had initially arrived there.[1]

2) The Unit of 'Abdullah ibn Hudhaafah As-Sahmee ﷺ (It has been said that it was actually called, "The Unit of the *Ansaar*")

'Alee ibn Abee Taalib ﷺ reported that the Prophet ﷺ sent out a unit and appointed a man from the *Ansaar* to lead it. He ﷺ ordered them to obey him, and for some reason that is not mentioned in the narration, he became angry at them and said,

War, and Leadership, chapter, "Providing Provision (i.e., Pay) to Government Workers."

[1] Refer to *Nadratun-Na'eem* (1/385).

"Did not the Prophet ﷺ order you to obey me?" They ﷺ said, "Yes." He ﷺ said, "Then gather some firewood for me." Once they gathered firewood for him, he ﷺ said, "Light a fire," and again they obeyed him. He ﷺ then said, "Enter it." They almost resolved to enter it, but then they stopped one another, saying, "We fled to the Prophet ﷺ in order to save ourselves from the Fire (of Hell, so why should we now cast ourselves into a fire?)." They continued in this manner, until the fire subsided by itself, by which time their leader's anger subsided as well. When news of this incident reached the Prophet ﷺ, he ﷺ said, "Had they entered it, they would not have come out of it until the Day of Resurrection. Obedience is in *Al-Ma'roof* only (*Al-Ma'roof* being all things that are considered good in Islamic law, and the act of suicide is of the opposite category it is evil, which is why the Prophet ﷺ said that, had they entered the fire, they would have been punished)."[1]

3) The Unit of 'Alee ibn Abee Taalib ﷺ

In Rabee'ul Aakhir, a unit headed by 'Alee ibn Abee Taalib ﷺ made its way to Al-Fuls, one of the idols of the Taiy' tribe. 'Alee's unit consisted of one-hundred and fifty men from the *Ansaar,* who were riding upon one-hundred camels and fifty horses. And 'Alee ﷺ had with him a black flag and a white banner.

They raided the district of the Haatim family Haatim was the famous Arab man who was known for his generosity at the time of dawn. Alee' ﷺ and his men accomplished their main goal of destroying Al-Fuls, but they also benefited otherwise as well, gaining a great deal in terms of spoils of war many female captives, camels, and sheep.[2] Among the female prisoners was the sister of 'Adee ibn Haatim; as for 'Adee, he managed to escape

[1] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The Unit of 'Abdullah ibn Hudhaafah As-Sahmee," *Hadeeth* number: 4340; and *Saheeh Muslim,* the Book of Leadership, chapter, "It Being Obligatory to Obey Rulers, Except When Command to the Disobedience of Allah, in Which Case It is Prohibited to Obey Them."

[2] Refer to *Taareekh Al-Islaam* by Adh-Dhahabee and to *Al-Maghaazee* (pg. 624).

from the attack and took flight towards Ash-Sham (Syria and surrounding regions).

4) The Unit of Jareer ibn 'Abdullah Al-Bajalee ﷺ

One day, the Messenger of Allah ﷺ said to Jareer ibn 'Abdullah ﷺ, "Will you not spare me (the evil of) Dhil-Khalasah?" Jareer ﷺ said, "Yes indeed," after which he assembled a unit that consisted of one-hundred and fifty riders from the people of Ahmas a people who were known to be skilled riders. Jareer ﷺ, on the other hand, was not a good rider and was not able to remain firmly seated on a saddle; frequently, he ﷺ would fall off. Because of his shortcomings as a rider, Jareer ﷺ mentioned his situation to the Prophet ﷺ, who struck him in the chest so hard that Jareer ﷺ later saw the imprint of the Prophet's hand on his chest. At the same time as he struck Jareer ﷺ, the Prophet ﷺ said, "O Allah make him firm, and make him someone who is a guide (to others) and someone who is guided himself (i.e., make him complete)." Jareer ﷺ later said, "Thereafter, I never again fell off of a horse."

Dhul-Khalasah was a sort of temple in Yemen, and inside of it were idols; some worshippers who frequented it had the temerity to call it 'the Ka'bah.' Jareer ﷺ and his men went to it, demolished it into pieces, and then burned it. When Jareer ﷺ had initially arrived in Yemen, a man was there who drew stone lots in a practice that was known as *Al-Azlaam* a practice that was resorted to by polytheists when they wanted to make an important decision. They would take three stones: upon one was written, "Do," upon another was written, "Don't do," and nothing was written upon the third stone. If, for example, a polytheist needed to decide whether to go on a journey or not, he would draw lots with *Al-Azlaam*, and base his decision on which stone was drawn. It was an act of polytheism, so when Jareer ﷺ was approaching, someone said to the man who was drawing lots with *Al-Azlaam*, "Verily, the messenger of the Messenger of Allah ﷺ is here, and if he catches you, he will strike your neck." The man did not heed this advice, but instead continued to draw lots with *Al-Azlaam*,

until, suddenly, he saw Jareer standing right over him. Jareer said, "You will indeed break them and bear witness that none has the right to be worshipped but Allah, or I will strike your neck." The man destroyed the stones and bore witness to the Testimony of Truth.

Later on, Jareer sent one of the men from Ahmas, Abu Arta'ah, to take back news of the mission's successful conclusion to the Prophet. When Abu Arta'ah returned with the message, he said, "O Messenger of Allah, by the One Who sent you with the truth, I did not leave to come to you until I first saw that it (Dhil-Khalasah) was like a mangy camel (i.e., it was no longer adorned as a temple, but became ugly as it burned down to the ground)." The Prophet then invoked Allah to bless the horses and men of Ahmas, and he repeated the invocation five times.[1]

'Adee Ibn Haatim Embraces Islam

When 'Alee ibn Abee Taalib and his men had set out to destroy the Taiy' idol, 'Adee ibn Haatim escaped from them and fled to Yemen; meanwhile, his sister was one of the prisoners who were captured during the course of the raid. She was taken back to Al-Madeenah, and the Messenger of Allah treated her in a noble, generous, and respectful manner; he further honoured her by giving her clothing as a gift and by providing her with the supplies she needed to make the return journey to her homeland.

She went not to her homeland but instead to the region of Ash-Sham, in order to meet up with her brother. Once she found him, she advised and encouraged him to go to the Messenger of Allah. 'Adee accepted her advice and travelled to Al-Madeenah.

Abu 'Ubaidah ibn Hudhaifah, who was one of the narrators of 'Adee's story, said, "I used to relate the story of 'Adee ibn Haatim (though I never heard it directly from him). I said, 'Here is 'Adee

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Dhul-Khalasah Raid"; *Hadeeth* number: 4357.

in the direction of Al-Kufah. Were I to go to him, I would be able to hear his story directly from him.' And so I went to him and said (upon meeting him), 'Verily, I used to relate a *Hadeeth* indirectly from you, and I wanted to hear it directly from you.'"

'Adee ﷺ then proceeded to give an account of his story, beginning with the words:

"When Allah *'Azza Wa Jall* the Possessor of might and majesty) sent the Prophet ﷺ, I ran away from him until I found myself to be in the most distant land of the Muslims, a land that bordered the Roman Empire. I hated where I was, more so even than the place I came from. I said (to myself), 'Verily, I will go to this man (the Prophet ﷺ). Then by Allah, if he is truthful, I will listen to him. And if he is a liar, he will not cause me harm.'

I went to him and the people began to gaze at me and say, "Adee ibn Haatim, 'Adee ibn Haatim.' (The narrator said, "I think he repeated this three times.) The Prophet ﷺ said to me, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.' The Prophet ﷺ said, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.'...The Prophet ﷺ said, 'I am more knowledgeable about your religion than you are.'"

At this point, 'Adee was incredulous, for what could the Prophet ﷺ know about his religion, a little-known-about religion that was a cross between Christianity and Judaism. The Prophet ﷺ surprised him by saying, "(I do know) that Al-Mirbaa' is not permissible in your religion." Al-Mirbaa' is the practice of giving one-quarter of the spoils of war to the chief of the tribe. 'Adee's people would give him that share of their spoils, and 'Adee would accept it from them even though, according to the teachings of his religion, he was not permitted to do so. The Prophet ﷺ was thus pointing out a contradiction in 'Adee's way of thinking and way of life, for how could he claim to be an adherent of a religion when did not follow its teachings. That is one striking part of the Prophet's statement; another striking aspect of it is that he surprised 'Adee with detailed knowledge both about his religion

and his application or lack thereof of its teachings. We of course know that the Prophet ﷺ probably learned about those things through revelation, but 'Adee was just beginning to see the truth, so imagine his state of mind when the Prophet ﷺ spoke about Al-Mirbaa' to him.

The Prophet ﷺ did not let up, but instead continued to amaze 'Adee by speaking as if he were reading 'Adee's mind. He ﷺ said, "I indeed think that among the factors that are preventing you (from embracing Islam) are (1) the poverty and hunger you see around me and (2) the fact that the people are gathered against us (in war). Do you know where (the city) Al-Heerah is located?"

"I heard of it but never went there," said 'Adee.

"The time draws near," said the Prophet ﷺ, "when a female traveller will depart from it without anyone to protect her, until she performs *Tawaaf* (circuits) around the Ka'bah (and, throughout her journey, she will not have to fear being harmed by anyone). And the time draws near when the treasures of Kisra ibn Hurmuz (the emperor of the Persian Empire) will be won (by Muslims) through war."

"Kisra ibn Hurmuz?" 'Adee asked, wondering whether it was the same Kisra who was the emperor of a major empire.

The Prophet ﷺ said, "(Yes) Kisra ibn Hurmuz," and repeated his name three times. "And the time draws near when one will search out for someone who will accept his money as charity from him, but will find no one."

As he continued to relate his story to Abu 'Ubaidah ibn Hudhaifah ؓ, 'Adee ؓ said, "I already saw two of those things happen. I saw a female traveller leave Al-Heerah without a guardian and protector until she made it all the way to the Ka'bah, where she performed *Tawaaf* (walked circuits) around it. And I was among the horsemen who attacked Al-Madaain (an area that was a part of the Persian Empire) (and conquered Persia and gained, among the spoils of war, the treasures of Kisra). And by Allah, the third of those events will indeed come to pass (and

did come to pass during the caliphate of 'Umar ibn 'Abdul-'Azeez may Allah have mercy on him). Verily, it is a *Hadeeth* of the Messenger of Allah ﷺ that he related to me himself."[1]

According to another narration, 'Adee ibn Haatim ؓ said:

"I set out on a journey until I reached the Messenger of Allah ﷺ in Al-Madeenah. I entered upon him while he ﷺ was in his *Masjid*, and I extended greetings of peace to him. He ﷺ asked, 'Who are you?' I said, 'I am 'Adee ibn Haatim.' The Messenger of Allah ﷺ stood up and led me to his house. By Allah, he was heading towards it with me, when suddenly he was met by a weak and very aged woman, who accosted him (in order to discuss a matter with him). He ﷺ stopped for her for a long time, and patiently discussed her problem with her; meanwhile, I was saying to myself, 'By Allah, this is not a king (i.e., a king does not act as humbly as this).' Then the Messenger of Allah ﷺ took me to his house, and once inside, he ﷺ handed me a cushion made of leather and stuffed with fibers. Passing it on to me, he ﷺ said, 'Sit down on this.' I said, 'No, you sit down on it.' He ﷺ said, 'No, you (sit down on it),' and so I sat down on it. For his part, the Messenger of Allah ﷺ sat down on the ground. And (again), I said to myself, 'By Allah, this is not the way of a king.'"[2]

Following are some of the more salient points of this story:

1) When 'Adee ؓ was on his way to meet the Prophet ﷺ for the first time, he pictured him to be one of two people: Either a Prophet or a king. Later on, when he saw the Prophet ﷺ standing for a long time with a commoner, an old lady who needed help, he witnessed firsthand the humble character of the Prophet ﷺ, and the notion of him being a king was completely erased from his mind.

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[1] *Saheeh Bukhaaree*, the Book of *Al-Manaaqib*, chapter, "The Signs of Prophethood in Islam"; and *Musnad Ahmad*, the *Musnad* of the *Koofiyyoon*, the Remainder of the *Hadeeth* of 'Adee ibn Haatim. Also, refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 580).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/236); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Story of 'Adee ibn Haatim At-Taaee."

2) The Prophet ﷺ hit a right note with 'Adee when he criticized him for not following the religion he believed in, for 'Adee became greatly impressed by the fact that the Prophet ﷺ knew about a detailed-aspect of his obscure and little-known-about religion.

3) As soon as the Prophet ﷺ became sure that 'Adee believed in his Prophethood, he ﷺ began to discuss certain obstacles that prevent some people from embracing the truth even when they believe in the truth. One of those obstacles was the notion that Muslims were weak and that their dominion was small when compared to the major empires of the world; another obstacle was the relative poverty of Muslims. The Prophet ﷺ explained that some people might refrain from embracing Islam because they feared joining a nation whose members were poor and were constantly threatened by destruction at the hands of their enemies, enemies who were seemingly more powerful. But then the Prophet ﷺ tried to wipe out such thoughts from 'Adee's mind by depicting for him the near future, the peace and stability that would reign supreme in the region and the riches that the Muslims would win in battle. 'Adee ؓ, already convinced by the truthfulness of the Prophet ﷺ, believed the prophecies he mentioned and, with no more obstacles in his way, embraced Islam. He ؓ then lived on to witness at least two of those prophecies come true; and the third one came true as well, during the brief but blessed period of 'Umar ibn 'Abdul-'Azeez's caliphate.

4) In the story of 'Adee ibn Haatim ؓ, there is an important lesson in *Da'wah* (propagating Islam) for all Muslims: 'Adee ؓ was perhaps most influenced by the character of the Prophet ﷺ and by his simple lifestyle. Or in other words, he became impressed because he didn't only hear about the teachings of Islam; but also, he ؓ actually saw them being applied.

Other Events That Took Place In The Year 8 H

Ibn Katheer quoted the following passage from Al-Waaqidee:

"In the same year (the year 8 H), the Messenger of Allah ﷺ sent 'Amr ibn Al-'Aas ؓ to Jaifar and 'Amr, the two sons of Al-Jalandee in Azd; *Jizyah* (head tax) was taken from the Magians of those lands and from the Bedouins who lived in neighbouring lands. And in the same year, the Messenger of Allah ﷺ married Faatimah bint Ad-Dahhaak but then parted from her when she sought refuge from him. And in *Dhil-Hijjah,* Maariyah Al-Qibtiyyah gave birth to Ibraaheem, the son of the Messenger of Allah ﷺ. The other Mothers of the Believers (i.e., the other wives of the Prophet ﷺ) became extremely jealous of her because she was blessed with a male son (of the Prophet ﷺ)."[1]

Also in the year 8 H, Zainab ؓ died. Zainab ؓ was one of the Prophet's daughters and was married to Abul-'Aas ibn Ar-Rabee ؓ. Born ten years prior to beginning of her father's Prophethood, Zainab ؓ was the oldest of the Prophet's daughters; oldest after her was Ruqayyah ؓ, then Umm Kulthoom ؓ, and then Faatimah ؓ.

The Messenger of Allah ﷺ of course loved Zainab ؓ a great deal. She ؓ was one of the early believers, and she ؓ then migrated to Al-Madeenah six years before her husband embraced Islam. During her migration to Al-Madeenah, she ؓ became extremely weak and sick, and the same sickness that afflicted her then continued to revisit her intermittently until the time of her death. When she ؓ died, the Messenger of Allah ﷺ gave these instructions to the women who were to undertake the task of washing her body: "Wash her (body) an odd number of times: three times or five times. And add some camphor in the final washing."[2]

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[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/374).

[2] Refer to *Saheeh Bukhaaree,* the Book of Funerals, chapter, "What Things are Recommended to be Washed an Odd Number of Times"; to *Saheeh Muslim,* chapter, "Washing the Body of the Deceased"; and to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/490).

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The Tabook Expedition (9 H), Which Is Also Known As The "The Expedition Of Distress"

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The History Of The Battle, Its Names, And Its Causes

Its History And Its Names

The Messenger of Allah ﷺ departed for this expedition in *Rajab* of the year 9 H[1] , approximately six months after he returned from the siege of At-Taaif. This expedition is famously known as the Tabook expedition, a name that was given to it based on the destination of the Muslim army, the Tabook water source. The story of how the battle was named is related in a narration that can be found in *Saheeh Muslim*; according to that narration, Mu'aadh ؓ related that the Messenger of Allah ﷺ said, "Tomorrow, you will, *In Sha Allah* (Allah Willing) go the spring of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch (i.e., take) anything from its water until I come."[2] Tabook is situated in northern Hijaaz, approximately seven-hundred and seventy-eight miles away from Al-Madeenah, via the paved roads of today. Tabook was a part of the land that was controlled by the Qudaa'ah tribe, a tribe that was then loyal and answerable to the Roman Empire.[3]

The expedition to Tabook has another name as well, the

[1] Refer to *Tafseer At-Tabaree* (14/540-542) and to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 614).

[2] *Saheeh Muslim* (4/1784); *Hadeeth* number: 706.

[3] Refer to *Al-Mujtamai' Al-Islaamee* by Al-'Umaree (pg. 229).

Expedition of Distress, a name that is mentioned in Chapter *At-Taubah* of the Noble Qur'an:

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ۝١١٧﴾

"Allah has forgiven the Prophet ﷺ the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful." (Qur'an 9: 117)

According to a narration that is related by Imam Bukhaaree (may Allah have mercy on him), Abu Moosa Al-Ash'aree ؓ said, "My companions sent me to the Messenger of Allah ﷺ, in order for me to ask him to provide them with riding animals, for they were with him in the Army of Distress, which was headed out for the Tabook expedition..." And Imam Bukhaaree gave the chapter that discussed this expedition the title: "Chapter: The Tabook Expedition, which is (also Known as) the Expedition of Distress."[1]

The expedition was given this name because of the severe hardships the Muslims endured throughout their journey to Tabook: The weather was extremely hot; their destination was far off; they did not have enough riding animals to carry all of the soldiers; they quickly ran out of water; and they didn't have enough wealth to properly equip themselves.[2] In 'Abdur-Razzaaq's *Tafseer*, Ma'mar related from Ibn 'Aqeel that the Muslims became so thirsty during the Tabook expedition that they would slaughter a camel and drink the water that was found in its stomach.[3] A similar account is

[1] *Saheeh Bukhaaree* (4415).

[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 83).

[3] Refer to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 4415; and to Muhammad ﷺ, the Battle of Tabook or Al-'Usrah by Muhammad Ar-Ridaa.

related from 'Umar ibn Al-Khattaab ﷺ, who said, "We left for Tabook with the Messenger of Allah ﷺ in a period of sweltering heat. We stopped somewhere to make camp, and we became so thirsty that we thought our necks would break apart (as a result of the dryness)..." He ﷺ then went to explain how the situation became so desperate that one of them would slaughter his camel and squeeze out any water he could find, and drink it.[1]

The expedition went by a third name as well, one that Az-Zarqaanee (may Allah have mercy on him) mentioned in his book *Sharh Al-Mawaahid Al-Ladaniyyah*.[2] The name he mentioned was *"Al-Faadihah,"* which can roughly be translated to mean, "The Unmasking." The expedition was named thus because it exposed the reality of the hypocrites, unmasking them, if you will, and showing them as they truly were a topic that we will, *In Sha Allah* (Allah Willing), discuss in the upcoming pages of this work.

The Causes Of The Expedition

Historians generally agree that the cause of the expedition was news that reached the Prophet ﷺ by way of the Anbaat. The Anbaat were Arabs who had intermarried with foreigners and whose language got mixed up with foreign languages so that they no longer spoke pure Arabic. Some people from the Anbaat came to Al-Madeenah from Ash-Sham (Syria and surrounding regions) with a shipment of oil, and they also came with important news, the gist of which was: The Romans were mobilizing soldiers from the Lakhim and Judhaam tribes, as well as from other Arab tribes that had adopted Christianity as their religion. The vanguard of their army, according to the Anbaat, had already reached Al-Balqaa, which was situated somewhere between Ash-Sham and Waadee Al-Qura'. The Prophet ﷺ wanted to attack them before they attacked him.

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[1] Refer to *Mujma' Az-Zawaaid* (6/194).

[2] Refer to *Sharh Al-Mawaahid Al-Ladaniyyah* (3/62).

Ibn Katheer (may Allah have mercy on him) seemed not to agree completely with that assessment and offered another reason why the expedition took place. He argued that the expedition was simply a part of the overall methodology of *Jihaad* in Islam, in that Muslims were required to spread the message of Islam, and since all of Arabia was under rule of Islam, the next natural step for Muslims was to spread Islam to the nearest land to them. And since the nearest land to the Muslims happened to be controlled by the Roman Empire, whose government stood in the way of the spread of Islam, it was only natural that the Muslims should go there with their army. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣﴾

> *"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who the Al-Muttaqoon (the pious)."* (Qur'an 9: 123)

Ibn Katheer made a strong case, especially considering the fact that the Romans were preventing the message of Islam from reaching their lands. Nonetheless, this does not negate or contradict the above-mentioned reason that is mentioned by historians. For in their decision to go out and face the Romans, the Muslims were certainly motivated by the desire not to be attacked in their own homeland. The Muslims were fearful in those days of being attacked by the Ghassaan tribes of Ash-Sham, tribes that were loyal to the Roman Empire. That the Muslims were fearful of such an invasion is proven by what happened one day to 'Umar ibn Al-Khattaab ؓ. Prior to the Tabook expedition, the Prophet ﷺ had vowed to stay away from his wives for an entire month. Some Companions ؓ were confused by his vow and mistakenly thought that the Prophet ﷺ had divorced them. So one day, a friend of 'Umar ؓ knocked violently on his door, saying, "Is he asleep." 'Umar ؓ, sensing that some emergency had prompted his companion to come in such a manner, became alarmed and

went out to him. His friend ﷺ said, "Something grave has happened!"

"What is it?" asked 'Umar ﷺ. "Have the Ghassaan arrived?" That 'Umar ﷺ reacted this way proves that the Muslims were expecting an attack from the Romans or at least from tribes that were under the rule of the Roman Empire. 'Umar's friend ﷺ answered, "No, it is something greater and more terrifying (that has happened): The Messenger of Allah ﷺ has divorced his wives..."[1] People became so paranoid because of the circumstances at the time that they completely misinterpreted the Prophet's vow to stay away from his wives for a month.

The Wealth That Was Contributed To Equip The Muslim Army, And The Enthusiasm Of The Muslims To Partake In The Expedition

Because the destination was so far off, and because many Muslims were partaking in the expedition, the Prophet ﷺ needed to gather as much wealth as possible. For he ﷺ feared that his army would not have sufficient provisions and equipment for the journey, unless many generous people stepped forward and donated large percentages of their wealth. To motivate his Companions ﷺ, he ﷺ promised a great reward to those among them who made contributions.

Each person spent according to his means. But of all the contributors, 'Uthmaan ﷺ stood out for setting a good example, and he ﷺ was well rewarded for his generosity. 'Abdur-Rahmaan ibn Hubaab ﷺ said,

"I was present when the Prophet ﷺ was exhorting people to make contributions for the 'Army of Distress.' 'Uthmaan ibn 'Affaan stood up and said, 'O Messenger of Allah, I will, in the way of Allah (i.e., for the Muslim army), provide one-hundred camels

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[1] *Saheeh Bukhaaree*, the Book of Marriage, chapter, "For a Man to Admonish His Daughter"; *Hadeeth* number: 5191; and to *Saheeh Muslim*, chapter, "*Al-Eelaa*, Secluding Oneself from One's Wives, Giving them a Choice"

fully equipped with their cloth coverings and saddles.' The Messenger of Allah ﷺ then continued to exhort the people to make contributions for the army, and 'Uthmaan ibn 'Affaan again stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide two-hundred camels fully equipped with their cloth coverings and saddles.' The Prophet ﷺ then went on to further exhort the people to make contributions for the army, and yet again 'Uthmaan ibn 'Affaan ﷺ stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide three-hundred camels fully equipped with their cloth coverings and saddles.' I then saw the Messenger of Allah ﷺ descend from the pulpit and say, 'Whatever 'Uthmaan does after this (moment) will not be held against him. Whatever 'Uthmaan does after this (moment) will not be held against him.'"[1]

And 'Abdur-Rahmaan ibn Samurah ﷺ related that when the Prophet ﷺ was busy equipping the "Army of Distress," 'Uthmaan ﷺ went to him with one-thousand dinars. The Prophet ﷺ took the money and moved it around in his hands, all the while saying, "('Uthmaan) Ibn 'Affaan will not be harmed by what he does after this day." And he ﷺ repeated that phrase a number of times.[2]

As for 'Umar ibn Al-Khattaab ﷺ, his sights were set on outdoing Abu Bakr ﷺ for once in the performance of good deeds. This time around, he ﷺ truly thought that he was going to outdo Abu Bakr ﷺ by donating one-half of his wealth to the Muslim army. 'Umar ﷺ later said:

"One day (prior to the Tabook expedition), the Messenger of Allah ﷺ ordered us to give charity; the timing of his request happily coincided with me having a (sufficient) quantity of wealth. I said (to myself), 'If there is any day on which I will outdo Abu Bakr, it will be this day.' I then went with one-half of my

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[1] Refer to *Sunan At-Tirmidhee*, chapter, *"Manaaqib"* (5/625,626); *Hadeeth* number: 3700; and to *Musnad Ahmad*, the Beginning of *Al-Madaniyyoon Musnad*, the *Hadeeth* of 'Abdur-Rahmaan ibn Hubaab As-Salamee.

[2] Refer to *Sunan At-Tirmidhee*, chapter, *"Al-Manaaqib"*; *Hadeeth* number: 3702; and to *Musnad Ahmad* (5/63).

wealth, and the Messenger of Allah ﷺ asked, 'What did you leave for your family?' I said, 'An amount that is similar to this.' Abu Bakr ؓ then came with all of his wealth, and the Messenger of Allah ﷺ asked him, 'What did you leave for your family?' He said, 'I left for them Allah and His Messenger ﷺ.' And I said to him, 'I will never outdo you in anything.'"[1]

Another generous contributor was 'Abdur-Rahmaan ibn 'Auf ؓ, who donated two-thousand dirhams, which was one-half of all of the wealth he owned. Other Companions noteworthy for their extraordinarily large contributions were, among others, Al-'Abbaas ibn 'Abdul-Muttalib ؓ, Talhah ibn 'Ubaidullah ؓ, Muhammad ibn Maslamah ؓ, and 'Aasim ibn 'Adee ؓ.[2]

Muslims understood that the acquirement of wealth can be a good thing, when it is a righteous person who acquires it and then spends it for the cause of Islam. The history of the golden years of Islam abounds with examples of great quantities of wealth under the control of righteous men, and not, as in the histories of other peoples, of men under the control of huge quantities of wealth. The Companions ؓ further understood that *Jihaad* required not just the sacrifice of lives, but also the sacrifice of wealth.

Poor Muslims contributed as well, though they offered their wealth in a shy manner. But of course, they had nothing to be shy or ashamed about, for all that is required of a person is that he gives according to his means. The hypocrites seemed to think otherwise, for they mocked poor Muslims who came forward with their contributions. For example, when Abu 'Uqail ؓ came forwarded with approximately four handfuls of dates, the hypocrites said, "Verily, Allah does not need the charity of this person!" But then when another man came and gave more than what Abu 'Uqail ؓ gave, they said, "He only did that to show off." Allah ﷻ then revealed the following Verse about them:

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[1] Refer to *Sunan Abu Daawood*, the Book of *Zakaat* (2/312, 313), *Hadeeth* number: 1687; and to *At-Tirmidheee* in the chapter of *Al-Manaaqib*. And Imam At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*."

[2] Refer to *Maghaazee* by Al-Waaqidee (3/391).

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them." (Qur'an 9: 79)

And about Ibn 'Auf ﷺ the hypocrites said, "Ibn 'Auf gave this only to show off." From these examples, we see that the hypocrites would accuse the rich of showing off on the one hand, and would make fun of the contributions of the poor on the other.[1]

Poor believers were greatly distressed over another matter: They did not have enough provisions and supplies to go out to perform *Jihaad* alongside their Muslim brothers. For example, it is related that 'Ulabah ibn Zaid ﷺ was moved to tears because he didn't have enough for the expedition; he prayed during the night, cried, and supplicated to Allah ﷻ. The Prophet ﷺ later informed him that his sins were forgiven.[2] And though it is true that this narration is related through weak chains, there is an authentic narration that attests to it; and even if this story may not be used as an Islamic proof, it can certainly be used from the perspective of broadening our understanding of the history of the Tabook expedition. At any rate, we do know for certain that a number of poor Muslims did not have the means to travel with the army and were consequently grief-stricken, a reaction that attests to their sincere and strong faith.

Being poor did not prevent poor believers from trying their best to take part in the expedition; for example, just as the Muslim army was leaving for Tabook, Waathilah ibn Al-Asqa' ﷺ ran out into

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 616).

[2] Refer to *Al-Mujtama' Al-Madanee* by Al-'Umaree (pg. 235) and to *Al-Isaabah*, by Ibn Hajar.

the streets and called out, "Is there any man who will carry me (on his riding animal), in return for which he can have my share (of the spoils)!" An old man from the *Ansaar* ﷺ responded, "I will take his share, but he will have to take turns riding with me; and I will provide him with food." Waathilah ﷺ agreed to the terms, and the old man said, "Then travel (with me), upon the Blessings of Allah."

In a later expedition, the Muslim army won spoils, and Waathilah's share of the spoils consisted of a number of camels. When he ﷺ returned to Al-Madeenah, he went to the old man ﷺ in order to present to him the camels. The old man responded, "Keep your camels, my nephew, for it is not that share of yours that I wanted." Or in other words, "When I said that I will take your share, I meant that I wanted to share your rewards with you, not worldly rewards, but the rewards of the Hereafter." This story illustrates the strong faith of two believers, one who initially gave up his share of any future spoils so that he could have the reward of fighting alongside the Messenger of Allah ﷺ, and the other who sacrificed whatever little comfort he was going to enjoy on the long journey to Tabook by sharing his food and riding animal with Waathilah ﷺ, so that he could increase his rewards for the Hereafter. Such was the mind-set of the Prophet's Companions ﷺ, a mind-set that is strange to most people of our era; for their standards of prosperity were rewards of the Hereafter, whereas our standards of prosperity or at least the standards of most of us are worldly rewards.

In another example, the people of the Al-Ash'aree clan sent Abu Moosa Al-Ash'aree ﷺ to the Prophet ﷺ in order to ask him for riding animals, so that they could take part in the expedition. For a short while, the Prophet ﷺ could find nothing on which to carry them, but then he ﷺ was able to procure three camels for them.[1]

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[1] Refer to *Al-Mujtama' Al-Madanee* (pg. 236) and to *Saheeh Bukhaaree*, chapter, "The Saying of Allah: 'Allah Created You and that Which You Do.'"

The Tabook expedition was completely unlike previous expeditions, which involved either sending only a group of Muslims or going to a relatively nearby place; the Tabook expedition, on the other hand, required all Muslims to go, and it involved a long and arduous journey across the desert, a journey that involved traversing more than 700 miles of the desert in conditions of sweltering heat. The weak, the sick, and the poor were literally devastated upon realizing that they could not join the Muslim army for the expedition so devastated that they were moved to tears, a fact that is clearly confirmed in the Noble Qur'an:

﴿لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾﴾

"There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad)." (Qur'an 9: 91, 92)

Some of the people who couldn't go were too sick; others were too old; and yet others did not have the means; but what was common among them all was the sincere desire to perform *Jihaad* and a strong feeling of sadness for not being able to do so. If they did not physically join their fellow Muslims in the expedition to Tabook, their hearts were with them throughout. The Messenger of Allah ﷺ referred to them when he ﷺ said, "Verily, as for a group of people in Al-Madeenah, you have not travelled along a

path or crossed through a valley except that they were with you." The Companions رضي الله عنهم asked, "And yet they are in Al-Madeenah?" The Prophet ﷺ said, "Yes, they are in Al-Madeenah. Valid excuses prevented them from coming."[1]

The Hypocrites

The Prophet ﷺ announced that the Muslims should prepare to leave for the Tabook expedition and that they should make contributions for it. His Companions رضي الله عنهم responded enthusiastically, giving what they could and taking whatever personal steps they needed to take in order to prepare for the long and arduous journey that awaited them. The entire city of Al-Madeenah was astir, with people moving about and preparing to depart. Some people, however, were inactive, having no intentions of leaving the comfort of their homes; these people were the hypocrites, and if they were active in any sense, it was in the sense of dampening the spirits of Muslims and discouraging them from going out with the Prophet ﷺ towards Tabook. "Do not march forth in the heat," they said to the Muslims. And Allah ﷻ then revealed this Verse about them:

﴿فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَـٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَـٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾﴾

"Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins)." (Qur'an 9: 82)

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4423.

The Messenger of Allah ﷺ met one of the hypocrites, Jadd ibn Qais, and asked him whether he was prepared to fight the Romans? Jadd answered, "O Messenger of Allah ﷺ, do you give me permission to stay behind and, in doing so, avoid putting me to trial? For by Allah, my people know that there is no man who is more enthralled by women than I am. And I fear that, if I see the women of Banu Al-Asfar (i.e., of the Romans), I will not be able to control myself (but will instead perpetrate lewd acts with them)." The Messenger of Allah ﷺ turned away from him and said, "You have my permission." The following Verse was then revealed about Jadd ibn Qais:

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾﴾

"And among them is he who says: "Grant me leave (to be exempted from Jihaad) and put me not into trial." Surely, they have fallen in trial. And verily, Hell is surrounding the disbelievers." (Qur'an 9: 49)

Some hypocrites did not even bother to come up with plausible reasons for not being able to go; instead, they went to the Prophet ﷺ with completely fabricated excuses, yet still hoping that the Prophet ﷺ would give them permission to stay behind. And he ﷺ did give them permission to stay behind, as a result of which Allah ﷻ reproached him, saying:

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾﴾

"May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?" (Qur'an 9: 43)

And of course, one of the hypocrites who remained behind was

the leader of the hypocrite faction in Al-Madeenah, 'Abdullah ibn Ubai ibn Salool.

It is true that the Prophet ﷺ was not willing to kill the hypocrites; the reader will recall that the suggestion was made to him in the past, but that he refused to kill them on the grounds that he ﷺ didn't want people to say, "Muhammad kills his Companions." That, however, in no way meant that hypocrites were allowed to act with impunity; to the contrary, Muslims kept a close eye on them to make sure that they didn't undermine the safety and security of Al-Madeenah's inhabitants. So prior to the Tabook expedition, when the hypocrites gathered in the house of the Jew Suwailim and invited people to visit them there in order to dissuade them from going to Tabook, Muslims quickly found out about their activities and sent word to the Prophet ﷺ.

The Prophet ﷺ did not take their treason lightly, but instead sent someone to burn down Suwailim's house.[1] This of course was a decisive step that was intended as a stern message to the hypocrites: Their nefarious activities and attempts to deter people from accompanying the Messenger of Allah ﷺ to Tabook would not be tolerated. The Prophet ﷺ acted wisely, for had he ﷺ allowed them to continue to sow dissension among the ranks of the Muslims, there is no telling what harm they could have caused.

Verses of the Noble Qur'an discuss the attitude of the hypocrites before, during, and after the Tabook expedition. In regard to prior to the expedition, one particular Verse discusses how they stayed behind and sheds light on their way of thinking. Allah ﷻ said:

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾

"Had it been a near gain (booty in front of them) and an easy

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 618).

journey, they would have followed you, but the distance (Tabook expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allah knows that they are liars." (Qur'an 9: 42)

We learn from this Verse that the hypocrites stayed behind because of the difficult nature of the journey; for had the journey been easy and had the gaining of war booty been almost guaranteed, they certainly would have went with the Prophet ﷺ. So it is if Allah ﷻ was saying to the Prophet ﷺ in this Verse: O Muhammad ﷺ, had you invited them to partake in some worldly gain, and had the journey been an easy one, they would have followed you; but being that was not the case, they stayed behind. This Verse, therefore, exposed their way of thinking and refuted the false excuses they had offered to the Prophet ﷺ.

The aforementioned Verse was revealed before the Prophet ﷺ returned from the Tabook expedition; nonetheless, in it, Allah ﷻ informed Muslims about what the hypocrites would say after the Prophet ﷺ returned with his army to Al-Madeenah: "And they would swear by Allah, 'If we only could, we would certainly have come forth with you.' They destroy their ownselves, and Allah knows that they are liars." Or in other words: The hypocrites will falsely swear by Allah, saying, 'O believers, had we been able to come out to perform *Jihaad* with you at Tabook, we would have done so; and the only reason we stayed behind was that we were forced to do so: certain extenuating circumstances prevented us from leaving our homes.' But little did they appreciate the facts that they were destroying their own selves and that Allah knew that they were liars. And "destroy themselves" in the above-mentioned Verse means that they were harming themselves in this world and setting themselves up for a severe punishment in the Hereafter. Incidentally, Ibn 'Aashoor pointed out that this Verse indicates that one heads down the path of destruction when one intentionally makes a false oath.[1]

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[1] Refer to *Tafseer At-Tanweer Wat-Tahreer* (10/209).

In the very next Verse, Allah ﷻ reproached the Prophet ﷺ, saying:

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾﴾

> *"May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?"* (Qur'an 9: 43)

Mujaahid[1] said, "This Verse was revealed about a people who said (unto one another), 'Ask the Messenger of Allah ﷺ for permission (to stay behind), and if he grants you permission, sit where you are (and don't go). And if he doesn't grant you permission, then sit where you are (and don't go).' These people were one of the groups of hypocrites, and among them was 'Abdullah ibn Ubai ibn Salool, Al-Jadd ibn Qais, and Rifaa'ah ibn At-Taaboot; and in all, there was a total of thirty-nine of them. And they all offered false excuses."[2]

Allah ﷻ reproached the Prophet ﷺ, explaining that he should have abstained from giving permission, but should have instead waited till things became clearer, so that he could see who among them had offered a valid excuse, and who among them were liars.[3] In the following two Verses, Allah ﷻ said:

﴿لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ﴾

> *"Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqoon (the pious).*

[1] Refer to *Tafseer Ibn Katheer* (2/360).

[2] Refer to *At-Tahreer Wat-Tanweer* (10/210).

[3] Refer to *Hadeeth Al-Qur'an Al-Kareem.*

It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihaad). So in their doubts they waver." (Qur'an 9: 44, 45)

These are the earliest Verses that, in regard to fighting, distinguished between believers and hypocrites.[1] In them, Allah ﷻ made it clear that true believers, those who believe in Allah and the Last Day, do not ask permission to abstain from performing *Jihaad* without having a valid excuse; instead, that is the way of the hypocrites, a people whom Allah ﷻ described as having 'hearts (that) are in doubt' in doubt about the truthfulness of the Prophet's message; and as being people that waver in their doubts, putting one step forward, and the next backward, never remaining firm upon anything.[2]

From its earliest stages of preparation, the Tabook expedition served as a sieve to separate the coarser and more hideous characteristics of the hypocrites from the finer and more wonderful qualities of the believers; so that after the Battle of Tabook, the hypocrites could no longer conceal themselves or mingle unnoticed among the Muslims. Furthermore, the Tabook expedition signaled an important reality in regard to the hypocrites: no longer were they to be appeased with kind treatment. They had attempted to stop Muslims from fulfilling their duty and going out with the Prophet ﷺ to Tabook. From Tabook onwards, any such action on their part, or any other action to undermine the safety and security of Muslims, was going to be dealt with in a stern and harsh manner. The hypocrites understood this reality, and thereafter lived in fear, having very little impact on the goings on of Muslim society in Al-Madeenah. They were thus reduced to a state of insignificance; hypocrites they could remain, but an influence on others they could no longer wield.[3]

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[1] Refer to *Tafseer Al-Maraaghee* (4/127).

[2] Refer to *Tafseer Ibn Katheer* (2/361).

[3] Refer to Nadratun-Na'eem (1/389).

The Announcement To Depart Is Made

As the time drew near for the expedition, it was announced that individual soldiers should prepare for departure. A total of thirty-thousand soldiers an unprecedented number for the Muslim army answered the call to arms. As for those who hesitated or who were slow to respond, Allah ﷻ reproached them in this Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِي سَبِيلِ ٱللَّهِ ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا مِنَ ٱلۡأٓخِرَةِۚ فَمَا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا قَلِيلٌ ٣٨﴾

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this word as compared with the Hereafter." (Qur'an 9: 38)

In another Verse, Allah ﷻ stated that all Muslim men be they young or old, rich or poor were required to take part in the expedition:

﴿ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٤١﴾

"March fort, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew." (Qur'an 9: 41)

The thirty-thousand man army consisted of men from the *Muhaajiroon*, the *Ansaar*, other Arab tribes, and the inhabitants of Makkah.

As should be clear to the reader by now, it was customary for the Prophet ﷺ to conceal the identity of the tribe or people he ﷺ intended to invade; after all, it was obviously better to catch the

enemy by surprise than to fight an army that was prepared and waiting for battle. The Tabook expedition was unique, in the sense that the Prophet ﷺ openly announced where he was headed and which people he intended to invade the Romans [and Christian Arabs in the region of Ash-Sham (Syria and surrounding regions)]. Some scholars inferred from this that a Muslim leader may make known the intended destination of his army if doing so is in the best interests of his people.

In no way was the Prophet's decision to announce his intended destination random or arbitrary in nature; to the contrary, various reasons, most of them tactical in nature, prompted him to reveal the intended destination of his army; and here are some of those reasons:

1) The Prophet's intended destination was very distant from Al-Madeenah; his army would be required to traverse vast stretches of the desert before reaching the enemy stretches of the desert that contained very little water and vegetation. This meant that the Prophet ﷺ had to make sure that his soldiers took with them enough supplies and provisions for the journey, which in turn meant that he would have to make them aware of what they were getting themselves into. Or in other words: The more they knew, the better they could prepare for what lay ahead of them.

2) The Muslims were going to face an army unlike any army of the Arabian Peninsula. The Romans had many soldiers, who were well-equipped, and who were knowledgeable, skilled, and experienced when it came to the art of war. The Prophet ﷺ, therefore, could not ask one-hundred or two-hundred men to volunteer for the mission; no, he ﷺ needed to ask as many people as possible to go along with him, a requirement that made it all the more difficult, or undesirable, to keep the purpose of the expedition a secret from his Companions ﷺ.

3) It was during a season of sweltering heat that the Muslims left for Tabook. The heat and economic circumstances made it

necessary for Muslims to know what lay ahead of them, so that they could take the necessary steps to adequately provide for their families during the period of their absence.

4) The need for secrecy was not as pressing as it was in the past. For in the past, the Prophet ﷺ feared being attacked by neighbouring tribes that were enemies of Islam. Around the time of the Tabook expedition, there was no force large enough in Arabia to pose a threat to the Muslim army or to the Muslims left behind in Al-Madeenah; therefore, maintaining secrecy was not something that was going to serve any important purpose. It was only the Romans and the Christian Arabs of Tabook, Daumatul-Jandal, and Al-'Aqabah[1] that posed a serious threat, and they were the very people towards whom the Muslim army was marching.

5) By knowing about their intended destination, the Muslims could understand the serious and grand nature of the undertaking, an undertaking that required a great deal of financial support. With that knowledge, they gave more than they would have given had they not known what the expedition was about, for they probably would have then thought that the Muslim army was attacking only a small tribe and would not require much in terms of financial support. As a result of knowing about their enemy and intended destination, many Muslims such as Abu Bakr ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, 'Umar ﷺ, and 'Uthmaan ﷺ donated huge sums of wealth to the army. And the Prophet ﷺ said, "Whosoever equips the Army of Distress will have Paradise."[2]

Although the Prophet ﷺ was focused on the mission that lay ahead of him, he ﷺ did not forget about Al-Madeenah, but instead made sure that things would run smoothly during his absence. He ﷺ appointed Muhammad ibn Maslamah Al-

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[1] Refer to *Ghazwah Tabook* by Muhammad Ahmad Baashmeel (pg. 57).

[2] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Virtues of 'Uthmaan ﷺ"; *Hadeeth* number: 3695.

Ansaaree ﷺ as governor of Al-Madeenah during his absence, and 'Alee ibn Abee Taalib ﷺ as guardian of his family. The hypocrites said about 'Alee ﷺ, "Muhammad ﷺ left him behind because he considered him to be a burden and wanted to be free of him so that he could travel lightly." 'Alee ﷺ took his weapons and went out to catch up with the Muslim army. By the time he caught up to the army, the Prophet ﷺ had made camp at Al-Jurf.[1] 'Alee ﷺ said, "O Prophet of Allah, the hypocrites claimed that you left me behind because you thought of me as a burden and wanted to be free of me so that you could travel lightly." With these words, 'Alee ﷺ was pleading with the Prophet ﷺ to allow him to partake in the expedition. The Prophet ﷺ said, "They have lied, but instead I have appointed you as my successor for those whom I have left behind. So return and be my successor over my family and your family. Are you not pleased to be to me what Haaroon was to Moosa, except that there is no Prophet after me?"[2] These words of course had a soothing affect on 'Alee ﷺ, who obeyed the Prophet ﷺ and returned to Al-Madeenah.[3]

Some people make a grave mistake when they say that, by appointing 'Alee ﷺ to be his successor, the Prophet ﷺ was alluding to 'Alee ﷺ becoming his successor, the *Khaleefah*, after his death. This is a completely false interpretation, for the very evident reason that the Prophet ﷺ appointed 'Alee ﷺ to a specific task: to look after his family; whereas he appointed Muhammad ibn Maslamah Al-Ansaaree ﷺ to a more general task: to be in charge of all of the Muslims of Al-Madeenah during his absence. So, if anything, the Prophet ﷺ was indicating that he wanted Muhammad ibn Maslamah ﷺ to become *Khaleefah* after his death, but even that was not the case and was very far from the truth. Whenever the Prophet ﷺ left Al-Madeenah, he ﷺ appointed

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[1] Refer to *Zaad Al-Ma'aad* (3/529).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 589); to *Saheeh Bukhaaree,* the Book of *Al-Maghaazee* (pg. 4416); and to *Saheeh Muslim,* the Virtues of the Companions, chapter, "From the Virtues of 'Alee ﷺ."

[3] Refer to *Zaad Al-Ma'aad* (3/530).

someone to be in charge during his absence; this cannot mean that all of his appointed governors were being earmarked for the position of *Khaleefah,* and to make such an argument indicates one's weak understanding of the religion.

When the Muslim army reached *Thunayyatul-Widaa',* the Messenger of Allah ﷺ appointed the various leaders and commanders of his army; he ﷺ further handed out flags and banners to those leaders. The Al-'Adham flag was given to Abu Bakr As-Siddeeq ؓ, and the Al-'Udhma banner was given to Az-Zubair ibn Al-'Awwaam ؓ.

The Prophet ﷺ handed the banner of the Aus tribe to Usaid bin Hudair ؓ and the banner of the Khazraj tribe to Abu Dujaanah ؓ; also, he ﷺ ordered each subtribe of the *Ansaar* to take a banner.[1] The Messenger of Allah's guide during the journey to Tabook was 'Ilqimah ibn Al-Faghwaa Al-Khuzaa'ee ؓ, a more than competent guide who was well acquainted with the road that led from Al-Madeenah to Tabook.[2]

Once the Muslims reached their destination, the Prophet ﷺ appointed 'Abbaad ibn Bishr ؓ to be in charge of guarding Tabook, a duty for which 'Abbaad ؓ was responsible from the day the Muslim army arrived at Tabook until the day they left for the return journey. 'Abbaad ؓ and the men under his command would walk throughout the Muslim encampment, but particularly around its perimeter, to make sure that the encampment remained secure.[3]

As for the narrations that impart information about the journey of the army and the distribution of the flags, Al-Waaqidee was the only historian who related them. And although *Hadeeth* scholars judge him to be a weak narrator, his copious knowledge of *Seerah*

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[1] Refer to *Al-Maghaazee* (3/996) and to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/166).

[2] Refer to *Imtaa' Al-Asmaa'* (1/451) and to *Sharh Al-Mawaahib Al-Ladaniyyah* (3/72).

[3] Refer to *Subul Al-Hadyee War-Rashaad* (5/652) and to *As-Siraa' Ma'as Salbiyyoon* (pg. 99).

makes up for his weakness as a narrator, so that taking such narrations from him narrations that have to do with history and not with Islamic law is not a bad or harmful thing.[1]

Incidentally, the reader would do well to notice how the size of the Muslim army had consistently been increasing over the past few years, a healthy sign for the continually growing nation of Islam, a nation that, by the time of Tabook, could no longer be described as a fledgling one. The keen reader will have noticed how, during each major war, the Muslim army was larger than during the previous war. So, for example, the Muslim army, at the time of Badr, consisted of three-hundred and thirteen soldiers, whereas only a short while later, during the Battle of Uhud, the Muslim army consisted of approximately seven-hundred soldiers. Then in the Battle of Al-Ahzaab, the Muslim army consisted of three-thousand fighters, more than four times the number that participated in the Battle of Uhud. And only a few years later, ten-thousand Muslims were a part of the army that conquered Makkah. With an additional two-thousand fighters from Makkah, the Muslim army marched towards Hunain with twelve-thousand soldiers. And then finally during the Tabook expedition, the Muslim army consisted of at least thirty-thousand soldiers.

The number of horsemen also increased as time went by. First at Badr and then at Uhud, the Muslim army was accompanied by only two horsemen. Only a short six years later, ten-thousand horsemen accompanied the Muslim army as it marched towards Tabook. This sudden jump in the number of horsemen can be attributed to the spread of Islam throughout the Arabian Peninsula in general, and the desert lands of the Peninsula in particular, for the nomadic tribes of the desert sought out the acquirement of horses more aggressively and trained them more vigorously than did dwellers of cities.[2]

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[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/532).

[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 100).

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What Took Place During The Journey; And Finally Arriving At Tabook

Once commanders of battalions were appointed and flags were handed out, the Muslim army, headed by the Messenger of Allah ﷺ, continued its march towards Tabook. Because of the large size of the army, because of the distance that had to be traversed, and because of the sweltering heat and difficult circumstances, it was neither practical nor feasible for the Prophet ﷺ to wait for those who lagged behind, those who were too slow to keep up with everyone else. As a result, certain individual Muslims lagged behind some of them far behind the rear of the army. It could have crossed the minds of some Muslims that those individual were lagging behind on purpose, but instead they thought the best of their Muslims brothers. And every time one of their names was mentioned to the Messenger of Allah ﷺ, he ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble."[1]

The Story Of Abu Dharr Al-Ghafaaree ؓ

One of the people who lagged behind was Abu Dharr Al-Ghafaaree ؓ. He did not want to lag behind; in fact, he ardently

[1] Refer to *Al-Iktifaa Bema Tadammanahu Min Maghaazee Rasoolullah ﷺ Wath-Thalaathah Al-Khulafah* by Al-Kilaa'ee (2/276); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "'Abdullah ibn Ubai and People Suspected of Hypocrisy Stay Behind in the Year of Tabook."

desired to march alongside the Messenger of Allah ﷺ. But his camel was weak and too slow even to keep up with those in the rear of the army. As time went on, Abu Dharr ؓ fell further and further behind, until members of the Muslim army could no longer see even his shadow in the distance. He was left all alone, and was left with very few viable options: he could head back to Al-Madeenah; he could continue riding onwards, but at the pace his camel was riding, the invasion of Tabook would probably be over before he even arrived there; or and this was the most difficult and least viable of the three options he could leave his camel behind, carry his things on his back, and walk on foot until he caught up with the rest of the army. Yet as impracticable as that seemed, it was this last option that Abu Dharr ؓ decided to choose.

Meanwhile, the rest of the army marched onwards. And when someone noticed that Abu Dharr ؓ was missing and mentioned his name, the Prophet ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble." Later on, after the Messenger of Allah ﷺ and the rest of the Muslim army had stopped to make camp, someone looked out and saw a faint speck in the distance a faint speck that grew slowly, until it could unmistakably be recognized as a man walking all alone in the desert. The Muslim who saw the man approaching on foot said, "O Messenger of Allah, here is a man who is walking all by himself on the road." The Messenger of Allah ﷺ said, "Be Abu Dharr!"

When the figure approached and his features could be discerned, some people said, "By Allah, O Messenger of Allah, he is indeed Abu Dharr." The Messenger of Allah ﷺ said, "May Allah have mercy on Abu Dharr: he walks alone, he will die alone, and he will be resurrected alone."[1]

This supplication contained in it a prophecy that came true years

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/178); to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

later, during the caliphate of 'Uthmaan ibn 'Affaan. By the time 'Uthmaan became *Khaleefah* of the Muslim nation, Muslims enjoyed riches and prosperity to a greater extent than ever before. Wealth became abundant and multitudes of people from foreign nations entered into the fold of Islam. The story is long to tell, but it is sufficient here to simply mention that Abu Dharr yearned for the past for simpler times, when Muslims led simpler lives and spent more time making sacrifices for the cause of Islam. In short, he became disillusioned by some of the forms of materialism he saw around him, especially in recently conquered lands.

Longing for the simple life, Abu Dharr took his family with him and settled down at a place called Ar-Rabdhah, a barren spot in the desert. There he led a harsh and rustic lifestyle and dedicated his last days to the worship of Allah. When Abu Dharr fell gravely ill and was lying on his deathbed, he gave the following instructions to his wife and servant, "When I die, wash me, enshroud me, and then carry me until you reach the side of the road, which is where you should lay me down. Then, when the first travelling party passes by, say to them, 'This is Abu Dharr.'" When Abu Dharr died, his wife and servant followed his instructions to the letter. And when the first travelling party passed by, its members did not see Abu Dharr's dead body on the side of the road until they almost ran him over with their riding animals.

The travelling party consisted of a group of people from Kufah, and among them was the eminent Companion 'Abdullah ibn Mas'ood. "What is this?" 'Abdullah asked, when the travelling party suddenly stopped and found the two mourners with the corpse of Abu Dharr.

"It is the funeral of Abu Dharr," someone in the group responded. When 'Abdullah ibn Mas'ood heard this reply, he began to cry, and he said, "The Messenger of Allah ﷺ spoke the truth: 'May Allah have mercy on Abu Dharr he walks alone, he will die alone, and he will be resurrected alone.'" 'Abdullah then descended from his mount and personally participated in and supervised the burial of Abu Dharr Al-Ghafaaree.

This story highlights:

1. The sincerity of Abu Dharr ﷺ, who was willing to travel on foot in the sweltering heat just so that he could participate in *Jihaad* alongside the Messenger of Allah ﷺ;
2. The truthfulness of the Prophet ﷺ, who, in a miracle that Allah ﷻ blessed him with, foretold the manner in which Abu Dharr ﷺ was going to die.
3. The knowledge and powerful memory of 'Abdullah ibn Mas'ood ﷺ, who, after so many years, still remembered the exact words of regarding the death of Abu Dharr ﷺ.

The Story Of Abu Khaithamah ﷺ

On a scorching hot day, Abu Khaithamah ﷺ returned to his garden and found that both of his wives were waiting for him. Each wife was in a shaded structure, and each wife had cooled water and prepared a meal for him. Standing at the door of his garden, Abu Khaithamah ﷺ looked in wonder at what his two wives had done for him, but at the same time, he began to think about the Messenger of Allah ﷺ, who had already left (perhaps a few days earlier) for Tabook. Having given the matter a great deal of thought, Abu Khaitamah ﷺ exclaimed, "The Messenger of Allah ﷺ is in the sun, the wind, and the heat (of this harsh season), while Abu Khaithamah sits in a cold shade, enjoys prepared food and the company of beautiful women, and remains a resident alongside his wealth. This is not justice!" Still standing at the door of his garden, he ﷺ said to his wives, "By Allah, I will not enter either of your shades until I catch up to the Messenger of Allah ﷺ, so prepare my provisions for me."

His wives did as they were told, and additionally, his camel was brought to him. And without anyone to help or accompany him, Abu Khaithamah ﷺ set out for the long and arduous journey to Tabook; but then Allah ﷻ blessed him with a Companion, 'Umair ibn Wahb Al-Jumhee ﷺ. Unlike Abu Khaithamah ﷺ, 'Umair ﷺ did not initially lag behind; as soon as he found out about the

expedition, he ﷺ made preparations and then went out in search for the Messenger of Allah ﷺ; perhaps, some scholars say, he was coming from Makkah. At any rate, while 'Umair ﷺ was searching the desert for any signs of the Messenger of Allah ﷺ, and Abu Khaithamah ﷺ was trying to catch up with the Muslim army, the two men met, and decided to accompany one another for the rest of the journey. By the time they caught up with the Messenger of Allah ﷺ, he ﷺ had already made camp at Tabook.

Before approaching the Muslim encampment, Abu Khaithamah ﷺ had a few words to say to 'Umair ﷺ. On the one hand, he did not want to openly say to 'Umair ﷺ that he had initially stayed behind in Al-Madeenah, but on the other hand, he did not want 'Umair ﷺ to share in his blame by reason of association; and so he ﷺ simply said to 'Umair ﷺ, "Verily, I have perpetrated a sin, so I will not hold it against you if stay behind me and allow me to go (first and alone) to the Messenger of Allah ﷺ."

'Umair ﷺ did as he was advised to do, and Abu Khaithamah ﷺ proceeded alone, until the people in the Muslim encampment began to call out to one another: "Here is a rider approaching on the road." The Prophet's immediate reaction was to say, "Be Abu Khaithamah!" And the people responded, "By Allah, O Messenger of Allah, he is indeed Abu Khaithamah." Upon entering the encampment, Abu Khaithamah ﷺ descended from his riding animal and went directly to the Prophet ﷺ and extended greetings of peace to him. The Messenger of Allah ﷺ said to him, "You had come close to destroying your own self, O Abu Khaithamah." Abu Khaithamah ﷺ then told the Prophet ﷺ his story, and the Prophet ﷺ responded by saying kind words to him and supplicating for him.[1]

A Few of the Lessons and Morals of this Story

1) The Conscience of a Muslim

Like everyone else, a true believer falls into error; but unlike everyone else, he slips only temporarily, and then springs back up

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (5/8).

onto his feet, becoming stronger than he was prior to falling into error. Allah ﷻ explained this reality in the following Verse:

﴿إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَـٰٓئِفٌ مِّنَ ٱلشَّيْطَـٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾﴾

"Verily, those who are Al-Muttaqoon (the pious), when an evil thought comes to them from Shaitaan (Satan), they remember (Allah), and (indeed) they then see (aright)." (Qur'an 7: 201)

And Abu Khaithamah ؓ exemplified the same reality when, after having first fallen into error, he rebounded with stronger faith than he had before. He ؓ fell into error when he stayed behind in Al-Madeenah, even though he had the strength and resources he needed to make the journey to Tabook; or in others, he stayed behind without having a valid excuse to do so. But then, as is described in the above-mentioned Verse, he saw aright again, picturing in his mind the hardships the Prophet ﷺ was enduring while he was at home with his two wives and with his meals prepared for him. A lesser man would have repented and let matters stand there, but Abu Khaithamah ؓ could not do the same; instead, he ؓ had to go out into the desert and catch up with the Messenger of Allah ﷺ, even if that meant traversing more than seven-hundred miles of the desert all by himself. Exemplifying the characteristics of the true believer, Abu Khaithamah ؓ first fell into error and then was quick to see aright again, after which he ؓ repented and promptly made up for his mistake.

2) The Prophet's Knowledge of His Companions ؓ

The Prophet ﷺ mixed with everyone from his Companions ؓ, travelled with them, spoke to them and, consequently, knew them very well. Thus he ﷺ knew their qualities and their shortcomings; he ﷺ knew who among them was a person of character, and who among them was not. The Prophet ﷺ showed his profound knowledge of his Companions ؓ, when, of all the people who stayed behind in Al-Madeenah, he ﷺ intuitively knew that it was

none other than Abu Khaithamah ﷺ who was approaching and who was making up for his initial mistake. And the same happened earlier, when the Prophet ﷺ knew that Abu Dharr Al-Ghafaaree ﷺ was showing his worth by catching up to the Muslim army on foot.

3) The Effectiveness of a Leader's Reproach

Abu Khaithamah ﷺ went repentantly to the Prophet ﷺ and extended greetings of peace to him. Yet in spite of Abu Khaithamah's sincerely contrite feelings, the Prophet ﷺ knew that he had to reproach him in a merciful way, in order to let him know how serious his mistake would have been had he not done something to make amends for it. And so the Prophet ﷺ said to him, "O Abu Khaithamah, you had come close to destroying your own self!" These words had to be said, and they were followed by kind words and supplication from the Prophet ﷺ. It is thus that the Prophet ﷺ taught us that a leader should not remain silent when his subordinates make mistakes. Silence hurts them and others; rather, a leader should strive to correct any mistake he sees, all the while showing an appropriate degree of mercy and compassion.

Arriving At Tabook

When the Prophet ﷺ arrived at Tabook, he ﷺ found not even a trace of the large armies of Rome and of loyal Arab Christian tribes. The Prophet ﷺ certainly gave them ample time to bring their forces to Tabook, for he ﷺ made camp there for twenty nights; but even had he ﷺ stayed longer, they still would not have come. For the Romans were forced to show that they had no desire to enter into battle against the Muslims; and even Arab Christian tribes preferred to lay low while the Prophet ﷺ was at Tabook.

As for the rulers of cities that were scattered all along the borders of Ash-Sham (Syria and surrounding regions), they decided to surrender peacefully, to sign peace treaties, and to promise to pay

the Muslims a mandatory head tax the *Jizyah*; for example, the king of Ailah sent gifts to the Prophet ﷺ a white mule and a robe and agreed to pay the *Jizyah* tax.

Ukaidir, the king of Daumatul-Jandal, also signed a treaty with the Muslims and agreed to pay the *Jizyah* tax. But his case was different in that he did not voluntarily go to the Muslims; instead, he made up his mind to make peace with them after he was captured by them. The Prophet ﷺ had sent out a unit of four-hundred and twenty horsemen to Daumatul-Jandal. Headed by Khaalid ibn Al-Waleed ﷺ, the men of the unit managed to capture Ukaidir ibn 'Abdul-Malik Al-Kindee, who was out of the city on a hunting excursion. It was after Ukaidar was taken to the Muslims that he agreed to pay the *Jizyah* tax.

Incidentally, while Ukaidir was in the Muslim encampment, the Muslims became impressed by his elaborate and expensive-looking robe. Seeing their reaction, the Messenger of Allah ﷺ said, "Are you impressed by this? For by the One Who has my soul in His Hand, the handkerchiefs of Sa'd ibn Mu'aadh ﷺ in Paradise are better than this."[1]

It is related that, during the attack on Ukaidir, Khaalid ﷺ and his men ﷺ captured eight-hundred female prisoners, one-thousand camels, four-hundred pieces of armour, and four-hundred spears.[2]

The Messenger of Allah ﷺ also signed treaties with the peoples of Jarbaa, Adhrah, and Maqnaa,[3] who all agreed to pay the *Jizyah* tax. The people of the tribes that agreed to pay the *Jizyah* tax were Christians, and each treaty they signed with the Prophet ﷺ didn't simply mean that they would pay a head tax once a year, but also that they would live under the rule of the Muslim nation. And in

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/180); to *Saheeh Bukhaaree*, chapter, "Accepting Gifts from Polytheists"; and to *Saheeh Muslim*, the Virtues of the Companions, chapter, "From the Virtues of Sa'd ibn Mu'aadh ﷺ."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/17). It should be duly noted that the chain of this narration is weak in more than one regard.

[3] Refer to *Al-Maghaazee* (3/1032).

signing treaties with all of the small kingdoms that were situated in the northernmost part of the Peninsula, the Prophet ﷺ ensured that the northern border of the Muslim nation became secure. Those kingdoms, which had previously been loyal to the Roman Empire, thereafter served as a bulwark for the Muslim nation. For many years in the past, the people of those kingdoms, even though they had outwardly become Christians, resented and feared their overlords from the Roman Empire. They remained loyal to the Romans only because they feared them and hoped to gain some small scraps of provisions from them for their livelihood. It is because of their relationship with the Romans that most of them went willingly to the Prophet ﷺ in order to sign treaties with him.

By gaining the loyalty of those kingdoms, the Prophet ﷺ was able to establish a strong buffer zone between the Romans and the Muslims of Arabia. And during the era of the rightly-guided Khaleefahs, the very same kingdoms were launching points for the Muslim army during the conquests of Ash-Sham (Syria and surrounding regions).

The Muslims Pass By The Land That Was Once Inhabited By The People Of Thamood

Abu Kabshah Al-Ansaaree ﷺ related that, during the Tabook expedition, the Muslims passed by and then raced towards the homes that were formerly inhabited by the people of Thamood. The people of Thamood, it must be remembered, persistently refused to worship Allah ﷻ and were consequently destroyed.

When the Messenger of Allah ﷺ heard about what the Muslims were doing, he called out to everyone, announcing that the prayer was about to commence. Abu Kabshah ﷺ later said, "I went to the Messenger of Allah ﷺ, who was holding on to his camel, all the while saying, 'Why are you entering upon a people upon whom Allah became angry.' One of the men among them called out, 'They amazed us, O Messenger of Allah.' The Prophet ﷺ said, 'Shall I not warn you about something that is more amazing than that: A man

among you who informs you about what happened before you and about what will happen after you. So be upright and good, for (otherwise) Allah, the Possessor of might and majesty, will not at all mind you being punished. And there will come a people who will not ward off anything from themselves."[1]

According to a narration that was related by Ibn 'Umar ﷺ, the Muslim army stopped at Al-Hijr, the land of Thamood; Muslim soldiers drew water from the well of Al-Hijr and used the water to knead their dough. But then the Messenger of Allah ﷺ, having found out about what they had done, ordered them to spill all of the water they drew out and to feed the camels any dough that had been contaminated by that water; and he ﷺ ordered them to instead draw water from the well that was meant for camels.[2] And he ﷺ said, "Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah's punishment)." The Prophet ﷺ then spurred his riding camel onwards, and continued to make it ride at a very fast pace until the abodes of the people of Thamood were behind him.[3]

The ancient land and homes of the people of Thamood were not and are not to be taken lightly; the Prophet ﷺ took the matter so seriously that he ﷺ forbade his Companions ﷺ from benefiting from even the wells that were used by them. The land of Al-Hijr was a place upon which descended the punishment of Allah ﷻ; so if the Companions ﷺ were to remain there at all, they would, the Prophet ﷺ made it clear, have to cry in order to avoid the punishment of Allah ﷻ.

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[1] Refer to *Al-Fathul Rabbaanee* (21/195); to *Musnad Ahmad,* the *Musnad* of the *Ash-Shamiyyoon,* the *Hadeeth* of Abu Kabshah Al-Anmaaree; to At-Tabaraanee in his *Mo'jam Al-Kabeer;* and to *Mujma' Az-Zawaaid* by Al-Haithamee.

[2] Refer to *Saheeh Bukhaaree,* the Book of Prophets, *Hadeeth* number: 3379: and to *Saheeh Muslim,* the Book of *Az-Zuhd* and *Ar-Raqaaiq,* chapter, "Do not Enter the Homes of Those Who Wronged Themselves."

[3] Refer to *Saheeh Bukhaaree,* the Book of Prophets, *Hadeeth* number: 3381; and to *Saheeh Muslim,* the Book of *Az-Zuhd* and *Ar-Raqaaiq,* chapter, "Do not Enter the Homes of Those Who Wronged Themselves."

Allah ﷻ informed us about the people of past nations only so that we can take heed and learn from their mistakes. When we pass by the former abodes of those people, the lesson should be more intense, our reflection deeper, and our fear of Allah's punishment greater. It was for this very reason that the Prophet ﷺ hurried his pace and wrapped himself up in his garment when he passed by the abodes upon which descended the anger and wrath of Allah ﷻ.[1] And it was for the same reason that he ﷺ said to his Companions ؓ, "Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah's punishment)."

The Death Of The Companion 'Abdullah (Dhul-Bijaadain) ؓ

'Abullah ibn Mas'ood ؓ said, "I woke up in the middle of one particular night while I was with the Messenger of Allah ﷺ in the Tabook expedition. I saw a flame to one side of the encampment, and so I followed it to see what was there. When I reached it, I saw the Messenger of Allah ﷺ, Abu Bakr ؓ, and 'Umar ؓ. There too was 'Abdullah Dhul-Bijaadain Al-Muzanee (i.e., his corpse), and he was dead.... The Prophet ﷺ said (to Abu Bakr ؓ and 'Umar ؓ), 'Bring closer your brother.' They did so, and when the Prophet ﷺ prepared to place him in the side compartment of his grave, he ﷺ said, 'O Allah, I am this night pleased with him, so be pleased with him as well.'" The narrator of this *Hadeeth* related that 'Abdullah ibn Mas'ood ؓ then said, "Oh, would that I was the dweller of this grave."[2]

This story illustrates how the Prophet ﷺ was faithful to his Companions ؓ, for, while being the leader of the entire Muslim

[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 480).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 598); to *Al-Isaabah* by Ibn Hajar, who said, "Bukhaaree related it in its entirety with the same narrators. Although it is true that the men who narrated this *Hadeeth* are all trustworthy, the chain of the narration is disconnected."

nation, he ﷺ was the one who went inside of 'Abdullah Al-Muzanee's grave in order to bury him. To be sure, 'Abdullah Al-Muzanee ﷺ died a martyr; he had sacrificed everything, leaving all of his worldly possessions behind him, in order to perform *Jihaad* alongside the Messenger of Allah ﷺ. Therefore, by personally burying 'Abdullah Al-Muzanee ﷺ and by supplicating for him, the Prophet ﷺ was showing by example how a martyr should be honoured.

We learn two rulings from the story of 'Abdullah Al-Muzanee's death: First, it is permissible, based on the timing of 'Abdullah Al-Muzanee's burial, to bury the dead in the middle of the night; sometimes, doing so might even be recommended, for it is *Sunnah* to bury the dead as quickly as possible. And second, a certain kind of envy is permissible in Islam, and here I am referring to the desire to have something good befall you just as it befell someone else. This is proven by the saying of 'Abdullah ibn Mas'ood ﷺ, "O, would that I was the dweller of this grave," for 'Abdullah ibn Masood ﷺ said this after he heard the Prophet ﷺ say about 'Abdullah Al-Muzanee, "O Allah, I am indeed pleased with him this night, so be pleased with him as well." This kind of envy is completely different from jealously, which is pure evil; for jealousy involves wanting someone else to lose a blessing that Allah ﷻ bestowed upon him, and the kind of envy I am referring to here doesn't. In fact, the sentiment that 'Abdullah ibn Mas'ood ﷺ expressed is one that is felt by every believer, for what believer would not want to be the recipient of such a wonderful invocation by the Prophet ﷺ.

Incidentally, Ibn Hishaam related the story that explains why 'Abdullah Al-Muzanee ﷺ was nicknamed 'Dhul-Bijaadain.' I should first, however, point out that Dhul-Bijaadain literally means the possessor of two Bijaads, and a Bijaad is a coarse garment. When 'Abdullah Al-Muzanee ﷺ embraced Islam, his people persecuted him. Wanting to be saved from being tortured at their hands, he ran away and migrated to the Messenger of Allah ﷺ in Al-Madeenah. When he left them, however, he had

nothing left to wear other than a Bijaad garment, which was not enough to cover his entire body. And so when he drew near to Al-Madeenah, he tore his Bijaad garment in two, wearing one part to cover the lower area of his body and the other to cover the upper part of his body. Thus properly covered, he ﷺ entered Al-Madeenah and went to the Messenger of Allah ﷺ. It was because of this incident that he ﷺ was thereafter called "The possessor of two Bijaads (Dhul-Bijaadain)."[1]

Some Of The Miracles That Occurred During The Tabook Expedition

1) Allah ﷻ Sends a Cloud to the Muslims After the Prophet ﷺ Supplicated for Rain

After the Companions ﷺ passed by the former homes of the people of Thamood, they ran out of water. This prompted them to complain about their situation to the Messenger of Allah ﷺ, who invoked Allah ﷻ for rain. Allah ﷻ then sent a cloud to them and it continued to rain until the thirst of every person in the army became quenched; they were even able to fill their canteens and containers with water for the next stage of their journey. This was certainly a miracle for which the believers became thankful; the hypocrites, however, reacted differently. The Muslims went to one particular hypocrite who accompanied the army and said, "Woe upon you! Is there any proof after this that one could want?" "It was only a passing cloud," he retorted. A party among the hypocrites accompanied the Muslim army, and they showed their true colours throughout the expedition, as we will, *In Sha Allah*, discuss in some of the following sections of this work.

2) News of a Missing Camel

At some point during the journey to Tabook, the Prophet's camel strayed, and the Companions ﷺ went out to look for it. While

[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/182).

some of the Companions ﷺ were out searching for the camel, the Prophet ﷺ was with a man named 'Umaarah ibn Hazm ﷺ, a man who held the distinctions of having made the Pledge of Al-'Aqabah and of having participated in the Battle of Badr. And while the Prophet ﷺ and 'Umaarah ﷺ were together, a group of men were sitting beside 'Umaarah's riding animal, and seated among those men was Zaid ibn Al-Lusait, who was a hypocrite.

Zaid ibn Al-Lusait said to those who were with him, "Does not Muhammad claim he is a Prophet? And does he not inform you about (news from) the heavens? Yet he does not even know where his camel is!"

Meanwhile, elsewhere in the Muslim encampment, the Messenger of Allah ﷺ said to 'Umaarah ﷺ, "Verily, a man has (just) said, 'Here is Muhammad, informing you that he is a Prophet, and claiming that he informs you about news that pertains to the heavens, yet he does not even know where his camel is.' Verily, by Allah, I only know what Allah teaches me, and He has indeed guided me to it (to the lost camel): It is in this valley, in such and such narrow pass; it was held back because its reins got stuck in (the branches of) a tree, so go to it, and bring it back to me." They went, found it exactly where the Prophet ﷺ told them it would be, and took it back to the Prophet ﷺ.

'Umaarah ﷺ then returned to his part of the campsite, to where he had left his riding animal and belongings. He ﷺ said to the people that were gathered around his things, "By Allah, the Messenger of Allah ﷺ just informed us about something that is truly amazing," after which he ﷺ went on to tell the rest of the story. One of the men said, "By Allah, it was Zaid who said that! He said it shortly before you came!" 'Umaarah ﷺ approached Zaid ibn Al-Lusait and began to poke him in the neck, all the while saying, "O servants of Allah, come to me, for there has been, while I did not perceive it, a deceitful person seated in the midst of my things. Leave my campsite, O enemy of Allah! And do not ever again keep company with me."

Ibn Ishaaq wrote, "Some people claimed that Zaid repented

afterwards, and some people said, 'He continued to be accused of evildoing until he died.'"[1] And Allah ﷻ knows best.

3) The Prophet ﷺ Warns His Companions ﷽ about the Coming of a Severe and Violent Wind

While the Prophet ﷺ was at Tabook, he ﷺ informed his Companions ﷽ that a violent wind was on the way, and he ﷺ ordered them to take certain safety precautions: They were remain as low upon the ground as possible, and they were to tie up all of their animals. And sure enough, the violent windstorm did come, and with such ferocity that it carried objects to far-off places in the air.[2] Imam Muslim (may Allah have mercy on him) related in his *Saheeh* that Abu Humaid ﷽ said, "We continued travelling until we reached Tabook, and once there, the Messenger of Allah ﷺ said, 'Tonight, a violent wind will blow down upon you, so let no one among you stand up; and whosoever among you has a camel, let him tie its reins up.' (And just as the Prophet ﷺ had foretold,) the violent wind blew down upon us. A man (disobeyed the Prophet's command and) stood up, and the wind carried him away until it cast him down beside Mount Taiy."[3]

4) The Miracle of the Tabook Spring, a Miracle Whose Effects are Felt Until this very Day

Mu'aadh ibn Jabal ﷽ related that the Messenger of Allah ﷺ said, "Verily, tomorrow you will, *In Sha Allah* (Allah Willing), reach the water source of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch any of its water until I come." Mu'aadh ﷽ said, "When we went to it, we found that two men had beaten us to it. And the spring was like a *Shiraak* (a part of a shoe; what is important is that the expression

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/177).

[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 141).

[3] Refer to *Saheeh Muslim,* with the commentary of Imam An-Nawawee (15/42) and to *Mukhtasir Muslim, Hadeeth* number: 1543.

means that there was very little water): (only) some water was flowing from it." The Messenger of Allah ﷺ asked the two men, "Did you touch any of the water?" They said, "Yes." The Prophet ﷺ cursed them and said a number of things to them. Then little by little, the people scooped out water from the spring with their hands and poured it all in one place. The Messenger of Allah ﷺ used the water to wash his face and hands, and allowed the used water to drop back into the spring, which suddenly began to flow with an abundance of water, so much water, in fact, that every person in the three-thousand man army quenched his thirst.[1]

And the Messenger of Allah ﷺ said to Mu'aadh ibn Jabal ؓ, "O Mu'aadh, the time draws near when and if you live long, you will see it for yourself this place will be filled with gardens."[2] The area of Tabook and the valley that contained the spring were bleak, desolate places; there was too little water for any vegetation to grow. But upon the hands of His Messenger ﷺ, Allah ﷻ blessed the land by making an abundant quantity of water flow through it. This miracle served not just to help the thirsty army of the Prophet ﷺ, but also to bless people of ensuing generations. The Prophet ﷺ told Mu'aadh ؓ that, after the passing of only a short while, Tabook was going to become a land of verdant gardens, trees, and plentiful crops; and after a short while passed, this prophecy came true. And until this day, Tabook is noted for its superior gardens, vegetation, and crops, all of which attests to the truthfulness of the Prophet ﷺ and of his message.

5) Increasing the Quantity of Food

Abu Sa'eed Al-Khudree ؓ said, "During the Tabook expedition, when the people became afflicted with hunger, they said, 'O Messenger of Allah, if you would give us permission to slaughter our camels, we would eat and take oil from the fat (of the

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[1] Refer to *Saheeh Muslim,* with the commentary of Imam An-Nawawee (15/41) and to *Mukhtasar Muslim, Hadeeth* number: 1530.

[2] Refer to *Saheeh Muslim,* with the commentary of Imam An-Nawawee (15/41) and to *Al-Fathul-Rabbaanee* (21/196).

camels)." The Messenger of Allah ﷺ said, "Then do so," but 'Umar ﷺ came and said, "O Messenger of Allah, if they do that, we will have a shortage of riding animals. So instead, ask them to bring their extra provisions, and then invoke Allah to bless them..."

The Messenger of Allah ﷺ asked for a leather mat; one was handed to him, and he spread it out onto the ground. He ﷺ then asked the people to bring their extra provisions. One man came with a handful of corn; another came also with a handful of corn; and yet another brought a piece of bread, until a small quantity of food had been gathered onto the mat. Next, the Prophet ﷺ asked his Companions ﷺ to bring their containers and to fill them up with the food on the mat. Miraculously, the food increased, so that the Muslims were able to fill every single container in the encampment; other than the food that was stored in the containers, every single soldier ate to his fill; and still, there was some food left over. The Messenger of Allah ﷺ said, "I bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah; any servant (of Allah) that meets Allah with these two (testimonies of faith) without feeling doubtful (about them), will not be kept apart from Paradise."[1]

What The Noble Qur'an Says About The Activities And Attitude Of The Hypocrites During The Tabook Expedition

1) The Hypocrites Mock Pious Muslims

One day during the Tabook expedition, a man said in a gathering, "In my view, our reciters (i.e., those who recite the Qur'an) are the most desirous among us for food, the biggest liars, and the most cowardly when it comes time to fight." Another man in the gathering said, "You have lied; you are a hypocrite, and I will

[1] *Saheeh Muslim,* the Book of Faith, *Hadeeth* number: 27.

indeed inform the Messenger of Allah ﷺ (about what you said)." When the Messenger of Allah ﷺ heard about what the first man had said, Verses of the Qur'an were revealed.

'Abdullah ؓ said "I saw him (i.e., the man who said the above-mentioned lies) clinging to a rope that was attached to the camel of the Messenger of Allah, while he was being hit with stones, and while he was saying, 'O Messenger of Allah, we were only talking idly and joking.' The Messenger of Allah ﷺ answering him, "Was it at Allah, and His *Ayaat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?"

According to the narration of Qataadah, 'Abdullah ؓ said, "While the Messenger of Allah ﷺ was on his expedition to Tabook, a group of hypocrites, who were riding ahead of him, said, 'This man (they were referring to the Prophet ﷺ) wants to conquer the castles and fortresses of Ash-Sham (Syria and surrounding regions)? Never will that happen! Never will that happen!' Allah ﷻ informed His Prophet ﷺ about what they had said, and the Prophet of Allah ﷺ said, 'Confine these riders.' He ﷺ then went to them and said, 'You said such and such?' They swore (by Allah), saying, 'We were only talking idly and joking.' And Allah ﷻ then revealed the Verse:

﴿يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾﴾

"The hypocrites fear lest a Soorah (Chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear." If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" (Qur'an 9: 64, 65)"

The question, "Was it at Allah, and His *Ayaat* (proofs, evidences,

Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking," was tantamount to the question: "When you were joking and playing, you found nothing to joke about other than the commands of Allah, Allah's signs, and Allah's Messenger, who came to guide you and take you out of darkness so that he can bring you into the light?" Then, in the next Verse, Allah ﷻ informed them that their mocking about such things brought them into disbelief:

﴿لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾﴾

"Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.)." (Qur'an 9: 66)

This Verse means: Do not make this excuse to defend your crime, for being playful is not an excuse to perpetrate the greatest crime a person can commit: disbelief. And even if We forgive some among you because they repented such as Mukhasshin ibn Humayyir We will punish certain others among you for their crime and for refusing to repent for it.[1]

2) Harming the Messenger of Allah ﷺ and the Believers, and Attempting to Assassinate the Messenger of Allah ﷺ

Allah ﷻ revealed the following Verse about the hypocrites:

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ ۚ فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

[1] Refer to *Tafseer Al-Maraaghee* (3/153).

> *"They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper."* (Qur'an 9: 74)

Ibn Katheer related that Ad-Dahhaak said, "On one of the nights of the Tabook expedition, a group of hypocrites intended to attack the Messenger of Allah ﷺ while he was riding; the co-conspirators consisted of somewhere between thirteen and nineteen men, and this Verse (i.e., Qur'an 9: 74) was revealed about them."[1]

And according to the narration of Al-Waahidee, Ad-Dahhaak said, "The hypocrites (i.e., some of them) went out with the Messenger of Allah ﷺ to Tabook, and when they would be alone among themselves, they would curse the Messenger of Allah ﷺ and his Companions ﷺ, and they would (verbally) attack the religion (of Islam). Hudhaifah ﷺ conveyed what they would say to the Messenger of Allah ﷺ, who said to them, 'O people of hypocrisy, what is this (saying) that has been conveyed to me from you?' They swore (by Allah) that they said none of those things, and Allah revealed this Verse (Qur'an 9: 74) to expose their lies."[2]

Also in the above-mentioned Verse, Allah ﷻ referred to their plot to murder the Prophet ﷺ: "And they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out." They resolved to execute their plot at Al-'Aqabah, when the Prophet ﷺ was returning from Tabook. Hudhaifah ibn Al-

[1] *Tafseer Ibn Katheer* (2/372).

[2] Refer to *Asbaab An-Nuzool* by Al-Waahidee (pg. 251).

Yamaan ﷺ and 'Ammaar ﷺ were together steering the camel of the Messenger of Allah ﷺ until they reached Al-'Aqabah, when twelve riders suddenly appeared and blocked their way. Hudhaifah ﷺ pointed out to them; he ﷺ yelled out, and they turned away and fled. The Messenger of Allah ﷺ later asked Hudhaifah ﷺ and 'Ammaar ﷺ whether they recognized the riders, and they both responded, "No, O Messenger of Allah. They had their faces covered, but we did recognize their riding camels." The Prophet ﷺ said, "Those men will remain hypocrites until the Day of Resurrection. Do you know what they intended to do (before they were scared off)?" Hudhaifah ﷺ and 'Ammaar ﷺ said, "No." The Prophet ﷺ said, "They wanted to crowd around me at Al-'Aqabah and throw me off of it (off of its cliff)."

Allah ﷻ said about those hypocrites: "And they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty," which means: There is nothing in the message of Islam or in the sending of the Prophet ﷺ that should make them upset or desirous of revenge, unless it be that they are upset about the fact that Allah and His Messenger ﷺ enriched them with a share of the spoils of war that the Muslims won in battle. But are not such worldly things that which they are most desirous of in the first place?

And to establish the proof against them, Allah ﷻ offered them the opportunity to repent and warned them that, if they didn't repent, He ﷻ would punish them both in this life and in the Hereafter: "If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper."

3

The Return From Tabook To Al-Madeenah; And The Noble Qur'an Discusses ThoseWho Stayed Behind From The Expedition As Well As About *Masjid Ad-Diraar*

Having spent twenty nights in Tabook, the Messenger of Allah ﷺ returned to Al-Madeenah; and on the way back, he ﷺ ordered that *Masjid Ad-Diraa*r, the *Masjid* that was built by the hypocrites, be destroyed.

As the Prophet ﷺ approached Al-Madeenah, children came out to *Thaniyyatul-Widaa'* to meet him. The Prophet ﷺ then entered Al-Madeenah, prayed two units of prayer in his *Masjid*, and sat down for those people who wanted to come and meet him, and here I am referring to those who stayed behind from the Tabook expedition. They all wanted to meet with the Prophet ﷺ and to present to him their excuses for having stayed behind. In all, there were four categories of people who stayed behind:

1) Those who had Islamically valid excuses for remaining behind; these Allah ﷻ excused.

2) Those who did not have valid Islamic excuses for remaining behind, but who were nonetheless forgiven by Allah ﷻ because they sincerely repented.

3) Bedouin hypocrites who lived in the lands that surrounded Al-Madeenah.

4) The hypocrites of Al-Madeenah.

Those Who Had Valid Islamic Excuses

Allah ﷻ said:

﴿لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾﴾

"There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad)." (Qur'an 9: 91, 92)

In these Verses, Allah ﷻ made it clear that those who had valid Islamic excuses were not blameworthy and that there was no sin upon them for having stayed behind. Who were these people? Some scholars mention only some of the categories of people who had valid excuses, but the truth is that anyone who was not able to make the journey to fight feeble old men, blind people, people who were chronically ill, and poor people who did not have enough money to make the journey had a valid Islamic excuse. But Allah ﷻ did nonetheless mention a condition for there being no sin upon them: They had to be

﴿إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ﴾

"If they are sincere and true (in duty) to Allah and His Messenger."

In the second of the two above-mentioned Verses, Allah ﷻ mentioned a special category of people, saying:

﴿وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوۡكَ لِتَحۡمِلَهُمۡ قُلۡتَ لَآ أَجِدُ مَآ أَحۡمِلُكُمۡ عَلَيۡهِ﴾

'Nor (is there blame) on those who came to you to be provided with mounts, and when you said: 'I can find no mounts for you.'''

They were given special mention because of how they reacted to not being able to perform *Jihaad* alongside the Messenger of Allah ﷺ. Allah ﷻ:

﴿تَوَلَّواْ وَّأَعۡيُنُهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ ﴿٩٢﴾﴾

"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad)."

Those Who Stayed Behind Without Valid Excuses, But Then Were Forgiven By Allah ﷻ

There are three Verses in the Qur'an that discuss this category of people:

1) Allah ﷻ said:

﴿وَءَاخَرُونَ ٱعۡتَرَفُواْ بِذُنُوبِهِمۡ خَلَطُواْ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most-Merciful." (Qur'an 9: 102)

These people stayed behind from the Tabook expedition without a valid excuse, but they differed from the hypocrites in that they didn't come up with false excuses; instead, they acknowledged their mistakes, they repented, and they hoped for forgiveness from Allah ﷻ. "Righteous" in "they have mixed a deed that was

righteous" refers to the good deeds they performed prior to the Tabook expedition, such as acts of worship and the *Jihaad* they performed alongside the Prophet ﷺ in previous battles. And the meaning of "with another that was evil" is clear; it refers to how they stayed behind from the Tabook expedition. But even that evil act they followed up with a good deed: they repented.

It is important to note here that acknowledging a mistake does not constitute complete repentance; rather, two additional components are required for one's repentance to be complete: One must regret what happened in the past, and one must make a firm resolve never to commit the same mistake again in the present or future. The people we are discussing here fulfilled all of these conditions.

Allah ﷻ said:

﴿سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡۚ﴾

"Perhaps Allah will turn unto them in forgiveness."

The word *'Asa* is correctly translated as 'perhaps'; nonetheless, when it is used in reference to Allah ﷻ in the Noble Qur'an, it means something that will certainly happen. When a human being offers someone hope for something, he will most likely fulfill that hope if he is generous and kind in nature. When Allah ﷻ gives hope for something, that thing has to happen, since He ﷻ is the Most Generous of the generous ones, and since He is

﴿إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ﴾

"Oft-Forgiving, Most-Merciful."

2) Allah ﷻ said:

﴿وَءَاخَرُونَ مُرۡجَوۡنَ لِأَمۡرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمۡ وَإِمَّا يَتُوبُ عَلَيۡهِمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠٦﴾

"And others await Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise." (Qur'an 9: 106)

Those that "await Allah's Decree, whether He will punish them or will forgive them" refers to three people in particular Hilaal ibn Umayyah ﷺ, Ka'ab ibn Maalik ﷺ, and Muraarah ibn Ar-Rabee' ﷺ. They wanted to go out with the Muslim army, but for some reason didn't; they didn't have a valid excuse, but at the same time they were not hypocrites. Far from it, in fact, for they were very sincere Muslims. When the Prophet ﷺ returned, and people began to present their excuses, those three said, "We have no excuse; all that we have is the mistake we made." They offered no excuse, and they didn't do as the people of the As-Siwaaree did tie themselves up to the columns of the *Masjid*, waiting for their repentance to be accepted. The Prophet ﷺ ordered the general population of Muslims to stay away from the aforementioned three Muslims. Fifty nights passed by and throughout that time they had no idea whether Allah ﷻ would forgive them or not.[1]

3) Allah ﷻ said:

﴿وَعَلَى ٱلثَّلَـٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾

> *"And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ] left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful."* (Qur'an 9: 118)

This Verse particularly refers to the same three Muslims: Hilaal ibn Umayyah ﷺ, Ka'ab ibn Maalik ﷺ, and Muraarah ibn Ar-Rabee' ﷺ. In an upcoming section, we will discuss their story at

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[1] Refer to *Tafseer Al-Aaloosee* (11/17).

length, *In Sha Allah* (Allah Willing), because of the various lessons and morals it contains.

Bedouin Hypocrites Who Lived In The La ds That Surrounded Al-Madeenah

This Verse was revealed about Bedouin hypocrites:

﴿وَجَآءَ ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ ٱللَّهَ وَرَسُولَهُۥۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٞ ٩٠﴾

"And those who made excuses from the Bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve." (Qur'an 9: 90)

We learn from this Verse that there were two groups of Bedouin hypocrites: The first group consisted of people who gave false excuses, and the second consisted of people who did not even bother to come up with false excuses, but instead remained comfortable in their homes, without having any valid reason to stay behind from the expedition. In the above-mentioned Verse, Allah ﷻ warned them of a severe punishment:

﴿سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ﴾

"A painful torment will seize those of them who disbelieve."

The Hypocrites Of Al-Madeenah Who Stayed Behind From The Tabook Expedition

Allah ﷻ said:

﴿فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١ فَلۡيَضۡحَكُواْ قَلِيلٗا وَلۡيَبۡكُواْ كَثِيرٗا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٨٢ فَإِن

رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُواْ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُواْ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُواْ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾

"Those who stayed away (from Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind." (Qur'an 9: 81-83)

We learn from these Verses that the hypocrites not only stayed behind, but were happy to stay behind, as opposed to sincere believers, who became grief-stricken when they found out that they would not be able to participate in *Jihaad* alongside the Messenger of Allah ﷺ. The hypocrites warned Muslims not to go to Tabook, not to march forth in the heat. But Allah ﷻ informed them that the destination they were headed towards, the Hellfire, is much 'more intense in heat, if only they could understand!'

Next, Allah ﷻ told the hypocrites that they could laugh as much as they wanted to, even for the rest of their lives if that is what they desired; but even if they laughed throughout their entire lives, it would be little compared to how much they will cry in the Hereafter. This world is fleeting; the Hereafter is everlasting.

Then Allah ﷻ instructed the Prophet ﷺ to inform the hypocrites, in effect, that it was too late for them they had gone too far, and their situation was never going to improve:

﴿فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُواْ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُواْ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُواْ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾

> *"If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."*

By now, the astute reader should have noticed a stark contrast between the stern punishment that the Prophet ﷺ gave to sincere believers who stayed behind they were completely cut off from society for fifty nights and the leniency with which he ﷺ dealt with the hypocrites who were not punished after they came forward with their excuses. Why were the two groups treated so differently? Well, the hypocrites were beyond hope; they did not deserve the tough love that is given to a person when it is hoped that he will change. On the other hand, the sincere believers who stayed behind from Tabook repented; harshness towards them was in fact merciful treatment, since they were given a period during which they could become purified from their sins, and come out with stronger faith than they ever had before. Moreover, although it is true that they went through a period of misery that lasted for fifty nights, they were then honoured in a manner that they could never have imagined: Allah ﷻ revealed Verses of the Qur'an in which He ﷻ announced their forgiveness Verses that will continue to be recited on the tongues of men until the Day of Resurrection. Punishment for them, therefore, was a form of mercy; whereas leniency towards the hypocrites was actually the harshest punishment they could have received, for it was a way of saying, "You are beyond hope; you are being given a period respite now, but the Hellfire will certainly be your ultimate destination; and not only will you be in the Hellfire, you will be in its lowest depths." Being that the hypocrites were given a period of respite, the Prophet ﷺ was ordered to deal with them based on their outward actions. For it was not befitting for him ﷺ to have punished them in this world for their hidden lies.

Ibn Al-Qayyim (may Allah have mercy on him) summed up the matter quite succinctly when he said, "This is the way in which the Lord ﷻ punishes His servants. He ﷻ disciplines His believing

servant whom He loves...for the smallest of mistakes, so that believing servant always remains vigilant and wary. As for the one who has fallen from the eye of Allah, the one whom Allah wishes to humiliate, Allah leaves him to his sins. Every time such a person commits another sin, Allah ﷻ gives him another blessing."[1]

Masjid Diraar

The following Verses of the Noble Qur'an were revealed during the Prophet's return journey from Tabook:

﴿وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ١٠٧ لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ ١٠٨﴾

"And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [i.e., to be considered as soap) and water for urine and stools, after answering the call of nature." (Qur'an 9: 107, 108)

To understand the reason why these Verses were revealed, we have to go back and study the background of a man named Abu 'Aamir Ar-Raahib. Abu 'Aamir was from the Khazraj tribe, one of the two native tribes of Al-Madeenah, and during the pre-Islamic days of ignorance, he became a Christian. He had always been a

[1] Refer to *Zaad Al-Ma'aad* (3/578).

revered chieftain of his tribe, but he soon became a learned Christian scholar and a devoted worshipper as well.

When the Messenger of Allah ﷺ migrated to Al-Madeenah, the people of the Aus and Khazraj tribes embraced Islam; but Abu 'Aamir refused to become a Muslim, and he was a very vocal opponent of Islam and of the Messenger of Allah ﷺ. As the days went by, Islam became more and more dominant in Al-Madeenah; and soon the Muslims proved that they were a force to be contended with in the region when they defeated the polytheists of the Quraish at Badr. By then, even the people who were opposed to Islam in Al-Madeenah outwardly became Muslims, though they inwardly harboured their disbelief. These people became the hypocrites. Abu 'Aamir, however, chose not to be one of them; he wanted to outwardly remain a polytheist, and so he fled Al-Madeenah and made his way to the polytheists of the Quraish, with the intention of helping them in their war against the Messenger of Allah ﷺ. He played a major role on the side of the polytheists in the Battle of Uhud; he took the initiative to dig holes on the battlefield, and the Prophet ﷺ later fell into one of them and then sustained certain injuries. And prior to the commencement of the battle, Abu 'Aamir went to his people from the *Ansaar* and tried to convince them to change sides. Once they found out what he had to say, they answered, "May Allah not bless you, O evildoer, O enemy of Allah." He responded, "By Allah, evil has afflicted my people ever since I left them."

When Abu 'Aamir had decided to flee from Al-Madeenah, the Prophet ﷺ invited him to Islam and recited the Qur'an to him. But none of that had any effect on him; the more he was advised, the more rebellious he became; the more he was treated with kindness, the deeper he fell into his disbelief. The Messenger of Allah ﷺ supplicated to Allah ﷻ to make Abu 'Aamir die as an outcast, and his supplication was answered.

After the conclusion of the Battle of Uhud, Abu 'Aamir went to Haraql, the Emperor of Rome, and asked for his help in his war against the Prophet ﷺ. He stayed in Haraql's court for a while,

and was promised the help he wanted; meanwhile, he wrote to his hypocrite friends in Al-Madeenah, people who were loyal to him because they were of the same tribe and, more importantly, because they shared a common enemy. In his letters to them, Abu 'Aamir promised them that he would soon bring an army to help them destroy the Prophet ﷺ and his Companions ﷺ, and he ordered them to build a command-post, a stronghold of sorts, a place from which they could organize their activities.

In response to his request, they began constructing a *Masjid* right beside *Masjid Quba*. They finished constructing it before the Messenger of Allah ﷺ departed for the Tabook expedition, and they asked him to visit them and pray in their *Masjid*. They knew that if the Prophet ﷺ prayed in their *Masjid*, he ﷺ would, in effect, be putting a stamp of legitimacy onto it. They mentioned to him that they had built it for weak and sick people who would be saved from a longer walk to *Masjid Quba*, especially during the cold days of winter. But Allah ﷻ protected the Prophet ﷺ, and he never prayed in their *Masjid*. He ﷺ was about to go to Tabook, and so he ﷺ said to them, "Verily, we are about to go out on a journey, but when we return, Allah Willing."

But when the Prophet ﷺ was returning from Tabook and only a day's journey or less separated him from Al-Maeenah, Jibreel ﷺ descended with news about *Masjid Diraar (the Masjid* of the hypocrites; *Diraar* literally means something that is harmful), informing the Prophet ﷺ about the evil intentions of those who built it and of their desire to use it as a base from which they could sow dissension between the believers regarding *Masjid Quba*, which was built, from the very first day, upon foundations of piety. As a result of this news, the Messenger of Allah ﷺ sent men to *Masjid Diraar* and ordered them to make sure that it would be destroyed before he returned to Al-Madeenah. This, as Ibn Katheer (may Allah have mercy on him) explained, is the reason why the above-mentioned Verses were revealed.

And as for the meaning of those Verses, Allah ﷻ informed us in them that the hypocrites had four motives for building *Masjid Diraar*:

1) They were motivated by their disbelief.
2) They wanted to harm Muslims.
3) They wanted to disunite the believers, by making as many of them as possible forsake *Masjid Quba* and pray in their *Masjid* instead.
4) They intended to make their *Masjid* "an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ)."

Allah ﷻ thwarted their plan, ordering the Prophet ﷺ and his Companions ﷺ to never pray in their *Masjid*: "Never stand you therein." Furthermore, He ﷻ ordered his Prophet ﷺ to destroy *Masjid Diraar*. The Messenger of Allah ﷺ then gathered a team that consisted of 'Ammaar ibn Yaasir ﷺ, Maalik ibn Ad-Dukhshum ﷺ, and others, and he ﷺ said to them, "Go to this *Masjid*, the attendees of which are wrongdoers; then destroy it and burn it (to the ground)." They then went and executed his command.

And so that the hypocrites could not say, "We invited the Messenger of Allah ﷺ to pray but he refused," Allah ﷻ made it clear that he ﷺ and his Companions ﷺ should continue to pray in *Masjids* that are built, from the very first day, upon piety *Masjids* such as *Masjid An-Nabawee* and *Masjid Quba'*. As for the "*Masjid* whose foundation was laid from the first day on piety" in the above-mentioned Verse, Ibn 'Aashoor was of the view that it refers not to a specific *Masjid*, but to *Masjids* that were then built upon piety; and in that sense, the Verse is referring to two specific *Masjids*: *Al-Masjid An-Nabawee* and *Masjid Quba'*.

Allah ﷻ then said about the *Masjid* whose foundation was laid from the first day on piety, "In it are men who love to clean and purify themselves." Ibn Maajah ﷺ related that, when this Verse was revealed, the Messenger of Allah ﷺ said, "O people of the *Ansaar*, Allah has indeed praised you for the manner in which you purify yourselves, so how is it that you purify yourselves?" They said, "We perform ablution for prayer, we take a shower when we enter into a state of major impurity, and we purify ourselves (i.e.,

after releasing our bowels) with water." The Prophet ﷺ said, "Then it is that (for which you were praised), so continue to adhere to the same practices."[1]

The Lessons and Morals of the Masjid Diraar Incident

1) Regardless of Each Disbeliever's Particular Form of Disbelief, Disbelievers as a Group are Supporters of One Another

Abu 'Aamir was an adherent of Christianity, a religion that has its roots in monotheism; nonetheless, he sided with polytheists in their war against the Messenger of Allah ﷺ. He became extremely angry when the polytheists lost at Uhud, and he went to the center of idol-worship and polytheism during those times, Makkah, and encouraged its inhabitants to continue their war against the Muslims. So as a Christian, he preferred idol-worshippers to Monotheists, thus exemplifying the meaning of this Verse from the Noble Qur'an:

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

"*And those who disbelieve are allies to one another (and) if you (Muslims of the whole world collectively) do not do so (i.e., become allies, as one united block with one Khalifah chief Muslim ruler for the whole Muslim world to make victorious Allah's religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).*" (Qur'an 8: 73)

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[1] Refer to *Sunan Ibn Maajah*, the Book of Purification, chapter, "Purifying Oneself (After Going to the Washroom) with Water; and to *Nasbur-Raayah* by Az-Zaila'ee, who said, "Its chain is acceptable, although it is true that 'Utaibah ibn Abee Hakeem has been criticized by some." Abu Haatim said about 'Utaibah, "He is a good *Hadeeth* narrator." Ibn 'Adee said, "I hope that there is no harm in (related from) him," and An-Nasaee said that he is weak. Ibn Mu'een related two narrations from him. Al-Haakim related this narration in *Al-Mustadrak* and declared it to be authentic, and Al-Baihaqee related it in his *Sunan*.

2) The Deceptive Ways of Hypocrites

It is very dangerous for Muslims to make compromises with hypocrites and others of their ilk. Muslims might be tempted to appease them by meeting them halfway, not understanding the potentially damaging and far-reaching ramifications of doing so. In the case of the hypocrites that were around during the Prophet's time, they wanted the Prophet ﷺ to pray in their *Masjid* for one reason and one reason only; they knew that, if the Prophet ﷺ answered their invitation, he ﷺ would, in effect, be confirming the legitimacy and validity of their *Masjid*, *Masjid Diraar*. Such are the subtle forms of deception that Muslims must always be wary of when dealing with evil people. As for the Prophet ﷺ, Allah ﷻ protected him and informed him about the evil intentions of the hypocrites. Had Allah ﷻ not done so, the Prophet ﷺ would not have known about the secret, evil intentions of the hypocrites, and he ﷺ would have prayed in their *Masjid;* as a result, the hypocrites would have succeeded in bringing some weak Muslims to their *Masjid*, and would have then tried to have a bad influence on them.

3) A Decisive Solution to the Problem

At times, appeasement is not the best way to deal with evil people; in fact, very often a stern approach is required in order to thwart their efforts, to punish them, and to dissuade them from returning to their evil ways in the future. A perfect example of this is the approach the Prophet ﷺ took in dealing with the problem of *Masjid Diraar*. Had the Prophet ﷺ taken mild action against the hypocrites who built it, there is no telling what mischief they would have then concocted. In fact, anything short of destroying *Masjid Diraar* would have been insufficient action on the part of the Prophet ﷺ. Like a chronic illness that needs to be wiped out completely, for the fear of it returning and growing stronger, the problem of *Masjid Diraar* had to be dealt with once and for all, and that meant not only destroying it, but burning what remained of it as well.

The punishment worked wonders: the hypocrites became so frightened of continuing in their efforts to oppose Islam that they lost almost all hope of achieving their aims. Their level of activity decreased, and their numbers dwindled, so that, by the time the Prophet ﷺ died, very few of them remained in Al-Madeenah. In fact, after the destruction of the *Diraar Masjid,* they ceased virtually all activity; thereafter, they could only inwardly bemoan their situation; outwardly, they were too afraid of becoming exposed to try to openly display their enmity towards the Muslims.

4) What Should be Done About Other Places that are Similar to *Masjid Diraar?*

Scholars have discussed at length the ruling regarding places that are like *Masjid Diraar,* in terms of what should be done about them. Following are just a few examples of what has been said on the topic:

a) Az-Zamakhsharee said, "It is said that every *Masjid* that has been built for show, for the purpose of vying with other *Masjids,* or for any purpose other than the desire to please Allah ﷻ, in addition to any *Masjid* that is built with unlawfully derived money takes on the same ruling as *Masjid Diraar.*"[1] Dr. 'Abdul-Kareem Zaidaan had this to say about Az-Zamakhsharee's statement: "Even when other places take on the ruling of *Masjid Diraar,* should they be destroyed just as *Masjid Diraar*...was destroyed by virtue of the Prophet's command? I do not think so. We can only go as far as to say that *Masjids* that are built for the said purposes are like *Masjid Diraar* in that they are not built upon piety."[2]

b) Imam Al-Qurtubee said in his *Tafseer,* "Our scholars have said that any *Masjid* that is built for show or for the purpose of causing harm takes on the same ruling as *Masjid Diraar*: It is not permissible to pray inside of it."[3]

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[1] Refer to *Tafseer Az-Zamakhsharee* (2/310).

[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/504).

[3] Refer to *Tafseer Al-Qurtubee* (8/254).

c) Sayyid Qutub made an interesting point in his *Tafseer*, a point that can be summarized as follows: *Masjid* Diraar was built during the lifetime of the Prophet ﷺ in order to harm Islam and Muslims; the same *Masjid* is taking on new forms today: Activities that are purportedly organized for the service of Islam, but that are really intended to hurt Islam and give it a poor image; books that are written supposedly to clarify the teachings of Islam, but that are really written to confuse readers and give them a poor impression of Islam; organizations that are founded supposedly to help Muslims, but that are really established to persecute them; and the list goes on and on.[1]

d) Dr. 'Abdul-Kareem Zaidaan said, "Anything that outwardly is legislated (in Islam) but that is used to achieve a non-legislated goal takes on the same ruling as *Masjid Diraar*, because it has in common with *Masjid Diraar* the same elements and spirit." Or in other words, anything that is outwardly legislated but that is used by certain people to harm Muslims takes on the same ruling as *Masjid Diraar*. Based on this principle, certain examples that Imam Ibn Al-Qayyim mentioned do not fit the aforementioned criteria and therefore do not take on the same ruling as *Masjid Diraar*. Some examples he mentioned are places wherein evil takes place: such as houses wherein alcohol is imbibed and prostitutes practice their trade. Such places do not fulfill the criteria mentioned above because they are not outwardly legislated. This simply means that they are not like *Masjid Diraar*; nonetheless, they are purely evil places they are evil both outwardly and inwardly and should consequently be closed down. The only issue of contention here is whether or not they should be likened to *Masjid Diraar*.

In our own Muslim societies today, one does not have to look very far before seeing places that are very similar to *Masjid Diraar*: schools for Muslims that are used to convey false teachings about

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[1] Refer to *Fee Dhilaal Al-Qur'an* (3/1710, 1711).

Islam; *Masjids* that are built for show; *Masjids* that are used to diffuse incorrect beliefs; relief organizations that are purportedly founded to help poor Muslims, but that are really used to turn them into Christians a problem that is specifically prevalent in Africa and other poor regions; and the list continues endlessly.

The building of *Masjid Diraar* was not simply an incident that took place historically and then ended; no, it was an idea that has taken root in the plans of Islam's enemies, and it is a way of waging war against Muslims that the enemies of Islam try to resort to with impunity.

4

The Story Of The Three Who Stayed Behind From The Tabook Expedition

Many people stayed behind from the Tabook expedition, and we discussed who they were in previous sections. But when one says, "The three who remained behind," or, "The three who didn't join the Tabook expedition," one is referring to these three Companions ﷺ in particular: Hilaal ibn Umayyah ﷺ, Ka'ab ibn Maalik ﷺ, and Muraarah ibn Ar-Rabee' ﷺ. Their story is related in books of *Seerah*, *Hadeeth*, and *Tafseer*; and the narrator of their story is none other than Ka'ab ibn Maalik ﷺ. The various narrations of the story share a very similar wording. And *Saheeh Bukhaaree* contains one of the story's most detailed accounts. Here, then, is Ka'ab's detailed account of what happened:

"I never stayed behind from any of the Prophet's expeditions other than the Tabook expedition which is not to mention the fact that I stayed behind from the Badr expedition. But the Prophet ﷺ reproached no one who had stayed behind from that expedition, since he ﷺ had went out with one purpose only: to overtake the trading caravan of the Quraish. Allah then brought the Muslims and their enemy together (for battle), without there having been any prior appointment between them.

And I was present with the Messenger of Allah ﷺ on the night of Al-'Aqabah (the night during which the *Ansaar* pledged their Islam to the Messenger of Allah ﷺ), when we made a covenant upon Islam. And I would not want to trade that distinction with

the distinction of having participated in Badr, even though people talk more about Badr than they do about the night of Al-'Aqabah.

In actual fact, I was never stronger or richer than I was when I stayed behind from the Tabook expedition. By Allah, never before that did I have two riding animals at the same time, but I had two riding animals during that expedition.

And whenever the Messenger of Allah ﷺ wanted to go on an expedition, he would pretend to be going somewhere else until the time came for the Tabook expedition, when the Messenger of Allah ﷺ went out in the sweltering heat, when he faced a long journey, vast expanses of desert land to traverse, and many enemies. And so he ﷺ made clear to the Muslims their situation, so that they could make adequate preparations for the expedition. He ﷺ informed them exactly where he ﷺ was heading.

There were many, many Muslims with the Messenger of Allah ﷺ; no register could have contained all of their names. Any man that wanted to go into hiding (and not join the expedition) thought that he could remain hidden, so long as revelation from Allah was not revealed about him.

The Messenger of Allah ﷺ left for the expedition when fruits were ripe and the shade was good; he ﷺ and the Muslims ؓ made preparations for the journey. I began moving about, so that I could prepare alongside them, but then I would return (to my home) without having accomplished anything. I would then say to myself, 'I can do it,' but I continued to delay until the others began to work very hard (in preparation for the journey). Soon the Messenger of Allah ﷺ and the Muslims were ready to leave, and I still had not made any preparations. I said (to myself), 'I will make preparations in a day or two, and then I will catch up to them. After they departed, I went out to make preparations (for the journey), but I still returned (to my home), without having accomplished anything. I then went out yet again, and yet again I returned (home), without having accomplished anything. I continued in this manner until they had travelled some distance; I then resolved to depart and catch up to them, and

would that I had done so, but it was not decreed for me. When I would go out among the people after the Messenger of Allah ﷺ left I would walk among them, and it would sadden me to see only two kinds of men: someone who was strongly accused of hypocrisy, and someone who was weak and whom Allah excused (from having to join the expedition).

The Messenger of Allah ﷺ did not remember me until he ﷺ reached Tabook. While he ﷺ was seated among the people at Tabook, he ﷺ said, 'What has Ka'ab done?' A man from the Banu Salamah clan said, O Messenger of Allah, he was held back by his two robes and by the desire to look to his right and to his left (an expression that alludes to a person's admiration of one's self and one's clothing).' Mu'aadh ibn Jabal retorted, 'Evil have you spoken! By Allah, O Messenger of Allah, we know only good things about him.' The Messenger of Allah ﷺ remained silent, and while he was sitting there quietly, he saw a man in white clothing who was causing the mirages (in the distance) to disappear (i.e., he was approaching from the desert). The Messenger of Allah ﷺ said, 'Be Abu Khaithamah,' and it was Abu Khaithamah Al-Ansaaree. He was the one who gave eight handfuls of dates as charity and was subsequently derided and insulted by the hypocrites.

When I was later informed that the Messenger of Allah ﷺ had already embarked upon his return journey (to Al-Madeenah), I became miserable, and began to think about lying (to save myself). I began to say (to myself), 'How can I save myself from his anger tomorrow?' To answer that question, I sought the counsel of every person of sound opinion in my family. When it was said to me, 'Verily, the Messenger of Allah ﷺ is almost here,' that falsehood (i.e., the desire to lie) went away from me, and I came to know that I would never be saved through (falsehood and lying), and so I resolved to tell him the truth.

Finally, the Messenger of Allah ﷺ approached, and whenever he ﷺ arrived from a journey, he would begin by going to the *Masjid* and performing in it two units of prayer. Then he would sit down

to meet the people (those that had stayed behind). When he ﷺ did that, those that had not joined in the expedition came and began to present their excuses to him; and they took oaths for him. In total, there were somewhere between eighty-three and eighty-nine men (who went to him to present their excuses). He ﷺ accepted what they outwardly said, took a pledge from them, and invoked Allah to forgive them. And he ﷺ entrusted their secrets to Allah ﷻ.

I went to him, and when I extended greetings of peace (to him), he gave me the smile of an angry person, and he ﷺ said, 'Come here.' I walked towards him, and sat down in front of him. He ﷺ said to me, 'What made you stay behind? Had you not purchased your riding animal?' I said, 'O Messenger of Allah! By Allah, had I been sitting with someone other than you from the people of this world, I would have thought that I could get out of his anger by making an excuse; after all, I have been blessed with eloquence and convincing speech. But, by Allah, I knew that if I told you a lie today, thus causing you to be pleased with me, the time would draw near when Allah would make you angry with me. And if I tell you the truth, you will become angry with me, yet I still hope that Allah will reward me for it (for my truthfulness). By Allah, I had no (valid) excuse! By Allah, I was never stronger or richer than I was when I did not join you (for the Tabook expedition).' The Messenger of Allah ﷺ said, 'As for this person, he has indeed spoken the truth. So stand up and wait until Allah renders a judgment regarding you.' I stood up, and certain men from the Banu Salamah clan got excited and followed me. They said to me, 'By Allah, we have never known you to commit a sin prior to this. You were not able to mention an excuse to the Messenger of Allah ﷺ as did the others who had not joined him (for the Tabook expedition). Your sin would have been taken care of had (you made an excuse and had) the Messenger of Allah ﷺ (then) invoked Allah to forgive you.' They continued to reproach me in this manner, until I intended to return to the Messenger of Allah ﷺ and contradict myself (by saying that, yes, I did have such and such excuse for staying behind). But I first asked them, 'Did the

same happen to anyone other than me?' They said, 'Yes, the same happened to two other men; they said what you said, and what was said to you was said to them.' I asked, 'Who are they?' They said, 'Muraarah ibn Ar-Rabee' Al-'Amree and Hilaal ibn Umayyah Al-Waaqifee.' They mentioned two righteous men to me, both of whom had participated in the Battle of Badr. These were people who deserved to be followed as examples. And so when they mentioned their names to me, I went on my way (without returning to the Messenger of Allah ﷺ). The Messenger of Allah ﷺ forbade the Muslims from talking to us three a prohibition that applied to no one else from the people who had stayed behind (from the Tabook expedition).

We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardiest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me. I would even go to the Messenger of Allah ﷺ after prayer and extend greetings of peace to him, while he would be seated in his gathering. And I would say to myself, 'Did he move his lips to return my greetings of peace or not?' I would pray close to him, and I would steal a glance at him. When I would come for my prayer, he would look at me, but when I would turn towards him, he would turn away from me. I felt that the Muslims had been cold and distant with me for an interminable period of time. (Desperate,) I walked (with a purpose) and climbed the wall of Abu Qataadah's garden. Abu Qataadah was my cousin and was the most beloved of people to me. I extended greetings of peace to him, and, by Allah, he did not return my greetings. I said to him, 'O Abu Qataadah, I ask you by Allah, do you know that I do indeed love Allah and His Messenger?' He remained silent. I repeated my question and pleaded with him to answer me, yet he still remained silent. I then

again repeated my question and pleaded with him to answer me, and he finally said, 'Allah and His Messenger know best.' Tears began to flow from my eyes as I turned around and climbed the wall (to leave).

While I was walking around in the marketplace of Al-Madeenah, a farmer from Ash-Sham (Syria and surrounding regions) one of those who would come to Al-Madeenah in order to sell food appeared and said, 'Who will point out Ka'ab ibn Maalik to me?' The people began to point me out to him; he then came to me and handed me a letter from the king of the Ghassaan tribe. I was able to read and write, and so I read the contents of the letter, which were as follows: 'To proceed: It has been conveyed to us that your companion has shunned you, even though Allah has not placed you in a land wherein your rights should be lost. So come to us, and we will comfort you.' Upon reading the letter, I said, 'This too is a test. I took the letter to an oven and burned it.

By the time forty out of the fifty nights passed by, it became clear that revelation (regarding my situation) was slow in coming, when suddenly a messenger came to me from the Messenger of Allah ﷺ and said, 'Verily, the Messenger of Allah ﷺ orders you to seclude yourself from your wife.' I said, 'Should I divorce her? Or what else should I do?' He said, 'No, simply seclude yourself from her, and do not go near her.' The same message was sent to my two companions (i.e., Hilaal ﷺ and Muraarah ﷺ).

I said to my wife, 'Go to your family and stay with them until Allah renders a judgment regarding this matter.' The wife of Hilaal ibn Umayyah went to the Messenger of Allah ﷺ and said to him, 'O Messenger of Allah! Verily, Hilaal ibn Umayyah is a poor, old man who has no servant. Will it displease you if I serve him.' He ﷺ said, 'No (that will not displease me), but do not go near him (i.e., do not have any sexual relations with him).' She said, 'By Allah, verily he does not make a move to do anything. By Allah, he has been crying non-stop from the day he got into this problem until this very day.'

Someone in my family said to me, 'Why don't you ask the

Messenger of Allah ﷺ for permission to be with your wife? He ﷺ did, after all, give permission for the wife of Hilaal ibn Umayyah to serve him?' I said, 'I will not ask permission to be with her. I am a young man (who will find it difficult to control his urges while he is with her; therefore, her being away from me is for the best).'

Then ten more nights passed by, so that a total of fifty nights were completed.... While I was sitting down upon the condition that Allah described us to be upon my own self was straitened for me, and the earth, vast as it is, was straitened for me I heard the voice of a caller who had climbed onto Mount Sala'. The caller said in his loudest voice, 'O Ka'ab ibn Maalik, rejoice.' I immediately fell down to perform prostration, for I knew that relief had come. When the Messenger of Allah ﷺ performed the *Fajr* prayer, he ﷺ announced that Allah ﷻ had accepted our repentance. The people then came to give us the good news....

When the person whose voice I had heard giving the good news came to me, I removed my two garments and attired him in them as a reward for the good news he gave me. By Allah, I owned no other garment on that day, and so I borrowed two garments, put them on, and headed directly towards the Messenger of Allah ﷺ. The people met me in crowds in order to congratulate me for having been forgiven; they would say to me, 'We congratulate you for having been forgiven by Allah.' When I entered the *Masjid*, I saw that the Messenger of Allah ﷺ was seated inside, and that people were gathered around him. Talhah ibn 'Ubaidullah stood up, ran towards me, shook my hand, and congratulated me. By Allah, he was the only man from the *Muhaajiroon* who stood up (the narrator said, 'It was something about Talhah that Ka'ab always appreciated and never forgot'). When I extended greetings of peace to the Messenger of Allah ﷺ, his face was radiating with happiness, and he ﷺ said, "Rejoice for the best day you have come across ever since your mother gave you birth.' I asked, 'Is that (i.e., what you just said about me and about it being the best day of my life) from you, O Messenger of Allah, or from Allah?' He ﷺ said, 'No, rather,

it is from Allah.' And when the face of the Messenger of Allah ﷺ would light up, it would become like a piece of the moon, and we would all recognize that.

Having taken a seat in front of him, I said, 'O Messenger of Allah, as I part of my repentance, I would like to give away all of my wealth to charity for Allah and for the Messenger of Allah ﷺ (i.e., for them to decide where it will be spent).' The Messenger of Allah ﷺ said, 'Hold on to some of your wealth, since that is better for you.' I said, 'Then I will hold on the share (of the spoils) that was given to me at Khaibar. O Messenger of Allah, verily Allah saved me only because of truthfulness, so as a part of my repentance, I will speak only truthfully for as long as I live.'

By Allah, from the moment I mentioned that to the Messenger of Allah ﷺ until this very day, I have known of no Muslim whom Allah blessed with truthful speech to a greater degree than me. By Allah, from the day I said that (i.e., from the day I made that vow) to the Messenger of Allah ﷺ until this day of mine, I have never spoken a single lie on purpose. And I indeed hope that Allah continues to protect me for the remainder of my life (as well). Allah, the Possessor of might and majesty, revealed the following (Verses of the Noble Qur'an):

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٖ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْۚ إِنَّهُۥ بِهِمْ رَءُوفٞ رَّحِيمٞ ١١٧ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓاْ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩﴾

"Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition,

etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tabook expedition (who the Prophet ﷺ)] left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeting from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." (Qur'an 9: 117-119)

By Allah, after Allah guided me to Islam, He never bestowed upon me a blessing that I considered to be as great as guiding me to be truthful with the Messenger of Allah ﷺ; for by not lying, I was saved from being destroyed, unlike those who lied and really did become destroyed as a result. Verily, when revelation was descending (from the heavens), Allah spoke more harshly to those that lied than to anyone else. Allah ﷻ said:

﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾﴾

"They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-

Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 95, 96)

We refrained from acting like those whose excuses the Messenger of Allah ﷺ accepted when they took an oath for him. He ﷺ then accepted pledges from them and invoked Allah to forgive them, but he ﷺ postponed making any decision regarding us three, and instead decided to wait until Allah rendered judgment (either for us or against us). It was based on those circumstances that Allah, the Possessor of might and majesty, said:

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨﴾

"And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ] left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful." (Qur'an 9: 118)

When Allah spoke (in this Verse) about us being left, He ﷻ was not referring to how we stayed behind from the expedition; no, He ﷻ was referring to how the Prophet ﷺ left us (by not rendering judgment in our case) and postponed making any decision regarding our situation, which was not the course of action he ﷺ took regarding those who took oaths for him and presented excuses to him, for he immediately accepted their excuses (and invoked Allah to forgive them, thus ending the matter for them)."[1]

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[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee, Hadeeth* number: 4418; to *Saheeh As-Seerah An-Nabawiyyah* (pg. 614); and to *Saheeh Muslim*, the Book of Repentance, chapter, "The *Hadeeth* about the Repentance of Ka'ab ibn Maalik ؓ and His Companions ؓ."

The Lessons and Morals of this Story

1) The Clarity of Ka'ab's Narration

Ka'ab ﷺ narrated this story in clear and beautiful language; no sentence is wasted, and every word tells (at least in the original Arabic version). Ka'ab's clear and succinct account of his story like other equally eloquent and succinct narrations, such as 'Aishah's narration of the 'great lie incident' makes it worthy of being taught to students not just in Islamic History class, but in a course about Arabic literature as well. It is such stories about the first generation of Islam, and not stories about Laila and Majnoon (the Arabic equivalent of Romeo and Juliet), that should be taught to students at the elementary and high-school levels. That they are not taught in many Muslim schools is a testament to the low-quality curriculum that is being taught to many of today's youth. It is the responsibility of everyone of teachers, school administrators, and parents to make sure that our youth become adequately educated about everything they need to know in order to become good, practicing, and productive Muslims.

2) Truthfulness is the Way to Safety

Ka'ab ﷺ, Hilaal ﷺ, and Muraarah ﷺ realized that lying would bring them only short-term safety and even that would not be true safety, but only a brief respite that would soon be followed by a severe torment. And so each of them decided to tell the truth, regardless of the consequences and the short-term hardships they would have to face as a result. They were truthful because they were very hopeful of having their repentance accepted, and thus, contrary to the many people who lied and who came up with false excuses, they took the road less travelled by, the road of hardships, which they traversed only to come out on the other side with stronger faith than they ever had before. And since it was truthfulness that saved them in the beginning, Allah ﷻ very appropriately ended the Verse about their repentance with a reminder of the importance of truthfulness and of being with those who are truthful:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ١١٩﴾

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." (Qur'an 9: 119)

3) The Effects of a Publicly Orchestrated Cold-Shoulder Campaign

In a Muslim society, there are many benefits that can be derived when all of its members mutually agree to temporarily cut off all ties with individuals who commit certain unacceptable sins sins that involve abandoning certain obligatory religious deeds or perpetrating certain unlawful deeds. When a system is in place whereby everyone in society can collectively boycott people who perpetrate certain sins, individuals will fear being cast out by society and will consequently avoid perpetrating those sins. And as for those who do perpetrate those sins and are consequently boycotted, they will quickly repent and return to the truth, so that they can reenter society as quickly as possible.

It must be remembered, however, that such a system must be applied only in societies that are similar to the Al-Madanee society of the Prophet's time societies that are well-established and that possess both a strong Muslim government and a strong Muslim populace. In such societies, it is not feared that boycotting an individual will have a negative impact on him; for we must remember that the goal of boycotting is to benefit the individual who strays by bringing him back to uprightness and righteousness. So if Muslims are weak or represent the minority in a given society, there is no real benefit of boycotting an individual (in most cases), because doing so will only drive him further away from the truth. This and other principles must be adhered to when a decision is made to boycott an individual.

Also, boycotting an individual for his religious benefit differs greatly from boycotting an individual for some worldly reason; the former is acceptable and at times desirable; the latter is

unacceptable and, if it is taken too far, can even be unlawful in Islam. If a Muslim cuts off ties with another Muslim for more than three days, he is perpetrating a deed that is *Haraam* (prohibited in Islam). The Messenger of Allah ﷺ said, "It is not lawful for a Muslim to dissociate himself from his brother for more than three nights, whereby they meet, and each of them turns away from the other. And the better of them is he who initiates greetings of peace."[1] And the Messenger of Allah ﷺ also said, "Whosoever abandons his brother for a year, it is as if he has shed his blood."[2]

4) The Companions' Complete and Unequivocal Obedience to the Messenger of Allah ﷺ

The Prophet ﷺ ordered his Companions ﷺ to do something that was very difficult for many of them: to boycott three of their brothers in faith Ka'ab ﷺ, Hilaal ﷺ, and Muraarah ﷺ. But as difficult as it was to obey that command, they all obeyed it to the letter, as was attested to by Ka'ab ﷺ, who said, "We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardiest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me."

Ka'ab ﷺ then went to the person he loved most, Abu Qataadah ﷺ, but not even Abu Qataadah ﷺ would respond to his greetings. To be sure, Abu Qataadah ﷺ was torn between his love for

[1] *Saheeh Muslim*, the Book of *Al-Birr*, *Hadeeth* number: 2560; and to *Saheeh Bukhaaree*, the Book of *Al-Adab*, *Hadeeth* number: 6077.

[2] Refer to *Musnad Ahmad* (4/220); to *Abu Daawood*, with an authentic chain; to *Al-Jaamai' As-Sagheer* by As-Suyootee, who declared it to be *Hasan* (acceptable); to *Al-Adab Al-Mufrad* by Imam Bukhaaree; and to *Mustdadrak* by Al-Haakim.

Ka'ab ﷺ and his desire to obey the Prophet ﷺ. The latter desire won out in the end; for even though Ka'ab ﷺ pleaded with him many times to speak to him, Abu Qataadah ﷺ refused to engage in any conversation with him whatsoever.

Perhaps the most striking aspect of the boycott was not the obedience that was shown by those who boycotted the three Companions ﷺ, but the obedience that was shown by those three Companions ﷺ themselves. The Messenger of Allah ﷺ ordered each of them to stay away from his wife until Allah ﷻ announced His judgment regarding their case. They could have acted duplicitously, only pretending to obey his command; but instead they followed his command to the letter. The spirit of the command involved a prohibition only of sexual relations which was why the Prophet ﷺ gave Hilaal's wife permission to serve her husband, so long as she would not have any physical relations with him but even still, Ka'ab ﷺ refused to ask permission to keep his wife with him, fearing that his desire to have physical relations with her would overcome him. He ﷺ did not want to compound his earlier mistake with yet another one, and so he severed all temptation from the root, ordering her to go and stay with her family until the crisis ended.

5) Complete Loyalty to Allah ﷻ and His Messenger ﷺ

The Christian king of Ghassaan was paying close attention to the goings on of Al-Madeenah society; by keeping a close eye on his enemies, he hoped to stumble across the opportunity to sow dissension among their ranks. Such an opportunity came when the Muslims boycotted Ka'ab ibn Maalik ﷺ.

The king of Ghassaan sent a messenger with a personalized letter to Ka'ab ﷺ; he hoped to ensnare Ka'ab ﷺ, to entice him, and to convince him to abandon his religion. He argued in his letter that Ka'ab ﷺ did not deserve the ill-treatment he was receiving, and he promised to treat him with honour if he immigrated to the kingdom of Ghassaan.

Immediately recognizing the letter for what it was, Ka'ab ﷺ said,

"This too is a test!" According to one narration, he ﷺ added, "My mistake has taken me to such low depths that men from the people of polytheism see me as being easy prey!" Ka'ab ﷺ was completely loyal to Allah ﷻ and His Messenger ﷺ, so it never even crossed his mind to accept the king of Ghassaan's offer. Possessing self-dignity and strong faith, Ka'ab ﷺ did not think it appropriate to even give the king any reply at all not even a negative one; nor would he be satisfied with himself if he simply tore up the letter. Nothing short of completely destroying the letter would be a sufficient response to it, and so he took it to an oven and burned it completely until all that was left of it was ashes. It is with this kind of faith and determination that one comes out of a test or difficulty with greater faith than ever before. Yes, Ka'ab ﷺ endured fifty nights of difficulty and hardship and dark trials; but it is equally true that he came out shining, as a stronger believer than he was before the beginning of his ordeal.

6) What Forgiveness from Allah ﷻ Means for a True Believer

The day a believer achieves forgiveness from Allah ﷻ is a day of great joy; for Ka'ab ﷺ, it was, according to the description of the Prophet ﷺ, the best day of his life. When revelation descended and Ka'ab's forgiveness was announced as well as the forgiveness of Muraarah ﷺ and Hilaal ﷺ the Messenger of Allah ﷺ became overjoyed and his face lit up, looking " like a piece of the moon." Crowds upon crowds of people went to Ka'ab in order to congratulate him. And the Prophet ﷺ said to him, "Rejoice for the best day you have had since the day your mother gave you birth," which indicates that it was even better than the day on which Ka'ab ﷺ had embraced Islam.

When one achieves the forgiveness of Allah ﷻ, it means that Allah ﷻ is once again pleased with him, and this is the greatest goal that any Muslim can strive after. Ka'ab ﷺ expressed his joy immediately, falling down to the ground to perform

prostration, and then giving away his only outfit of clothing to the man who had first given him the good news. Muraarah ﷺ and Hilaal ﷺ were equally happy, though we know about their stories in less detail, since Ka'ab ﷺ was giving an account of the story from his own perspective only. We at least know, based on a narration that is related by Al-Waaqidee, that Sa'eed ibn Zaid ﷺ went to congratulate Hilaal ﷺ; Sa'eed ﷺ later said, "I went to Banu Waaqif (to Hilaal) and gave him the glad tidings, and he immediately fell down to the ground to perform prostration..."[1]

7) Islamically Legislated Ways of Showing Thankfulness to Allah ﷻ for One of His Favours

It is extremely difficult to express in words the joy that Ka'ab ibn Maalik ﷺ felt when he ﷺ found out that Allah ﷻ had accepted his repentance; he alone went through the experience, and therefore he is the only human that could accurately describe his frame of mind and the level of his joy upon finding out that his ordeal was over. But we do know, based on his own account of his story, a few of the things that Ka'ab ﷺ did to express thankfulness for the blessing of having been forgiven by Allah ﷻ; these are things that we too can do to show thankfulness for things that Allah ﷻ blesses us with.

a) The Prostration of Thankfulness

Immediately upon hearing the good news, Ka'ab ﷺ fell down to the ground and performed prostration as a show of thankfulness to Allah ﷻ. This, in fact, was a common practice among the Prophet's Companions ﷺ: If one of them would gain some new blessing or would be saved from some form of hardship, he would perform prostration; and it was a practice that the Companions ﷺ had learned from the Messenger of Allah ﷺ.

b) Rewarding the Bearer of Glad Tidings

Ka'ab ﷺ took off the only outfit of clothing he owned and gave it

[1] Refer to *Al-Maghaazee* by Al-Waaqidee (3/1054).

as a gift to the man who had announced the good news. Without a doubt, this is an Islamically legislated way of giving a gift. If the person who gives the good news is rich, then the thing he receives is a gift; and if he is poor, then the thing he receives is charity. But in both cases, one is giving away wealth as a way of showing thankfulness to Allah ﷻ.

c) Giving Charity

Ka'ab ؓ announced that, as a part of his repentance, he would give away all of his money for charity, but the Prophet ﷺ advised him not to do so, saying, "Hold on to some of your wealth, for that is better for you." Thus, even though he ﷺ disapproved of the idea of Ka'ab ؓ giving away all of his wealth, the Prophet ﷺ did approve of the core part of his idea: to give charity as a way of showing thankfulness to Allah ﷻ.

5

Lessons And Morals

The Main Themes Of The Qur'anic Verses That Deal With The Tabook Expedition

The Qur'an discusses the Battle of Tabook in more detail than any other conflict between the Muslims and their enemies; and because the battle itself was unique, so was the discussion regarding it. Allah ﷻ made it clear to the Muslims that defending their land from the Christians to the north was the duty of every single individual; that any negligence on their part in regard to fulfilling that duty would not be acceptable; that, in spite of all of the hardships and difficulties that their duties entailed, they still had to perform them otherwise, they would be heading down the roads of apostasy and hypocrisy.[1] Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this

[1] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 404).

world rather than the Hereafter? But little is the enjoyment of the life of this word as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things." (Qur'an 9: 38, 39)

When one studies the Verses that discuss the Tabook expedition, one concludes that they touch on various themes, some of which are as follows:

1) The egregious nature of the error of those who stayed behind from the expedition: Among all of the Prophet's battles, Tabook was unique in the sense that, in Verses of the Noble Qur'an, Allah ﷻ exhorted Muslims to participate in it and reproached those who did not; for example, Allah ﷻ said:

﴿ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾﴾

"March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew." (Qur'an 9: 41)

2) The Tabook expedition was fraught with hardships and difficulties, a fact that Allah ﷻ made clear when He ﷻ called the expedition 'The Time of Distress.' Allah ﷻ said:

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾

"Allah has forgiven the Prophet ﷺ, the Muhaajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition, etc.)"

3) The hypocrites stooped low, even for them, when they mocked poor Muslims for giving small amounts of charity for the

Tabook expedition. For example, when one particular Companion ﷺ came forward with four handfuls of dates, they said, "Verily, Allah does not need the charity of this person." Allah ﷻ then revealed the Verse:

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment." (Qur'an 9: 79)

4) Allah ﷻ decreed a great reward for those believers that did go out with the Prophet ﷺ to Tabook and there were approximately thirty-thousand of them. Allah ﷻ said:

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment." (Qur'an 9: 79)

And in another Verse, Allah ﷻ said:

﴿وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ١٢١﴾

"Nor do they spend anything (in Allah's Cause) small or great nor cross a valley, but is written to their credit, that Allah may recompense them with the best of what they used to do (i.e.,

> *Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner)."* (Qur'an 9: 121)

The Mutual Consultation That Took Place During The Tabook Expedition

Up until now, we have seen how, always in crucial situations or regarding matters that pertained to the welfare of all Muslims, the Prophet ﷺ would first consult with his Companions ﷺ and then make his final decision. We also learned that he ﷺ was not the kind of leader who arbitrarily and despotically made decisions; very often, he ﷺ would accept and implement the suggestions of his Companions ﷺ. This was to his credit and to their credit as well, for they would not give random, nonsensical suggestions; no, they would very carefully think a matter through before giving a suggestion. In previous battles, mutual consultation reaped wonderful fruits; for example, in the Battle of the Confederates, a suggestion made by Salmaan Al-Faarisee ﷺ changed the course of the entire battle: as a result of the digging of the trenches, the confederate army was not able to enter Al-Madeenah and had, after an entire month's siege, achieved none of its goals.

The Tabook expedition was no different; the Prophet ﷺ consulted his Companions, and on certain key occasions, they gave very valuable advice, which he ﷺ both accepted and implemented; following are some examples:

1) Abu Bakr ﷺ Advises the Prophet ﷺ When the Muslims Become Afflicted with Severe Thirst

At least once during the expedition, the Muslims completely ran out of water; their situation became desperate; they became so thirsty, in fact, that they thought their necks would crack open as a result of the dryness. Also, at least one of them slaughtered his camel so that he could squeeze out and drink any water that he

could find in its stomach. Abu Bakr ﷺ then said to the Prophet ﷺ, "O Messenger of Allah, Allah has made you accustomed to supplicate in a good manner, so invoke Allah (for help)."

The Prophet ﷺ said, "Would you love for me to do that?"

Abu Bakr ﷺ said, "Yes." The Prophet ﷺ then raised his hands to invoke Allah ﷻ for help, and did not lower them until the colour of the sky changed; a cloud then came and shaded the Muslims, and rain began to pour down from it. The Muslims in the encampment filled all of the containers they had with them; some of them walked around the perimeter of the encampment and were amazed to see that it had rained throughout the encampment but nowhere outside of it.[1]

2) 'Umar ﷺ Advises the Prophet ﷺ to Forbid the Muslims from Slaughtering Their Camels

And at least once during the expedition, the Muslims became afflicted with severe hunger; their situation became so desperate that they asked the Prophet ﷺ for permission to slaughter their camels. Slaughtering their camels would certainly have solved their hunger problem, but it would create another and potentially more dangerous problem: They would not have enough riding animals left to complete their journey; it was hard enough to ride the distance from Al-Madeenah to Tabook and back, but walking it would prove very difficult indeed, especially for those Muslims who were relatively old or weak.

And yet the Prophet ﷺ felt that there was no choice left, as a result of which he ﷺ gave them permission to slaughter their camels. 'Umar ﷺ then went to the Prophet ﷺ, mentioned what he thought would happen if people were to slaughter their camels, and offered a solution. His solution was that the Muslims should

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[1] Related by Ibn Hibbaan in the Book of *Jihaad*, chapter, "The Tabook Expedition," *Hadeeth* number: 1707; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "Miracles and Signs of Prophethood"; to *Dalaail An-Nubuwwah*; to *Mustadrak* by Al-Haakim, who said, "This *Hadeeth* is authentic and fulfills the conditions of both Bukhaaree and Muslim, though neither of them related it."

gather all of their food in one place and that the Prophet ﷺ should then supplicate to Allah ﷻ to bless them in their food. The Prophet ﷺ implemented 'Umar's advice; his supplication was answered, and as a result this is what happened: The Muslims filled all of their containers with food; they ate until they were all full; and after that, they still had some food left over.[1]

3) 'Umar ﷺ Advises the Prophet ﷺ not to Cross Over the Border of Ash-Sham (Syria and Surrounding Regions)

When the Prophet ﷺ reached the region of Tabook, he ﷺ found that the Romans had already fled from the area; they were afraid of the Muslim army and wanted to avoid a battle at all costs. The Prophet ﷺ then consulted his Companions ﷺ, asking them whether they should cross the borders of Ash-Sham and attack the Romans in their cities. 'Umar ﷺ advised against that course of action, saying that the Muslims should instead return to Al-Madeenah; he reasoned that the Roman army was huge and that there were no Muslims on the other side of the Ash-Sham borders. And 'Umar ﷺ was right: to attack the Romans inside of their territory was, at the time, too difficult a task for the Muslim army. The Roman army in Ash-Sham consisted of more than two-hundred and fifty thousand soldiers; to face them in the desert was one thing, but to face them in their cities was an altogether different matter. An army of thirty-thousand which was the size of the Muslim army would be no match for two-hundred and fifty thousand enemy fighters who were inside the fortresses of their homeland. 'Umar's advice, therefore, was sound; and the Prophet ﷺ accepted it and departed from Tabook twenty days after first having arrived there.

Rigorous And Harsh Training

These days, soldiers undergo extremely rigorous training: they are deprived of sleep for days at a time; they are forced to walk or jog many miles a day; they are prevented from eating and

[1] *Saheeh Muslim*, the Book of Faith, chapter, "Proof that Those Who Die Upon Islamic Monotheism Will Definitely Enter Paradise."

drinking for extended periods of time all in the name of training. It is then hoped that they will be ready to endure the harsh conditions of war.

The Tabook expedition was not all that different; it was, in effect, a long and difficult training exercise. That is not to say that there was no other purpose behind the Tabook expedition; to the contrary, it had very important tactical and military purposes. All that I am saying here is that one of the purposes of the expedition was to train the Muslim army for later conflicts.

The training was harsh indeed: Muslim soldiers were required to traverse more than seven-hundred miles of the desert during a season of extreme heat and under conditions that were very difficult to bear. The army had a short supply of both water and food; and there were not enough riding animals to carry everyone. It is safe to say that very few people today could even imagine taking such a journey, never mind actually embarking upon it. The Prophet's Companions ﷿ were strong and hardy men, and the Prophet ﷺ was preparing them for future battles that would require exceptionally high levels of strength and fortitude.

The Tabook expedition was, after all, the last battle the Prophet ﷺ participated in; he ﷺ therefore had to complete the training of his Companions ﷿ and make sure that they were ready to go on without him. This final training exercise proved invaluable and helped prepare the Companions ﷿ to conquer the lands of Ash-Sham and Persia during the era of the rightly guided *Khaleefahs*.

The Most Important Consequences Of The Tabook Expedition

1) For too many years, Arabs were afraid of the Romans and here I am referring to both Arab Muslims and Arab polytheists. The Tabook expedition removed that fear from their hearts.

   In the minds of Arabs, Rome was too powerful to be even challenged by any other nation. Perhaps the defeat of the Muslims at Mo'tah helped solidify that notion in the minds of

Arabs. But all of that changed at Tabook, when Roman forces fled from the Muslim army, and Arabs began to realize that if anyone was going to defeat the Romans, it was going to be the Muslims.

2) The Muslim army put on a show of strength and proved to the people of the region that they alone could challenge the most powerful empire on earth. And Muslims proved that they were not rallying around national or racial pride; no, they were rallying around the message of Islam, and their goal was to travel as far as possible with the message of Islam, in order to take as many people as possible out of the darkness of disbelief and bring them into the light of Islam.

So even though no military clash took place at Tabook, the expedition was a success. The Roman army left their posts, fled to Ash-Sham, and, in effect, surrendered control of the area to the Muslims. As a result, the Christian tribes of the region, which were hitherto allied to the Romans, cast off their previous alliance and agreed to submit to the rule of the Muslim nation. The Prophet ﷺ wrote a detailed treaty for them, outlining both their rights and their obligations towards the Muslim nation.

Many tribes of the region were shaken and could not believe that the Romans fled. They began to evaluate their situation, and many of them saw no benefit in continuing to ally themselves to the Romans; they naturally concluded, then, that it was in their best interests to ally themselves to the Muslim nation.

Perhaps more than anything else, the Tabook expedition was a precursor to the conquests of Ash-Sham that ended up taking place only a few years later. True, efforts were made prior to the Tabook expedition to have an influence on the region of Ash-Sham, but none of those efforts was as successful as the Tabook expedition. And though it was the last expedition that the Prophet ﷺ participated in himself, he ﷺ did have a hand in the conquests of Ash-Sham, for before he ﷺ died, he ﷺ prepared another army to invade the region; and he ﷺ appointed Usaamah ibn Zaid ibn

Haarithah ﷺ to lead that army. The army was assembled in the last days of the Prophet's life but was dispatched for Ash-Sham only after the Prophet ﷺ died. The point here is that the Prophet ﷺ laid down the foundations for the conquests of Ash-Sham and of other lands as well.

3) The Makkah conquest helped to unite the tribes of Arabia under the banner of Islam; the Tabook expedition had a further unifying effect on the region. More and more tribes expressed their desire to ally themselves to the Muslims; to the south, for example, the people of Najraan signed treaties with the Muslims, promising to pay the *Jizyah* tax. With the success of the Tabook expedition, Arab tribes were left with no choice; they put a halt to their efforts to resist the Prophet's *Da'wah* and entered into the fold of Islam. In light of the many delegations that visited Al-Madeenah after the Tabook expedition in order to announce their entry into the fold of Islam, the year 9 H has been famously called 'The Year of the Delegations.'

6

The Most Important Events That Took Place Between The Battle Of Tabook And The Farewell Pilgrimage

The Delegation Of Thaqeef

During the period of the Makkah conquest and after the Messenger of Allah ﷺ left At-Taaif, 'Urwah ibn Mas'ood Ath-Thaqafee ﷺ left his fortress in At-Taaif and went out in search of the Prophet ﷺ. The Prophet ﷺ almost reached Al-Madeenah when 'Urwah ﷺ caught up to him. 'Urwah ﷺ announced his entry into the fold of Islam and then returned to his people. The first thing he did upon arriving in At-Taaif was to invite his people to Islam. As much as the people of Thaqeef loved the old 'Urwah, the 'Urwah that was a polytheist, they despised the new 'Urwah ﷺ, the 'Urwah who was inviting them to Islam. They expressed their hatred towards him by firing arrows at him; at least one of the arrows fatally wounded him, and he soon died.

Shortly thereafter, the people of At-Taaif came to their senses; they realized that they could no more resist the Muslim tribes that surrounded them from all directions than they could resist one of the major empires of the time the Roman or Persian Empire. And so they agreed among themselves to send a delegation to the Messenger of Allah ﷺ, a delegation that consisted of six men and

that set out for Al-Madeenah in the month of Ramadan, in the year 9 H.[1]

The Thaqeef tribe generally broke down into two sub-divisions: the Banu Maalik clan and the Ahlaaf (the allies); each of the two groups was represented by three men in the delegation, and the man that was appointed as leader over them all was 'Abd Yaa-Lail ibn 'Amr.[2] The delegation was not organized in a haphazard manner; to the contrary, it was strategically put together to give it a diplomatic advantage during negotiations with the Muslims in Al-Madeenah. The leaders of Thaqeef hoped that the Banu Umayyah clan from the *Muhaajiroon* would intercede on their behalf and convince the Prophet ﷺ to agree to sign a treaty with them. Their hopes were based on past good relations between the Banu Umayyah clan and the Ahlaaf.[3]

The Companions ﷺ knew that the Prophet ﷺ had been hoping for a while that the Thaqeef tribe would enter into the fold of Islam. For that reason, Abu Bakr ﷺ and Al-Mugheerah ﷺ raced with one another to give the Prophet ﷺ the good news when they saw the delegation of Thaqeef arrive in Al-Madeenah. In the end, Al-Mugheerah ﷺ yielded and told Abu Bakr ﷺ that he could be the one to give the good news.[4]

The Messenger of Allah ﷺ was happy to receive the delegation, and he ﷺ even built a tent for them near the *Masjid*, so that they could hear the Qur'an and watch the people when they prayed. Also, the Messenger of Allah ﷺ took upon himself the expenses that were incurred during the hosting of the delegation.

Throughout their stay in Al-Madeenah, the delegates visited the Prophet ﷺ on a daily basis. And while they were out visiting him, they would leave 'Uthmaan ibn Abu Al-'Aas behind, charging him with the task of watching over their things. Whenever they

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[1] Refer to *Risaalatul-Anbiyaa* by 'Umar Ahmad 'Umar (pg. 199).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/193).

[3] Refer to *Rijaal Al-Idaarah Fid-Daulatul-Islaamiyyah* by Dr. Husain Muhammad (pg. 76).

[4] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/193).

returned from a visit to the Prophet ﷺ and 'Uthmaan's guard duties were over, they would take their midday nap; meanwhile, 'Uthmaan ibn Abu Al-'Aas would go to the Messenger of Allah ﷺ, ask him about the religion, and ask him to recite the Qur'an for him; 'Uthmaan ؓ was a quick study and soon learned a great deal about the teachings of Islam. Midday was a time during which most people took a nap, and so 'Uthmaan ؓ would sometimes go to the *Masjid* only to find out that the Prophet ﷺ was, like most other people, taking his midday nap. But even that did not deter 'Uthmaan ؓ, for he would then go to Abu Bakr ؓ and ask him questions about the teachings of Islam. And he ؓ would keep these activities a secret from his fellow delegates. The Messenger of Allah ﷺ took notice of 'Uthmaan's desire to learn and became impressed by both his desire and determination.

The delegates continued to visit the Prophet ﷺ day after day, and each day he ﷺ invited them to Islam. 'Abd Yaa-Lail said to him, "Will you agree to a treaty with us, so that we can return to our families and our people?" The Messenger of Allah ﷺ said, "Yes, if you accept Islam, I will agree to a treaty with you; otherwise, there will be no treaty, and there will be no truce between us and you."

'Abd Yaa-Lail said, "Consider the matter of fornication; our people are mostly single and travel far to the west; we have to fornicate, for none of us can patiently endure celibacy." The Prophet ﷺ said, "Fornication (and adultery) is among the practices that Allah made prohibited upon Muslims. Allah said:

﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

"*And come not near to the unlawful sexual intercourse. Verily, it is a Faahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).*" (Qur'an 17: 32)

'Abd Yaa-Lail said, "Consider the matter of usury." The Prophet ﷺ said, "Usury is prohibited." 'Abd Yaa-Lail said, "All of what we have is usury wealth (i.e., is mixed in usury, is derived

through usury, is involved in usury)." The Prophet ﷺ said, "You may keep your original capital. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ ٢٧٨﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers." (Qur'an 2: 278)

'Abd Yaa-Lail said, "Consider the matter of alcohol. It is the juice of our grapes, and we cannot live without it."

The Prophet ﷺ said, "Verily, Allah has prohibited it!" He ﷺ then recited this Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansaab, and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaitaan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful." (Qur'an 5: 90)

The delegates left the Prophet ﷺ and returned to their tent, so that they could discuss matters in private. 'Abd Yaa-Lail was vehemently opposed to embracing Islam if the above-mentioned things fornication, usury, and alcohol would be forbidden upon them. It must be understood that he was not rejecting those prohibitions because of a lack of faith in Islam; no, he was ready to accept and embrace Islam. His problem was that he was thinking like a politician: he could not return to his people and impose rules that would be highly unpopular among them. He expressed this sentiment when he privately said to the other delegates, "Woe upon you all! How can we return to our people with the prohibition of these three things? By Allah, the people of Thaqeef will never be patient (and disciplined) enough to stay

away from either alcohol or fornication."

Sufyaan ibn 'Abdullah, another member of the delegation, said, "O man, listen: If Allah wants good for the people of Thaqeef, they will be able to patiently stay away from those things! Look at those people who are with the Messenger of Allah ﷺ (His Companions ﷺ). In the past, they too were in a similar situation (i.e., they fornicated and drank alcohol during the pre-Islamic days of ignorance), but they changed: They were patient and abandoned all of those practices. And pray, do not forget that we fear this man (i.e., the Prophet ﷺ). He has achieved ascendancy over all of these lands. We, on the other hand, are in a fortress in a corner of the earth, while Islam has spread all around us. By Allah, were he to lay siege to our fortress for only a single month, we would die of hunger. I see no solution except Islam, and I fear the coming of a day that will be like the day of Makkah (the Makkah Conquest)."

Khaalid ibn Sa'eed ibn Al-'Aas, yet another member of the delegation, was charged with the task of going back and forth as a negotiator between the Messenger of Allah ﷺ and the Thaqeef delegation. He continued to carry out this task until the treaty was written down in its entirety. And throughout the visit of the Thaqeef delegation, the Prophet ﷺ would send them food; and up until the moment they embraced Islam, they would refuse to eat from the food he gave to them until he ﷺ ate some of it first.

During the negotiations, the Thaqeef delegates said to the Messenger of Allah ﷺ, "Consider the matter of Ar-Rabbah." Ar-Rabbah was their idol. The Prophet ﷺ said, "It must be destroyed."

They said, "Never! Were Ar-Rabbah to know that we intend to destroy it, it would kill all of our families."

'Umar ibn Al-Khattaab ﷺ said, "Woe upon you, O 'Abd Yaa-Lail! Ar-Rabbah is nothing more than a stone; it does not know who worships it and who does not worship it."

"We did not come to you, O 'Umar," 'Abd Yaa-Lail said.

Nonetheless, the delegates embraced Islam, and the treaty was signed, its terms having been written down by Khaalid ibn Sa'eed.

After the treaty was signed and agreed upon, the delegates asked the Prophet ﷺ to delay the destruction of Ar-Rabbah for a period of three years. They had entered into the fold of Islam, but it seems that their faith was still weak; but perhaps more than anything else, they feared the anger of their people, and wanted to bring them around to the truth slowly. Whatever their intentions were, they did not understand as of then that compromises regarding issues of faith and beliefs were not acceptable. The Prophet ﷺ of course refused, but still they did not let up: They asked for a delay of two years. Again the Prophet ﷺ refused, and so they asked for a delay of one year. When the Prophet ﷺ refused even that, they asked for a delay of one month. The Prophet ﷺ refused to allow for any delay whatsoever; the idol had to be destroyed immediately, regardless of how the population of Thaqeef particularly their women and the foolish among them reacted.

Realizing that Ar-Rabbah had to be destroyed but not wanting for their people to turn against them, the delegates asked the Prophet ﷺ to release them from the duty of having to destroy it themselves. To this the Prophet ﷺ agreed, which meant that he ﷺ would have to send a unit of men to carry out the task for the delegates. The delegates then brazenly asked the Prophet ﷺ to release them from the obligation of having to pray. Here, they were going too far; but they were new Muslims, and so gentleness, and not harshness, was called for. So rather than chastise them, the Prophet ﷺ simply said, "There is no good in a religion in which there is no prayer."[1] The delegates further asked to be exempted from other religious duties and to be given license to perpetrate certain unlawful deeds. When they saw that the Prophet ﷺ was not going to grant them what they wanted, they finally submitted and stopped asking for any more exemptions.

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[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/50); to *Al-Maghaazee* by Al-Waaqidee (3/968); to *As-Seerah* by Ibn Hishaam; and to *Al-Mabsoot* by As-Sarakhsee.

From the moment they arrived in Al-Madeenah until the time of their departure, the Prophet ﷺ remained a kind and generous host to them. And when they left, he ﷺ announced to them that he was appointing 'Uthmaan ibn Abul-'Aas ﷺ to be the new governor of At-Taaif. Of all the delegates, 'Uthmaan ﷺ was the youngest, but he was also the most eager to study the teachings of Islam.

In fact, all of the delegates underwent a positive change during their stay in Al-Madeenah. Meeting with the Prophet ﷺ and mixing with his Companions ﷺ enabled them to see the practical manifestation of Islam's teachings, and they were duly impressed. They wanted to start off their new life as Muslims on the right note, and so they fasted every day for the remainder of the month. Having stayed in Al-Madeenah for fifteen days, they embarked upon their return journey to At-Taaif.

Shortly thereafter, the Messenger of Allah ﷺ sent a unit of men to destroy Ar-Rabbah. The unit was headed by Khaalid ibn Al-Waleed ﷺ and among its members were Al-Mugheerah ibn Sho'bah ﷺ and Abu Sufyaan ibn Harb ﷺ. In the meanwhile, the Thaqeef delegates had returned to At-Taaif and had successfully convinced the rest of their fellow tribesmen to embrace Islam.

When Khaalid's unit arrived in At-Taaif, Al-Mugheerah ibn Sho'bah ﷺ, with the aid of a number of men, went directly to Ar-Rabbah in order to destroy it.[1] Throughout the period of demolition, Al-Mugheerah ﷺ was heavily guarded by his fellow clansmen from the children of Mu'attib, who feared that the people of Thaqeef might attack him just as they had previously attacked and killed 'Urwah ibn Mas'ood Ath-Thaqafee ﷺ.

Everyone from the Thaqeef tribe men, women, and children came out to witness the demolition of their once revered idol, Ar-Rabbah. Because they had only recently been polytheists, and because their faith was not strong, most of them thought that Ar-Rabbah could not be destroyed that, somehow, it would defend itself and wreak vengeance on those who tried to do it harm.

[1] Refer to *Al-Maghaazee* (3/671).

This was of course only wishful and foolish thinking on their part, and they soon came to realize that Ar-Rabbah was nothing more than an inanimate object that could no more defend itself than could a piece of wood when it is about to be hacked up into pieces with an axe.

Al-Mugheerah ﷺ was a man of a very easygoing disposition; he enjoyed banter and good-natured teasing. He ﷺ said to his companions, "By Allah, in regard to the people of Thaqeef, I will give you something to laugh about." He pretended to strike down Ar-Rabbah with his hatchet, and he then fell to the ground, acting as if he were mortally wounded. Everyone in the crowd gasped, and they said, "May Allah distance Al-Mugheerah (from all that is good); Ar-Rabbah has killed him." Thus they all became overjoyed when they saw Al-Mugheerah fall down to the ground.[1] They then turned to the rest of the members of Khaalid's unit and said, "Whosoever among you wishes to approach Ar-Rabbah, let him do so, and let him try to destroy it. For by Allah, no one will ever be able to do so." At that moment, Al-Mugheerah ibn Sho'bah ﷺ sprang up off the ground, showing that nothing was wrong with him, and he said, "May Allah cover you in shame, O people of Thaqeef! It is nothing more than a trifling thing that is made of stone.... So accept safety and well-being from Allah, and worship Him (alone)."[2]

Al-Mugheerah ibn Sho'bah ﷺ and the other members of his unit then proceeded to destroy Ar-Rabbah and completely level it to the ground. While they were destroying Ar-Rabbah, its custodian was standing nearby and was furious. He was also impatiently waiting for Ar-Rabbah to defend itself to lash out at Al-Mugheerah ﷺ and his Companions ﷺ. But his waiting was in vain; soon they finished destroying it completely, and all that was

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[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 300); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H"; and to *Dalaail An-Nubuwwah* (5/303).

left of it was its foundation; even still, Ar-Rabbah's custodian held out hope and said, "You will see, its foundation will become angry and will punish you by making you sink into the earth." This foolishness, Al-Mugheerah though, had gone on long enough; he asked Khaalid ﷺ for permission to dig underneath the foundation of Ar-Rabbah and to thus destroy any last remnant of the idol. Khaalid ﷺ granted him permission, and Al-Mugheerah began excavating the dirt that was underneath the spot where Ar-Rabbah had previously stood; furthermore, Al-Mugheerah ﷺ and his Companions took the jewelry with which Ar-Rabbah had been adorned. The people of Thaqeef were collectively in a state of shock; the reality of the situation slowly dawned upon them, and the darkness that veiled their minds was gradually fading away, giving way to rays of light.

When Khaalid's unit returned to Al-Madeenah, they presented Ar-Rabbah's jewelry to the Messenger of Allah ﷺ, and he distributed that jewelry on the very same day. And the Muslims praised Allah ﷻ for granting complete victory to His Prophet ﷺ and to His religion.

In this manner, the second most popular idol in the Arabian Peninsula was destroyed. The Prophet ﷺ ordered the governor of At-Taaif, "Uthmaan ibn Abul-'Aas ﷺ, to build a *Masjid* on the very same spot where Ar-Rabbah had once stood.[1] 'Uthmaan ﷺ carried out the Prophet's instructions, and shortly thereafter, the construction of the new *Masjid* was completed.

The Death Of The Chief Of Al-Madeenah's Hypocrites, 'Abdullah Ibn Ubai Ibn Salool

The chief of Al-Madeenah's hypocrites, 'Abdullah ibn Ubai ibn Salool, fell ill on one of the last nights of the month of Shawwaal in the year 9 H, and he then died in Dhil-Qai'dah of the same year.[2]

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[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 301).

[2] Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee* by Al-Waaqidee (pg. 659).

Usaamah ibn Zaid ﷺ related that both he and the Messenger of Allah ﷺ visited 'Abdullah ibn Ubai during his final sickness and that the Messenger of Allah ﷺ said to Ibn Ubai, "I would always forbid you from loving the Jews," to which Ibn Ubai responded, "Sa'd ibn Zuraarah hated them, and look what happened to him: he died." 'Abdullah ibn Ubai thus proved his short-sightedness; he thought that death meant ultimate defeat, and was unable to perceive that what came after death was either an everlasting life of bliss or an everlasting life of torment.

After 'Abdullah ibn Ubai died, his son, who was also named 'Abdullah ﷺ, went to the Messenger of Allah ﷺ and asked him to give him his shirt so that he could use it to enshroud his father in it. The Prophet ﷺ acquiesced and gave him his shirt. 'Abdullah jr. ﷺ then asked the Prophet ﷺ to perform the funeral prayer for his deceased father.

The Messenger of Allah ﷺ stood up to carry out 'Abdullah ibn 'Abdullah's request, but 'Umar ﷺ stood up, took hold of the Messenger of Allah's clothing, and said, "O Messenger of Allah, how can you pray over him when Allah forbade you from doing so." The Messenger of Allah ﷺ said, "No, Allah gave me a choice in the matter; He ﷻ said:

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾﴾

"Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad ﷺ). And Allah guides not those people who are Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 80)

The Messenger of Allah ﷺ said, "And I will ask (forgiveness for him) more than seventy times." 'Umar ﷺ said, "Verily, he is a hypocrite." In spite of 'Umar's protestations, the Messenger of

Allah ﷺ performed the funeral prayer for 'Abdullah ibn Ubai, but then Allah ﷻ revealed this Verse:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave." (Qur'an 9: 84)

The Messenger of Allah ﷺ prayed over 'Abdullah ibn Ubai based on his outward show of faith, for he claimed to be a Muslim; furthermore, the Prophet ﷺ wanted to honour the wishes of Ibn Ubai's son, 'Abdullah ﷺ, who was a sincere and pious Muslim. As we have previously mentioned, 'Abdullah jr. had offered the Prophet ﷺ to kill his father during the Banu Al-Mustaliq expedition; he made that offer after his father had had the temerity to hurl vile insults at the Prophet ﷺ and the *Muhaajiroon*.

There was also another reason why the Prophet ﷺ performed the funeral prayer for Ibn Ubai: He ﷺ knew that Ibn Ubai had many loyal followers, and he ﷺ wanted to extend to them a gesture of goodwill, in the hope that they would repent and become good Muslims. Had the Prophet ﷺ not answered 'Abdullah ibn 'Abdullah's request to pray over Ibn Ubai, he ﷺ would have alienated both 'Abdullah ibn 'Abdullah and Ibn Ubai's followers. So as long as he had a choice in the matter, the Prophet ﷺ followed the politically most favourable course of action; and when he ﷺ no longer had any choice in the matter, when he ﷺ was outright forbidden from praying over hypocrites and standing over their graves, he ﷺ of course submitted completely to Allah's command and never again prayed over any hypocrite who died.

The Prophet ﷺ also had good reason to give away his shirt to 'Abdullah ibn 'Abdullah ﷺ. For one thing, the Prophet ﷺ was never asked for something and then responded, "No." But also the Prophet ﷺ wanted to pay Ibn Ubai back for a favour he did for his uncle, Al-'Abbaas ﷺ, after the Battle of Badr. Al-'Abbaas ﷺ was taken captive during the course of the battle;

Ibn Ubai then helped him by giving him his shirt. It was not appropriate for the Prophet ﷺ to be beholden to a hypocrite, and so it was only fitting for him to give up his shirt to Ibn Ubai's son so that he could pay back the favour and no longer be under any obligation to the dead hypocrite.

The events that transpired during the Tabook expedition coupled with the death of 'Abdullah ibn Ubai had a devastating effect on the hypocrite movement in Al-Madeenah. A number of them remained, though they no longer had an impact on the goings on of society. Nonetheless, the Prophet ﷺ knew who they were, and so did Hudhaifah ibn Al-Yamaan ﷺ[1], who was the secret-holder of the Prophet ﷺ. The Prophet ﷺ informed him of the names of every single hypocrite.[2] Later on, if someone unknown or of dubious nature died, 'Umar ﷺ would wait to see if Hudhaifah ibn Al-Yamaan ﷺ performed the funeral prayer over him; if Hudhaifah ﷺ performed it, he ﷺ would do the same; otherwise, he ﷺ would abstain from praying over that person.

In the year 9 H, Muslims became stronger than ever before, and as a result of their strong position in Al-Madeenah, Allah ﷻ clearly delineated for them the firm stance they should take vis-à-vis the hypocrites. Imam Ibn Al-Qayyim wrote, "(The Prophet ﷺ ordered the Muslims) to accept what the hypocrites outwardly announced (i.e., their Islam) and to entrust their hidden secrets to Allah ﷻ. He ﷻ ordered them to fight the hypocrites with knowledge and clear proofs, to turn away from them, and to be harsh with them (when necessary).... He ﷺ forbade them from praying over the hypocrites and from standing over their graves. And He ﷺ informed them that, even if he ﷺ invoked Allah ﷻ to forgive them, Allah ﷻ would still not forgive them."[3]

The official policy of the Muslims towards the hypocrites was

[1] Refer to *Diraasaat Fee 'Ahd An-Nubuwwah* by Ash-Shujaa' (pg. 221).

[2] Refer to *Ma'een As-Seerah An-Nabawiyyah* (g. 463).

[3] Refer to *Zaad Al-Ma'aad* (2/91).

outlined in Verses of Chapter *At-Taubah;* it is interesting to note that more than half of this Chapter is dedicated to a detailed discussion about the hypocrites. In Chapter *At-Taubah,* the secret intentions and feelings of the hypocrites are exposed, and their true inner reality is explained. In short, everything they wanted to keep hidden was brought out into the light, and everyone came to know them for who they truly were base, duplicitous, false, treacherous liars, liars whose final destination is worse even than the final destination of the disbelievers. The final destination of the disbelievers is the Hellfire; the final destination of the hypocrites is the lowest part of the Hellfire.

A Summary of the Most Important Legislations that were Revealed Around this Time Regarding the Hypocrites

1) Branding them with Disbelief; and the Prohibition of Praying Over Them When They Die

Allah ﷻ said:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ). And let not their wealth or their children amaze you. Allah's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers." (Qur'an 9: 84, 85)

2) Destroying the *Masjid* They Built

The legislation of destroying their *Masjid,* which was named *Masjid Diraar,* was revealed in the *Sunnah* of the Prophet ﷺ, and we have hitherto discussed the matter in some detail.

3) The Order to Fight Against the Hypocrites

Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ۝٩﴾

"O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell – and worst indeed is that destination." (Qur'an 66: 9)

In this Verse, Muslims are ordered to strive hard against the hypocrites; striving hard against them does not necessarily mean fighting against them; it may mean fighting against them under certain circumstances, but it also means opposing them in other ways and exposing their lies. At any rate, the manner in which Muslims were ordered to deal with the hypocrites after the revelation of Chapter *At-Taubah* was certainly different from the manner in which they dealt with them prior to the revelation of Chapter *At-Taubah*.

4) Exposing the Hypocrites More So than Ever Before

Prior to the revelation of Chapter *At-Taubah*, the hypocrites were able to mingle unnoticed among Muslims with relative ease; but that all changed when Chapter *At-Taubah* was revealed. For in it, their lies and deceptions were exposed; for example, Allah ﷻ unmasked the hypocrites, announcing in a Verse what they had been saying to the Muslims prior to the Tabook expedition:

﴿لَا تَنفِرُوا۟ فِى ٱلْحَرِّ﴾

"March not forth in the heat." (Qur'an 9: 81)

The Prophet ﷺ Gives His Wives An Important Choice To Make

Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا

فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ
وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

"O Prophet (Muhammad ﷺ)! Say to your wives : "If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward." (Qur'an 33: 28, 29)

Authentic *Hadeeth* narrations confirm that these two Verses were revealed after the Prophet ﷺ secluded himself from his wives for an entire month. We also know that these Verses were revealed in the year 9 H.[1]

As for the incident that prompted the revelation of these two verses, an account of it is related in *Saheeh Muslim,* in a *Hadeeth* that is related by Jaabir ؓ: One day, Abu Bakr ؓ went to the Prophet's apartment in order to ask for permission to enter upon him. But upon arriving at his door, he found that a number of people were sitting in front of it, and he was told that not a single one of them had been given permission to enter. Abu Bakr ؓ, however, was given permission to enter; shortly thereafter, 'Umar ؓ came, and he too was given permission to enter.

Inside, the Prophet ﷺ was sitting down, and his wives were gathered around him; they were extremely sad and reticent. 'Umar ؓ wanted to say something that would lighten the mood and make the Prophet ﷺ laugh, and so he ؓ said, "O Messenger of Allah, if you had only seen Bint Khaarijah (her full name was Jameelah bint Thaabit, and she ؓ was 'Umar's wife; in this narration, 'Umar ؓ was ascribing her to her forefathers) when she asked me for spending money; I stood up, went to her, and poked her in the neck." Upon hearing 'Umar ؓ say that, the Messenger of Allah ﷺ laughed and said, "As you can see, they are all around me, asking me for spending money."

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[1] Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat* (p. 67).

Abu Bakr ﷺ then stood up, went to his daughter, 'Aishah ﷺ, and poked her in her neck; 'Umar ﷺ then stood up and poked his daughter, Hafsah ﷺ, in her neck. And both of them said to their daughters, "Are you asking the Messenger of Allah ﷺ for that which he does not have." They responded, "By Allah! It is not true that we are asking the Messenger of Allah ﷺ for that which he does not have!" The Messenger of Allah ﷺ then secluded himself from them for a month or for twenty-nine days, upon the completion of which the above-mentioned Verses were revealed.

All of the Prophet's homes were simply built and simply adorned; and though this was the reality of his homes, his wives were human beings, and had human desires and human aspirations for worldly things. When the Prophet ﷺ first arrived in Al-Madeenah, apartments were built for him ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Like the *Masjid*, the Prophet's apartments were built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."[1] And each apartment was equipped with two doors, an outer and in inner door; the inner door entered upon the *Masjid*, thus giving the Prophet ﷺ easy access to the *Masjid* for prayer or for other matters.[2]

As for lighting, the Prophet ﷺ did not even have lamps with which he ﷺ could illuminate his apartments during the night. Imam Bukhaaree (may Allah have mercy on him) related that 'Aishah ﷺ said, "I would sleep in front of the Messenger of Allah

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/36).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "Building the Apartments of the Messenger of Allah ﷺ Beside His Noble *Masjid*"; to *As-Seerah An-Nabawiyyah Fee Dau Al-Qur'an Al-Kareem* (2/35, 36).

ﷺ, and my legs would be in the direction of his prayer, so that, when he would perform prostration, he would poke me with his fingers, and I would draw my legs together; and when he would stand up, I would stretch out my legs (again). And houses in those days did not have lamps in them."[1] Incidentally, when 'Aishah said that houses did not have lamps in them, it was as she was apologizing and explaining that, had there been a lamp in her apartment, she would have moved her leg when the Prophet ﷺ wanted to perform prostration, and would not have made him go through the trouble of notifying her of his intention to perform prostration by poking her with his fingers.

The Prophet's apartments were not carpeted; the floor was sand and perhaps was partially covered with a straw mat. No mattress separated his body from the ground when he slept, and it did not take long before the sand made marks in his sides. Nor did his apartments have sofas or large cushions; in one of his apartments, he had a single cushion made of leather that was stuffed with fibres, and nothing else, which is why, when 'Adee ibn Haatim visited the Prophet ﷺ, 'Adee sat down on the only cushion in the apartment, and the Prophet ﷺ sat down on the ground.

So yes, the Prophet's life was harsh. Anas ibn Maalik said, "I do not know of any occasion on which the Prophet ﷺ even saw a soft loaf of bread (as opposed to a coarse loaf of bread) up until the time (he died); nor did he ever see a *Sameet* sheep (a sheep whose hair is removed with heated water and is then barbecued)."[2] And 'Aishah said that she witnessed three new moons in a row, during which time no oven was ignited in any of the Prophet's apartments. 'Urwah ibn Az-Zubair then asked her, "Then what did you live on?" She said, "The two black things: dates and water."[3]

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[1] *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 513; and *Saheeh Muslim*, the Book of prayer.

[2] *Saheeh Bukhaaree*, the Book of *Ar-Raqaaiq*, *Hadeeth* number: 6457.

[3] Refer to *Saheeh Bukhaaree*, the Book of *Ar-Raqaaiq*, *Hadeeth* number: 6459; and to *Saheeh Muslim*, the Book of *Az-Zuhd* and *Ar-Raqaaiq*.

The Prophet's wives were thus accustomed to harsh and austere lifestyles. But then Allah ﷻ granted important victories to the Muslims, the conquests of Khaibar and Makkah being two prominent examples. The wives of the Prophet ﷺ read Verses of the Qur'an that permitted people to enjoy Allah's Blessings in this world, as long as they did not waste or become extravagant; since others were starting to enjoy various worldly pleasures, the Prophet's wives wanted to partake in the prosperous times that the Muslims were enjoying. Allah ﷻ said:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)." (Qur'an 7: 31)

In another Verse, Allah ﷻ said:

﴿قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٣٢﴾

"Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and At-Tayibaat [all kinds of Halaal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayaat (Islamic laws) in detail for people who have knowledge." (Qur'an 7: 32)

And in yet another Verse, Allah ﷻ said:

﴿وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا ٢٩﴾

> *"And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty."* (Qur'an 17: 29)

These Verses made it clear to the Prophet's wives that, as long as one was moderate and stayed within proper limits, one could, with a clear conscience, enjoy the lawful pleasures of this world. But these Verses were directed at the general population of Muslims; the Prophet ﷺ was an exception, in that Allah ﷻ ordered him to turn away from worldly things; for example, Allah ﷻ admonished the Prophet ﷺ in the Verse:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾﴾

> *"Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers)."* (Qur'an 15: 88)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾﴾

> *"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting."* (Qur'an 20: 131)

It is because the Prophet ﷺ was chosen to lead a more austere lifestyle than others that he ﷺ gave his wives the option to choose between the life of this world, in which case he would divorce them, and between Allah, His Messenger, and the abode of the Hereafter. At first, they had asked for an increase of wealth. But once this choice was given to them, none of them hesitated for

even a single moment; rather, all of them said with a unified voice, "We want (i.e., we choose) Allah, His Messenger, and the abode of the Hereafter."[1]

'Aishah ﷺ said, "When the Messenger of Allah ﷺ was ordered to give his wives a choice, he began with me and said, 'I am about to discuss a matter with you, and before you make a decision regarding it, you will not do wrong if you first ask your parents to order you (to do what is right).' He ﷺ knew that my parents would not order me part from him. He ﷺ then said (to me), 'Verily Allah, Who is exalted and deserving of all praise, said:

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

"O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, – Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward." (Qur'an 33: 28, 29)

'I said, 'Regarding what should I seek out the command of my parents (i.e., I have already made my decision)? Verily, I want (i.e., I choose) Allah, His Messenger, and the abode of the Hereafter.' Then the other wives of the Messenger of Allah ﷺ did exactly as I did."[2]

All of the Prophet's wives were being given a difficult test; in the first of the two above-mentioned Verses, they were promised 'the life of this world and its glitter' if they chose to dissolve their marriages to the Prophet ﷺ. They all passed the test, refusing to

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[1] Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat Fee Soorah Al-Ahzaab* (pg. 77).

[2] *Saheeh Bukhaaree,* the Book of *Tafseer, Hadeeth* number: 4786; and *Saheeh Muslim,* the Book of Divorce.

choose the glitter of this world over Allah, His Messenger, and the abode of the Hereafter. They thus proved their sincerity, their truthfulness, and the strength of their faith. A striking aspect of the above-mentioned Verses is that Allah ﷻ promised them not any specific or known reward, but an enormous reward; the size of it was not specified because of the human mind's inability to appreciate its sheer enormity.

The rightly-guided *Khaleefahs* learned a valuable lesson from this incident. The life of this world and its glitter are not meant for the person who is in charge of the entire Muslim nation. His rewards and enjoyment are saved for the Hereafter; in this world, he must strive tirelessly, both day and night, to look after the well-being of his people. Just as the Prophet ﷺ turned away from the glitter of this world, the rightly-guided *Khaleefahs* did the same. Thus we read about how 'Umar ؓ would not sleep during the night, but would instead patrol the streets to make sure that everyone was safe. And similar examples of selflessness and dedication are amply found in the biographies of all of the rightly-guided *Khaleefahs*: Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ. They understood that leading this nation is not a means to enjoying power and pleasure, but is rather a responsibility that requires sacrifice and hard work.

Abu Bakr ؓ Leads The People In their Pilgrimage To Makkah

In past years, *Hajj* was not performed by Muslims; the inhabitants of Makkah prevented them from entering Makkah and performing the rites of *Hajj*; the situation changed for Muslims after Makkah was conquered. In the year 8 H, 'Attaab ibn Usaid ؓ was charged with the duty of leading the pilgrims in their rites of *Hajj*. At the time, the rites of *Hajj* for Muslims were not all that different from the rites of *Hajj* for polytheists.[1]

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/536) and to *Ad-Diraasaat Fee 'Ahd An-Nubuwwah*, pg. 222.

With the approach of the *Hajj* season in the year 9 H, the Messenger of Allah ﷺ wanted to perform *Hajj*, but decided not to and explained the reason why when he ﷺ said, "Verily, the House (i.e., the Ka'bah) is visited by polytheists who, while they are naked, perform *Tawaaf* (i.e., walk circuits) around it. Therefore, I do not wish to perform *Hajj* until that no longer takes place." Although it was true that the Muslims had full control of Makkah, they had signed various treaties with non-Muslim tribes, tribes that still enjoyed the privilege of performing *Hajj*.

It was not befitting for the Messenger of Allah ﷺ to perform *Hajj* alongside naked polytheist pilgrims, and so he ﷺ ordered Abu Bakr As-Siddeeq ﷺ to lead the Muslim pilgrims that year. Abu Bakr ﷺ left Al-Madeenah for *Hajj*, and was accompanied by a large number of Companions ﷺ, who took along with them animals that they intended to sacrifice.

A little while after Abu Bakr ﷺ departed from Al-Madeenah, Chapter *Baraa'ah* (which is also called Chapter, *At-Taubah*) was revealed. It contained important legislations that pertained to dealings between Muslims and polytheists; in essence, those legislations called for the severing of all ties between the two groups. Since both non-Muslim and Muslim pilgrims came from all over the Arabian Peninsula to perform *Hajj*, it was an opportune occasion for those new legislations to be announced and heard by pilgrims who could then go back to their fellow tribesmen and convey the gist of the announcement to them. With that purpose in mind, the Prophet ﷺ ordered 'Alee ﷺ to ride out towards Makkah and catch up with Abu Bakr ﷺ.

The pilgrims had not travelled very far, and 'Alee ﷺ was able to catch up with them at Dhil-Hulaifah. When Abu Bakr ﷺ saw 'Alee ﷺ approaching, he ﷺ asked, "Are you sent to lead (us) or to be a follower." Abu Bakr ﷺ needed to know who was in charge of the pilgrims, now that 'Alee ﷺ had come. 'Alee ﷺ responded, "Rather, I have come as a follower (of you)."

They then proceeded onward to complete their rites of *Hajj*. Abu Bakr ﷺ led the pilgrims along the same route that they had

followed during the pre-Islamic days of ignorance; nonetheless, *Hajj* took place that year in the month of Dhil-Hijjah, and not, as has been claimed by some, in Dhil-Qai'dah.

On various occasions during the pilgrimage, Abu Bakr delivered sermons to the pilgrims and educated them about the rites of *Hajj*. And 'Alee was constantly beside him and would add to Abu Bakr's sermons: He would recite for the people the beginning of Chapter *Baraa'ah*, and then he would make the following four important announcements:

1) None will enter Paradise save the believers.
2) No one would ever again be permitted to be naked while performing *Tawaaf* (i.e., to walk circuits) around the Ka'bah.
3) Whoever had signed a treaty with the Messenger of Allah ﷺ, it would be valid until its expiry date, but would not be extended after that.
4) After that year, never again would polytheists be allowed to perform *Hajj*.[1]

It was 'Alee's duty to make these announcements to the pilgrims. It was not easy to be heard by the many thousands of pilgrims who came to perform *Hajj* that year, and so Abu Bakr formed a team of men whose job it would be to help 'Alee convey the said announcements to all of the pilgrims.

In effect, Chapter *Al-Baraa'ah* called for a complete severing of ties between Muslims and polytheists; it announced that polytheists could no longer perform *Hajj* and that war was about to be waged against them. Allah ﷻ said:

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ۝١ فَسِيحُوا۟ فِى
ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ۝٢
وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ

[1] Refer to *An-Nasaee*, the Book of the Rites of *Hajj*; to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 625).

وَرَسُولُهُۥ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾

"Freedom from (all) obligations (is declared) from Allah and His Messenger ﷺ to those of the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. So travel freely (O Mushrikoon) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhil-Hijjah – the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon (the polytheists) and so is His Messenger. So if you (polytheists) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve." (Qur'an 9: 1-3)

These Verses announced a four-month period of respite for those polytheists who did not have a treaty with the Messenger of Allah ﷺ. The following Verse was for those polytheists who did have a treaty with the Messenger of Allah ﷺ; it informed each of them that his treaty would remain valid until the end of its term, at which point it would not be renewed. Allah ﷻ said:

﴿إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾﴾

"Except those of the Mushrikoon with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Muttaqoon (the pious)." (Qur'an 9: 4)

Polytheists who did not have a treaty with the Muslims were given until the end of the inviolable months. Allah ﷻ said:

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 5)

The Prophet ﷺ sent 'Alee ؓ not to lead the pilgrims, for that was Abu Bakr's job, but to make important announcements to the pilgrims who represented the various tribes of Arabia; the most important of those announcements was that each of their treaties with the Prophet ﷺ would be valid until the end of its term, at which point it would not be renewed. It was customary among Arabs that, when a tribal chieftain wanted to announce the continuation or cancellation of a treaty, either he would have to personally make the announcement or he had to appoint a family member to make the announcement on his behalf. Since this custom was not contrary to the teachings of Islam, the Prophet ﷺ chose his cousin, 'Alee ؓ, to announce the cancellation of all treaties with polytheists on his behalf. This clearly explains why 'Alee ؓ was chosen to make the aforementioned announcements; Shi'ites falsely claim that the Prophet ﷺ chose him as a way of announcing that he was more deserving of the caliphate than was Abu Bakr ؓ. Yet somehow - and I don't know how - they overlook the fact that, when Abu Bakr ؓ asked 'Alee ؓ whether he was sent to lead or to follow, 'Alee ؓ answered that he was sent to follow him. And it is beyond me to understand how a follower could be said to be more deserving of the caliphate than a leader - a leader, mind you, who was appointed to that position by none other than the Messenger of Allah ﷺ.[1]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/540).

Abu Bakr's *Hajj* that year paved the way for the farewell pilgrimage of the following year. During Abu Bakr's *Hajj,* it was announced for all to hear that the era of idol-worship was now completely over; and a new era, one of pure Islamic Monotheism, was being inaugurated. People had two simple choices: They could submit to the religion of Islam, or they could enter into an all-out war with the Muslims. The delegates of the various tribes of Arabia who came to perform pilgrimage that year returned to their tribes and conveyed to their fellow tribesmen the gist of 'Alee's announcements; everyone thus came to know that the Muslims were very serious and determined about the matter and that the era of polytheism in the Arabian Peninsula had truly come to end. The matter did not require much thought or discussion; tribal chieftains realized that the path that lay ahead of them was clear and had been paved for them. Thereafter, the various tribes of Arabia began to send delegates to the Messenger of Allah ﷺ, ordering them to announce on behalf of those behind them their entry into the fold of Islam. The year in which this took place fittingly became known as "The Year of Delegations."

The Year Of The Delegations (9 H)

In the span of about one year, the Muslims accomplished a great deal: They conquered Makkah; they defeated the Thaqeef tribe, whose members subsequently became Muslims, and they safely returned from the Tabook expedition. They then gave any remaining polytheist tribes in Arabia a period of four months to decide their own fate; at the end of those four months, the Muslims would decide their fate for them. This message resonated loud and clear throughout the Arabian Peninsula, and the tribes of the region responded by sending delegates who announced their entry into the fold of Islam.

Scholars disagree among themselves about two matters that pertain to those delegations: When did they arrive in Al-Madeenah, and how many were they? Some historical accounts indicate that delegations began to arrive in Al-Madeenah at the

beginning of the year 9 H. The inclusion or exclusion of those delegations that arrived at such an early time in the overall list of delegations perhaps accounts for the discrepancy among scholars regarding the total number of delegations that visited the Prophet ﷺ; hence some scholars say that a little more than sixty delegations visited the Prophet ﷺ, whereas other scholars estimate more than one-hundred delegations. Perhaps the discrepancy resulted because some scholars limited their count to only the more famous and well-known delegations.[1] Whatever the case, delegations came to Al-Madeenah, as Muhammad ibn Ishaaq pointed out, from all directions.[2]

Ibn Sa'd exhaustively gathered information about the delegations, even going to the trouble of recording the biographies of the men who came as delegates. At times, Ibn Sa'd's narrations about the delegates are weak; nonetheless, some of his narrations are related exclusively by trustworthy narrators.[3]

There can be no doubt that such historical accounts do not always meet the standards of authentic narrations as per the sciences of *Hadeeth*; nonetheless, many of them do meet those standards. For example, Imam Bukhaaree (may Allah have mercy on him) related detailed information about the delegation of the Tameem tribe and about its visit to the Prophet ﷺ. Authentic narrations are also related about the delegations of other tribes as well–such as 'Abdul Qais and Banu Haneefah; the delegations of Najraan, the Ash'ariyyoon, and the people of Yemen; and the delegation of the Daus tribe.[4] Detailed information about such delegations is related in history books and, more particularly, in *Seerah* books.[5]

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[1] Refer to *Nadratun-Na'eem* (1/396).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/46,47).

[3] Refer to *Nadratun-Na'eem* (1/397).

[4] *Saheeh Bukhaaree,* the Book of *Al-Maghaazee, Hadeeth* numbers: 4365, 4368, 4372, and 4392.

[5] Refer to *Al-Bidaayah Wan-Nihaayah* (5/40-98).

Also, Imam Muslim (may Allah have mercy on him) related narrations about most of the above-mentioned delegations; and the rest of the famous "Six Books" of *Hadeeth* contain even more detailed and comprehensive accounts not just of the above-mentioned delegations, but of other delegations as well.[1]

The stories of the delegations are very important, for they contain very important lessons about how to convey the message of Islam. The Prophet ﷺ took all the necessary steps to ensure that the delegates profited from their stay in Al-Madeenah. He ﷺ ordered for the delegates to be lodged in special hospitality homes; he ﷺ asked for volunteers to be responsible for taking care of individual delegates; and he ﷺ set the stage of his meeting with the delegates in his *Masjid*, from where they could witness for themselves the manner in which Muslims prayed. And the Prophet ﷺ strove particularly to educate the delegates about the teachings of Islam, giving special attention to delegates who both were eager to learn and had the aptitude to learn, for it would be their responsibility to return to their people and educate them about Islam. Hence it is clear that the delegates came with an eagerness to learn about Islam; they didn't come to negotiate terms, but to announce their Islam and to learn as much of its teachings as they could during their short stay in Al-Madeenah. Recognizing how important it was for the delegates to return to their people with correct knowledge, the Prophet ﷺ dedicated much of his time to educating them, and he asked his Companions ﷺ to do the same, saying to them, "Teach your brothers."[2]

The Prophet ﷺ met specifically with delegates who were chieftains of their tribes in order to advise them to adhere to the truth; they needed special attention because they would have the most influence on their people once they returned to them. And before the delegates left Al-Madeenah, the Prophet ﷺ handed out gifts to them.

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[1] Refer to *Nadratu-Na'eem* (1/398).

[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (4/520).

The delegates underwent a positive change during their stay in Al-Madeenah; they embraced Islam wholeheartedly and were greatly impressed by the demeanour and generosity of their hosts; in short, they saw the practical manifestation of Islam in the demeanour and actions of the Prophet ﷺ and his Companions ﷺ, and they liked what they saw. And the strong faith of the Companions ﷺ rubbed off on them: No sooner did they return to their people than they began teaching them what they had learned; furthermore, they enthusiastically told their people about the generosity and kindness and mutual love of the Prophet ﷺ and his Companions ﷺ. As a result, the people to whom they returned began to long themselves to meet the Prophet ﷺ and his Companions ﷺ, and to witness firsthand the wonderful things they were hearing about them.

Such was the result of the visits of most of the delegates; some of the delegates, however, chose to remain upon their religion, although they made it clear that they were willing to live under the rule of Muslims and to pay the *Jizyah* tax to Muslims on a yearly basis; and here I am referring specifically to the Christians of Najraan. Following is a brief discussion about some of the delegations that visited Al-Madeenah in the year 9 H.

1) The 'Abd-Qais Delegation

Ibn 'Abbaas ﷺ related that, when the 'Abd-Qais delegation arrived in Al-Madeenah, the Prophet ﷺ asked them who they were or which tribe they represented. They said, "Rabee'ah." The Prophet ﷺ welcomed them, and they said, "O Messenger of Allah, we are coming to you from a far-off land, and separating us from you is a land that is inhabited by disbelievers from the Mudar tribe. Therefore, we can only come to you in one of the inviolable months (one of the months during which fighting is prohibited, for only then can we safely cross through enemy territory). Give us a clear command, so that we can then inform those who are behind us about it – a command that will enable us to enter Paradise." They furthermore asked about the

permissibility of alcohol. The Prophet ﷺ ordered them to believe in Allah alone, and he ﷺ then asked them, "Do you know what it means to believe in Allah?" They said, "Allah and His Messenger know best." The Prophet ﷺ said, "To bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; to establish the prayer; to pay *Zakaat* (obligatory charity); to fast the month of Ramadan; and to give one fifth of the spoils of war (to categories of people that are specified in the Noble Qur'an)."

In regard to their question about alcohol, the Prophet ﷺ forbade them from certain kinds of drinking containers: containers that were made from the dried shells of pumpkins; containers that were made using clay, hair, or blood; containers that were made with asphalt; and containers that were made with the bark of a tree. These kinds of drinking containers were forbidden because they were used to make alcohol; left in such containers, dates mixed with water quickly transformed into an alcoholic drink. Based on the reason of the prohibition, we should understand that, as long as such containers are not used for alcohol, they are permissible for use otherwise, on the condition that impure things are not used in their making.

Having imparted clear commands to th 'Abd-Qais delegation, the Prophet ﷺ said, "Memorize them (i.e., these commands) and inform those that you have left behind about them."[1] One particular narration tells the story of Al-Ashajj ibn 'Abd-Qais ؓ, who was one of the members of the 'Abd-Qais delegation. 'Abd-Qais ؓ stayed behind with the riding animals of his fellow delegates; having put away the things of his fellow delegates, he ؓ walked towards the Prophet ﷺ and kissed the Prophet's hand upon meeting him. The Prophet ﷺ said to him, "Verily, you have two qualities that Allah and His Messenger love." Al-Ashajj ؓ said, "Was I molded upon those characteristics (i.e., did Allah instill me with them) or did I assume them myself?" The Prophet ﷺ said, "Rather you were molded upon them." Al-

[1] *Saheeh Bukhaaree* (53) and *Saheeh Muslim*, the Book of Faith.

Ashajj ﷺ said, "All praise is for Allah, Who has created me with characteristics that both Allah and His Messenger love."[1]

Incidentally, the Messenger of Allah ﷺ became so preoccupied with the delegates that he ﷺ was not able to perform the *Sunnah* units of prayer that are performed after the four obligatory units of the *Zuhr* prayer; as a result, he ﷺ performed them after the *'Asr* prayer.[2]

2) The One-Man Delegation of Dimaam ibn Tha'labah ﷺ

Anas ibn Maalik ﷺ reported that while he and other Companions ﷺ were seated with the Messenger of Allah ﷺ in the *Masjid,* a man entered with his camel and made it kneel on the ground inside of the *Masjid.* He then tied his camel up, turned towards the Prophet's Companions ﷺ, and said, "Which one of you is Muhammad?" Meanwhile, the Prophet ﷺ was in the midst of his Companions ﷺ in a reclined position. The Companions ﷺ said, "This white-skinned man who is in a reclined position." The man turned to the Prophet ﷺ and asked, "You are the son of 'Abdul-Muttalib?" The Prophet ﷺ said, "Here I am, answering you."

The man said, "Verily, I want to ask you some questions, and I will be intense in my questioning, but do not become angry at me."

"Ask what you will," said the Prophet ﷺ.

"I ask you by your Lord, and by the Lord of those who came before you, did Allah send you to all of mankind."

"O Allah, yes," said the Prophet ﷺ, who could have simply answered yes, but mentioned Allah's Name in order to seek blessings thereby and to emphasize the truthfulness of what he ﷺ was saying.

"I ask you by Allah," said the man, "did Allah command you to pray five times every day and night?"

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 631).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 635).

"O Allah, yes," said the Prophet ﷺ.

"I ask you by Allah, did Allah order you to fast this particular month of the year (i.e., Ramadan)?"

"O Allah, yes," answered the Prophet ﷺ.

"I ask you by Allah, did Allah order you to take this charity from the rich among us and to then distribute it to the poor among us?" the man asked.

"O Allah, yes," the Prophet ﷺ said.

"I believe in what you came with," said the man. "I am a messenger of the people of my tribe whom I have left behind. And I am Dimaam ibn Tha'labah, brother of Banu Sa'd ibn Bakr."[1]

According to Ibn 'Abbaas's account of this story, when Dimaam ﷺ finished asking his questions, he ﷺ said, "Then I do indeed bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah ﷺ. Verily, I will perform these obligatory duties, and I will stay away from that which you have prohibited me from doing. After that, I will do no more, and I will do no less."

As Dimaam ﷺ turned around and walked towards his riding camel, the Messenger of Allah ﷺ said, "If the possessor of the two braids (i.e., Dimaam ﷺ) is truthful (in his promise to do no more and no less than what I have commanded him to do), he will enter Paradise."

When Dimaam ﷺ returned to his people, they all gathered around him, and the first thing he ﷺ said to them was, "Evil indeed are both Al-Laat and Al-'Uzzah (the idols they worshipped)!"

"Be silent, O Dimaam," they said. "And save yourself from leprosy...and madness." They believed that Dimaam was, through his insults, bringing upon himself the wrath of Al-Laat and Al-'Uzzah.

"Woe upon you," he ﷺ said. "By Allah, they can neither bring benefit (to someone) nor cause (someone) harm. Verily, Allah, the Possessor of might and majesty, has sent a Messenger and has

[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 63.

revealed to him a Book, through which He will save you from that which you follow. And verily, I bear witness that none has the right to be worshipped but Allah alone – and He has no partner – and that Muhammad is His slave and Messenger. I am now coming back to you from the Messenger of Allah ﷺ, and I bring with me the knowledge of things that he has commanded you to do and other things that he has forbidden you from doing."

The narrator of this story said, "By Allah, that day did not come to an end before every man and woman in his presence became a Muslim." Ibn 'Abbaas ﷺ said, "There has never been a representative of a group of people who is better than Dimaam ibn Tha'labah, at lest we have not heard of any such person."[1]

Dimaam's story proves that, by the year 9 H, the teachings of Islam were well known throughout Arabia; so well known, in fact, that Dimaam ﷺ went to the Prophet ﷺ not to learn anything new, but to confirm what he had already learned. And despite the fact that he had never previously met the Prophet ﷺ, he was able to enumerate the core teachings of Islam in a clear and lucid manner, which proves that he already knew a great deal about Islam before he even arrived in Al-Madeenah.

3) The Christian Delegation of Najraan

The Messenger of Allah ﷺ wrote a letter to the Christians of Najraan, a letter that consisted of the following message: "To proceed: Verily, I invite you to turn away from the worship of slaves and to embrace the worship of Allah. And I invite you to turn away from showing loyalty to slaves and to show complete loyalty to Allah. If you refuse, then you must pay the *Jizyah* tax; and if you refuse that, then I declare war upon you..."[2]

When the bishop of Najraan received the Prophet's letter, he gathered his people and read it to them, and asked them what

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 630); to *Musnad Ahmad* (1/624); and to *Mujma' Az-Zawaaid* by Al-Haithamee, the Book of prayer.

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/48) and to *Hidaayah Al-Hiyaarah Fir-Radd 'Alal-Yahood Wan-Nasaarah*.

they thought about it. After they discussed the matter, they agreed to send a delegation that consisted of fourteen of their noblemen (it has been said that they sent sixteen riders; and Allah knows best); of those delegates, three of them in particular were their most revered leaders: Al-'Aaqib, who was their leader and their principle decision-maker; As-Sayyid, who was the most widely traveled person among them; and Abul-Haarith, who was their bishop and chief religious authority.

When the Najraan delegates arrived in Al-Madeenaah, they went to the Prophet's *Masjid*, wearing elaborate clothing and robes that were hemmed with silk; and on their hands they were wearing gold rings. Once inside of the *Masjid*, they faced towards the east and began to pray.

The Messenger of Allah ﷺ said, "Leave them." When they then approached the Messenger of Allah ﷺ, he ﷺ turned away from them and refused to speak to them. 'Uthmaan ؓ said to them, "(You are receiving this treatment) because of the outfits you are wearing." They left for the day and returned the next morning, attired in the simple clothing of monks. They extended greetings of peace, and the Prophet ﷺ returned their greetings and then proceeded to invite them to Islam. They refused to embrace Islam, saying, "We were Muslims before you."

The Prophet ﷺ said, "Three things stand in the way of you being Muslims: The fact that you worship the cross, the fact that you eat the flesh of swine, and the fact that you claim that Allah has a son."[1] An all-out debate broke out between the Prophet ﷺ and the delegates; the Prophet ﷺ recited the Qur'an to them and refuted their false claims. During the course of their debate, the delegates said, "Why is it that you curse our companion (i.e., 'Eesa ؑ) and say that he is the slave of Allah?" The Prophet ﷺ said, "Yes, he is indeed the slave of Allah and His Messenger; and he is His Word, which He cast unto Maryam, the chaste, the virtuous."

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/547); to *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee; and to Ad-Dalaail by Abu Na'eem.

The delegates became angry and said, "Have you ever seen a person who has no father? If you are truthful, then show us someone who is like him in that regard." It was not the Prophet ﷺ who then refuted them, but Allah ﷻ, Who revealed this Verse:

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ۝٥٩ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ۝٦٠﴾

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!) – and he was. (This is) the truth from your Lord, so be not of those who doubt." (Qur'an 3: 59, 60)

They asked for an example of someone who had no father; Allah ﷻ not only satisfied their request, but went one step further by mentioning someone who had neither a father nor a mother. When sound arguments and fair preaching had no effect on the delegates, the Prophet ﷺ invited them to a duel of sorts – not a duel that involved swords, but one that involved curses. It was a practice that was called *Al-Mubaahalah*. Two opposing groups would bring all of the members of their family, and when everyone was present, the people of each group would ask that Allah ﷻ curse the one group that was lying. This is a practice that is referred to in this Verse of the Qur'an:

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ۝٦١﴾

"Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e., 'Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Qur'an 3: 61)

The Prophet ﷺ later returned with 'Alee ؓ, Al-Hasan ؓ, Al-Husain ؓ, and Faatimah ؓ, and he said to them, "When I supplicate (for Allah to curse those who are lying), say *Aameen* (Amen)." Meanwhile, the delegates were having a private meeting of their own. They knew that Muhammad ﷺ was truly a Prophet, and they feared that, if they went through with the *Al-Mubaahalah*, they would be bringing the curse of Allah ﷻ down upon their own selves. They were proud but not ignorant: they knew that, throughout history, whenever anyone went against a Prophet in a session of *Al-Mubaahalah*, that person became destroyed. Therefore, they refused to go through with the *Al-Mubaahalah*; and they said to the Prophet ﷺ, "Render upon us whatever judgment you want."

The Prophet ﷺ then agreed to sign a treaty with them if they paid the Muslims two-thousand robes - one-thousand in the month of Rajab, and one thousand in the month of Safar.[1] Before the delegates embarked on their return journey to Najran, they said to the Prophet ﷺ, "Send a trustworthy man to accompany us, so that he can take possession of the wealth we agreed upon in our treaty." The Messenger of Allah ﷺ said, "Verily, I will send along with you a man who is trustworthy, nay, a man who is truly trustworthy." The Companions of the Messenger of Allah ﷺ lifted their heads, hoping to be noticed and singled out for the honour he ﷺ was about to bestow on one of them. He ﷺ then said, "Stand up, O Abu 'Ubaidah ibn Al-Jarraah." When Abu 'Ubaidah ؓ stood up, the Prophet ﷺ said, "Here is the trustworthy one of this nation."[2]

The Messenger Of Allah ﷺ Sends out Delegations Of His Own, As Well As The Odd Military Unit

Delegation after delegation visited the Prophet ﷺ in Al-

[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/547) and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, who said, "This *Hadeeth* is *Hasan Ghareeb Saheeh*."

[2] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3745.

Madeenah. Delegates announced the entry of their tribes into the fold of Islam, and during their short stay in Al-Madeenah, they tried to learn as much as they could about the teachings of Islam, so that they could go back to their people and convey to them what they learned. Nonetheless, the Prophet ﷺ thought it best to send some of his Companions ﷺ back with the delegates; the delegates were eager and enthusiastic, but they needed the backing of experienced and knowledgeable Muslims if they hoped to properly educate their people about Islam, and that is where the help of the Prophet's delegates - usually a knowledgeable Companion ﷺ - was most needed.

The Prophet ﷺ began sending out delegates throughout the Arabian Peninsula, but particularly to Yemeni tribes of the south, for the people there were in dire need of learning the rudimentary aspects of Islam's teachings. The need of Muslim teachers and preachers was palpable; crowds upon crowds of people were embracing Islam, and they needed people to teach them about their religion so that they could properly apply its teachings.

Some of the delegations the Prophet ﷺ sent were a mix between preachers and warriors; they were preachers first, and then warriors, taking on the latter role if the people they went to refused to embrace Islam. For example, the tribe of Banu Al-Haarith ibn Ka'ab refused to embrace Islam; as a result, the Messenger of Allah ﷺ sent a unit that was headed by Khaalid ﷺ, whose job it was to first preach the message of Islam, and to then invade the Banu Haarith tribe if its people refused to embrace Islam.

1)The Military Unit of Khaalid ﷺ that was Sent to the Banu Al-Haarith ibn Ka'ab Tribe in the Year 10 H

Najraan had always been a problem region for the Muslims, and even after most of the people of Arabia embraced Islam, one of the tribes of Najraan, the Banu Al-Haarith ibn Ka'ab tribe, refused to enter into the fold of Islam. In fact, not a single member of the Banu Al-Haarith tribe embraced Islam. As a result, the Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to them in the month of

Rabee'ul-Aakhir or Jumaada in the year 10 H. The Messenger of Allah ﷺ ordered Khaalid ؓ to invite them to Islam for three days, during which time he was not to attack them. If they answered the call to embrace Islam, Khaalid ؓ was to accept that from them; otherwise, he ؓ was to attack them.

When Khaalid ؓ reached the land they inhabited, he ؓ sent out small groups of men to invite the people of Banu Haarith to Islam. The people of Banu Haarith responded by embracing Islam, thus doing what was in their own best interests. Khaalid ؓ settled down in their midst and began teaching them about Islam, the Book of Allah, and the *Sunnah* of the Prophet ﷺ – which is what the Prophet ﷺ commanded him to do. Khaalid ؓ sent a letter to the Prophet ﷺ, giving him the good news and informing him that he would continue to stay among the people of Banu Haarith until he received further instructions from him. Those instructions soon came in the form of a letter from the Messenger of Allah ﷺ; in that letter, the Messenger of Allah ﷺ ordered Khaalid ؓ to return to Al-Madeenah and to bring with him a group of delegates from the Banu Haarith tribe.

Shortly thereafter, Khaalid ؓ and the Banu Haarith delegation arrived in Al-Madeenah. The Prophet ﷺ informed the delegates that he was appointing Qais ibn Al-Husain ؓ to be the governor of their tribe; and afterwards the Prophet ﷺ sent 'Amr ibn Hazm ؓ to be their religious guide and instructor.

According to one narration, the Prophet ﷺ sent 'Alee ؓ to replace Khaalid ؓ; and when 'Alee ؓ reached the tribes of Hamdaan, he ؓ read for them a letter from the Messenger of Allah ﷺ. As a result of hearing the contents of the letter, all of the people of the Hamdaan tribe embraced Islam. 'Alee ؓ promptly sent a letter to the Prophet ﷺ, informing him about the good news, and upon hearing the contents of 'Alee's letter, the Prophet ﷺ fell down to the ground and performed prostration. When the Prophet ﷺ raised his head from the position of prostration, he ﷺ said, "Peace be upon Hamdaan. Peace be upon Hamdaan."[1]

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4349.

The Prophet ﷺ eagerly wanted to secure the southern borders of the Muslim nation; accordingly, he ﷺ concentrated his *Da'wah* efforts in that region, hoping that the tribes of Yemen would embrace Islam. The attention that he ﷺ gave to the region reaped wonderful fruits, as is attested to by the fact that so many tribes of Yemen sent delegations to visit the Prophet ﷺ in Al-Madeenah. Thereafter, the Prophet ﷺ signed many important agreements with the tribes of Yemen and Hadramoot, many of which have been gathered by Muhammad Humaidullah (may Allah have mercy on him) in his book *Majmoo'atul-Wathaaiq As-Siyaasiyyah.*[1]

2) Mu'aadh ibn Jabal ﷺ and Abu Moosa Al-Ash'aree ﷺ are sent to Yemen

Mu'aadh ibn Jabal ﷺ, the most knowledgeable of the Prophet's Companions ﷺ in the sphere of knowledge that was known as the lawful and the unlawful in Islam, was a valuable resource to the Muslim nation. With all of the knowledge he possessed, he ﷺ was qualified to be a judge. But his services were not direly needed in Al-Madeenah; most of the Companions ﷺ lived there, thus making it a center of knowledge. Furthermore, the Prophet ﷺ wanted to set an important precedent; he ﷺ wanted his Companions ﷺ to understand their important role in the spread of Islam; after he ﷺ died, they would have to be willing to leave Al-Madeenah – forever, even, for some of them – and travel to far-off lands with the message of Islam. That was the only way in which Islam was going to spread. Some of them would have to go out as fighters in the Muslim army; others would have to go out as preachers and educators; and yet others had to combine the two roles, by preaching and educating whenever possible, and by fighting whenever necessary.

Many of the people of Yemen were new to Islam, and some of them were Christians. They needed someone to educate them and to patiently nurture their spiritual growth. The Prophet ﷺ knew that he had to carefully choose the person he would send to them;

[1] Refer to *Al-Wathaaiq As-Siyaasiyyah* by Humaidullah (pg. 230).

he ﷺ needed someone who was knowledgeable and otherwise qualified for the job. And that person was none other than Mu'aadh ibn Jabal ﷺ.

Mu'aadh ﷺ was going out to face perhaps the toughest challenge of his life; his duties in Yemen were manifold: He was to become a leader, a judge, an educator, and a *Zakaat* collector all-in-one. Yemen was divided into two regions, and Mu'aadh ﷺ was to be responsible for the northernmost region.

As Mu'aadh ﷺ left Al-Madeenah for the journey to Yemen, the Messenger of Allah ﷺ accompanied him for a short while, to bid him farewell and to advise him. The Messenger of Allah ﷺ, extremely humble as always, insisted that he walk while Mu'aadh ﷺ remain seated on his riding animal. Given the importance of Mu'aadh's mission, the Prophet ﷺ gave him a lot of advice and outlined for him the methodology he should follow in his *Da'wah* efforts. For example, the Prophet ﷺ said to Mu'aadh ﷺ, "Verily, you are going to a people who are from the People of the Book (so they were either Jews or Christians), so when you go to them, invite them to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that matter, then inform them that Allah has made obligatory upon them five prayers every day and night. If they obey you in that mater, then inform them that Allah has made charity compulsory upon them: wealth that is taken from the rich among them and that is given to the poor among them. And if they obey you regarding that matter, then beware of taking their best wealth. And beware of the supplication of the person who is wronged, for between that supplication and Allah there is no veil."[1]

This *Hadeeth* is one of the most important of revealed texts that pertains to spreading the message of Islam; it contains important instructions and guidelines for preachers and educators, calling upon them to proceed gradually with the people they are inviting

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4347; and *Saheeh Muslim*, the Book of Faith.

and to prioritize their message: They must begin with the most important of Islam's teachings, Islamic Monotheism, and then proceed to the fundamental religious duties of Islam. One should not, therefore, preach to a non-Muslim about the fine points of Islamic law, while ignoring the issue of pure Islamic Monotheism. Faith should be the top priority for any Muslim working in the field of *Da'wah*, for once a person develops strong faith based upon correct beliefs, and once faith enters the very depths of his heart, he will be willing to apply any teaching that emanates from the Noble Qur'an and the *Sunnah* of the Prophet ﷺ. To be sure, the aforementioned advice of the Prophet ﷺ to Mu'aadh ؓ should be known to all Muslims, and understood at a deep level by those who are actively involved in spreading the message of Islam.

When the Messenger of Allah ﷺ was done advising Mu'aadh ؓ, he ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year...and perhaps you will pass by this *Masjid* of mine and my grave."[1] Mu'aadh ؓ began to cry, feeling extremely sad on account of parting for good from the Prophet ﷺ - meaning for good in this life. What the Messenger of Allah ﷺ said came true: Mu'aadh ؓ stayed in Yemen for a while and returned to Al-Madeenah only after the Messenger of Allah ﷺ died.

The Messenger of Allah ﷺ charged Abu Moosa Al-Ash'aree ؓ with a similar mission - to be a leader, a judge, an educator, and a *Zakaat* collector - sending him to the southern region of Yemen. The Messenger of Allah ﷺ advised both Abu Moosa ؓ and Mu'aadh ؓ, saying, "Be easy (with people) and do not make matters difficult (for them); give glad tidings (to people) and do not drive (people) away; cooperate with one another, and do not quarrel with one another."[2] He ﷺ advised them to cooperate with one another in lieu of the fact that they were being sent to neighbouring regions and would probably be required to work together on occasion.

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[1] Refer to *Saheeh As-Seerah* (pg. 654).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4342.

3) Establishing a Form of Government

Organization, discipline, orderliness – these are integral aspects of Islam and are crucial to the well-being of the individual and of society. Even on a level of worship, we as Muslims must be disciplined, disciplined enough to perform prayer regularly and on time, five times a day. We may not perform all of the prayers at once or at our convenience; rather, there is a set time for each prayer that we must all adhere to.

In Islam, organizing a system of government is no different. During his lifetime, the Prophet ﷺ made sure that there was always a chain of command in society; otherwise, chaos would break out. For example, whenever the Prophet ﷺ would set out on a military expedition or go out for some other purpose, he ﷺ would always appoint someone to govern Al-Madeenah during his absence. And whenever he ﷺ conquered a tribe, he ﷺ would appoint a leader over them.

The Prophet's approach to governance was simple yet very effective. When delegates from a given tribe visited him to announce on behalf of their tribe that they were entering the fold of Islam, the Prophet ﷺ would take at least three immediate steps to ensure smooth and problem-free governance of that tribe:

1) He ﷺ would personally appoint a leader over them.

2) He ﷺ would send someone to teach them about their religion.

3) He ﷺ would send a *Zakaat* collector to them, in order to ensure a fair distribution of wealth between the rich and poor.

The first of those steps, choosing a leader, did not involve a random selection; on the contrary, the Prophet ﷺ carefully chose the right man for the job, taking into consideration a candidate's character, level of piety, experience and knowledge; at times, he ﷺ would choose someone who was influential in his tribe, in the hope that he could, in the capacity of overall leader of that tribe, convince all of his fellow tribesmen to embrace Islam. In such situations, the Prophet ﷺ appointed not one of his own

Companions ﷺ but a member of the tribe he had just conquered. For it is always the case that people want one of their own to lead them, and not an outsider. And so the Prophet ﷺ appointed 'Attaab ibn Usaid ﷺ to govern the people of Makkah and 'Uthmaan ibn Al-'Aas ﷺ to govern the people of At-Taaif. At least in one situation, the Prophet ﷺ allowed the previous ruler of a region to hold on to his job. Baadhan ibn Saamaan was the governor of his people during the rule of Kisra, the emperor of Persia. When Baadhaan (may Allah have mercy on him) embraced Islam, the Messenger of Allah ﷺ reappointed him as governor of Yemen. Then when Baadhaan died, the Prophet ﷺ divided Yemen into various districts and distributed the job of governing those regions among his Companions ﷺ. Over the region of San'aa, the Prophet ﷺ appointed Badhaan's son, Shamar (may Allah have mercy on him), to be its governor; over the region of Ma'rib, the Prophet ﷺ appointed Abu Moosa Al-Ash'aree ﷺ; over the region of Al-Jund, Ya'laa ibn Umayyah ﷺ; over the region of Hamdhaan, 'Aamir ibn Shamr Al-Hamdaanee ﷺ; over the land that lay between Najraan, Zama', and Zabeed, the Prophet ﷺ appointed Khaalid ibn Sa'eed ibn Al-'Aas ﷺ to be its governor; over Najraan, 'Amr ibn Hizaam ﷺ; over the lands of Hadramoot, Ziyaad ibn Labeed Al-Biyaadee ﷺ; and over the regions of As-Sakaasik and As-Sukoon, 'Ukkaashah ibn Thaur ﷺ.[1]

The Prophet ﷺ then kept a strict watch over his governors, holding them accountable for the smallest amount of wealth that was received or spent by the Muslim government. The rightly-guided *Khaleefahs* then continued that tradition, scrutinizing every action of their governors in order to prevent all forms of government corruption. Very often, even if a governor did no wrong, he would be replaced if the *Khaleefah* thought that another person could do a better job of governing. Therefore, the Companions ﷺ understood that governance was not a right, but a responsibility that required great discipline and tremendous sacrifices.

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[1] *Al-'Ibar Wa-Deewaan Al-Mubtada Wal-Khabar* by Ibn Khuldoon (2/59).

During his lifetime, the Prophet ﷺ established the practice of paying wages to governors; for example, he ﷺ allotted 'Attaab ibn Usaid ؓ a pay of one dirham per day.[1] And when the Prophet ﷺ appointed Qais ibn Maalik ؓ to govern his people, he ﷺ allotted him a piece of land and informed him that he could keep the crops that grew on that land. The salaries the Prophet ﷺ paid to his governors changed according to the economic conditions of the time, so there was no fixed salary.[2] What is clear is the fact that the Prophet ﷺ made sure that his governors had the basic necessities of life. He ﷺ said, "Whoever governs a province for us and does not have a house, then let him take a house (for himself); if he doesn't have a wife, then let him take a wife for himself; and if he doesn't have a riding animal, then let him take a riding animal for himself."[3] These were the major necessities of a governor during that era, and the wisdom of providing those necessities was to prevent the taking of bribes. The overall leadership must provide for the basic needs of governors; otherwise, they will turn to other means of gaining wealth – and 'other means' usually means accepting bribes. From the very beginning, it was made clear in Islamic law that, whenever a ruler or governor accepts a gift, what he is accepting is in fact nothing short of a bribe.[4]

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/153).

[2] Refer *to Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* by Mansoor Al-Harabee (pg. 44).

[3] Refer to *Musnad Ahmad*, the *Musnad* of Ash-Shamiyyoon, the *Hadeeth* of Al-Mustaurad ibn Shaddaad; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; to Mo'jam Al-Kabeer by At-Tabaraanee; to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* (pg. 44); and to *At-Taraateeb Al-Idaariyyah* by Al-Kitaanee (1/227).

[4] Refer to *Ad-Daulatul-'Arabiyyah Al-Islaamiyyah* (pg. 44).

7

The Farewell Pilgrimage (10 H)

Hajj (the greater pilgrimage to Makkah, the lesser pilgrimage to Makkah being *'Umrah*) is one of the five pillars of Islam, and it was made compulsory upon Muslims in the year 10 H. That it was made compulsory not in the year 9 H, but in the year 10 H, is a view that was championed by Ibn Al-Qayyim[1] , who cited clear proofs to back up his view. The main reason why this is an issue in the first place is that it was not befitting for the Prophet ﷺ to delay performing a compulsory deed, for he ﷺ could have performed *Hajj* in the year 9 H; others argue that the Prophet ﷺ did not perform *Hajj* in the year 9 H because polytheists would be walking naked around the Ka'bah that year, and it was not befitting for the Prophet ﷺ to perform *Hajj* alongside them – which is why he ﷺ announced in the year 9 H that, henceforward, polytheists would not be permitted to perform *Hajj*. One of the strongest proofs that Ibn Al-Qayyim (may Allah have mercy on him) cited was the following Verse:

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

"And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence)." (Qur'an 3: 97)

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[1] Refer to *Zaad Al-Ma'aad* (3/595).

This Verse makes it clear that *Hajj* is compulsory, and it was revealed only towards the end of the ninth year, after the *Hajj* season of that year was already over; this means that its ruling - the ruling that *Hajj* is compulsory on those who can afford its expenses - went into effect the following year, the year during which the Prophet ﷺ performed the Farewell pilgrimage.

In the entire life of Prophet ﷺ, the Farewell pilgrimage was the only *Hajj* that he ﷺ ever performed. The Prophet's pilgrimage that year is known by various names, such as the 'Conveyance pilgrimage' and the 'Farewell pilgrimage'; the latter was given for obvious reasons: the Prophet ﷺ was bidding farewell to his Companions ؓ, since the appointed time of his death was approaching. The former was given because, during the Farewell pilgrimage, the Prophet ﷺ, after about twenty-three years of hard work, completed the mission of conveying the message of Islam to mankind in its entirety. After the Prophet ﷺ clarified to the people the rites and rules of *Hajj*, and while he ﷺ was standing at 'Arafah, Allah ﷻ revealed this Verse to him:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

> *"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."* (Qur'an 5: 3)

When this Verse was revealed, the Companions ؓ began to cry; they understood the fact that it signaled the imminent death of the Prophet ﷺ. When 'Umar ؓ was asked why he was crying, he ؓ said, "When something has gone up and has reached the point of completion, there is nowhere to go but down." With his profound understanding of the religion, 'Umar ؓ knew that Islam had reached its highest point; perhaps Muslims could maintain that high level of completion for a while, but then things would inevitably take a downward turn: trials and tribulations would beset the Muslim nation. And true to 'Umar's foreboding, the door

to trials and tribulations was opened after a short while - to be exact, that door opened when his caliphate ended and he ﷺ died.

How The Prophet ﷺ Performed *Hajj*

In the year 10 H, the Prophet ﷺ announced to the people that he intended to perform *Hajj* that year. Many of his Companions ﷺ made the necessary preparations so that they could join him; and those who lived in lands that neighboured Al-Madeenah heard about his plans and also intended to join him. In total, more than one-hundred thousand people accompanied the Prophet ﷺ during his pilgrimage that year. People surrounded him from all directions and as far as the eye could see, as he ﷺ made his way towards Makkah.

The Prophet ﷺ left Al-Madeenah during the day, after the *Zuhr* prayer, on a Saturday, when only five days remained from the month of Dhil-Qai'dah.[1] Prior to leaving, the Prophet ﷺ delivered a sermon, in which he ﷺ explained the rules of *Ihraam* - of entering into the inviolable state of being a pilgrim. Then the Prophet ﷺ set out for his pilgrimage, and began to frequently repeat the *Talbiyyah*, a group of phrases that a pilgrim should repeat over and over again throughout his pilgrimage. The wording of the *Talbiyyah* is as follows: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

On his way to Makkah, the Prophet ﷺ stopped at various places to make camp: His first stop was Al-'Arij, and then he ﷺ continued to travel until he stopped to make camp at Al-Abwaa and then at the valley of 'Asfaan in Sarf. The Prophet ﷺ then resumed his journey and did not stop until he ﷺ reached Dhee Tiwaa, where he stopped to rest for the night; the day he reached there was a Saturday, the fifth of Dhil-Hijjah Having performed the morning prayer at Dhee Tiwaa and taken a shower on the

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah,* pg. 664; and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 386).

same morning, the Prophet ﷺ proceeded to enter Makkah. Entering Makkah from its northern side, the Prophet ﷺ made his way directly to the *Masjid* during the same morning.

The first thing the Prophet ﷺ did was to touch and kiss the black stone,[1] after which he ﷺ trotted around the Ka'bah for the first three circuits of the *Tawaaf*; then he ﷺ slowed down his pace and walked during the final four circuits. Having completed the *Tawaaf* (seven circuits around the Ka'bah), the Prophet ﷺ made his way to the Station of Ibraaheem عليه السلام and recited this Verse of the Noble Qur'an:

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾﴾

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibraaheem (Abraham) [or the stone on which Ibraaheem (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaaf of the Ka'bah at Makkah), and we commanded Ibraaheem (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer)." (Qur'an 2: 125)

Then, positioning himself so that Station of Ibraaheem عليه السلام was between him and the Ka'bah, the Prophet ﷺ performed two units of prayer, reciting Chapter, *Al-Ikhlaas* in one unit, and *Al-Kaafiroon* in the other. Next, the Prophet ﷺ returned to the black stone, in order to touch and kiss it once more. And after that, he ﷺ left from the door of the *Masjid* and went to Mount As-Safaa; and as he ﷺ approached As-Safaa, he ﷺ recited the Verse:

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[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ," *Hadeeth* number: 1218.

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

"Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower." (Qur'an 2: 158)

Just as Allah ﷻ began the above-mentioned Verse with As-Safaa, the Prophet ﷺ began walking circuits between As-Safaa and Al-Marwah with As-Safaa. He ﷺ continued to climb As-Safaa until he ﷺ had a clear view of the Ka'bah; then he ﷺ faced the Ka'bah, made the declaration of faith, magnified Allah ﷻ (by saying, "Allah is the Greatest), and said, "None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies."

He ﷺ repeated this invocation three times, and between saying it one time and the next, he ﷺ supplicated to Allah ﷻ. Descending from Mount As-Safaa, the Prophet ﷺ then made his way towards Mount Al-Marwah, and when he ﷺ reached the lowest part of the valley that separated the two mountains, he ﷺ jogged and then slowed down his pace to a walk when the lowest part of the valley gave way to higher land (today, two green lights in the *Masjid* signal where a pilgrim should start jogging and where he should slow down his pace and resume walking). Once at Marwah, the Prophet ﷺ repeated what he ﷺ did at As-Safaa. When he ﷺ finished his seventh and final circuit between As-Safaa and Al-Marwah, he ﷺ said, "Had I been able to do it over again, I would not have steered the sacrificial animals, and I would have made this an *'Umrah* (the lesser pilgrimage, so that in one trip, he ﷺ

could have combined both *Hajj* and *'Umrah*). Whosoever among you does not have a sacrificial animal with him, then let him exit from the *Ihraam* (i.e., from the inviolable state of being a pilgrim) and let him make this (i.e., the rites that have been performed up until now) an *'Umrah*."[1]

Suraaqah ibn Maalik ibn Jo'sham ﷺ stood up and said, "Does that apply to this year only or to the rest of time?" The Prophet ﷺ interlocked his fingers and repeated twice, "'*Umrah* has now become a part of *Hajj*." He ﷺ also said, "No, it is something that will remain in effect until the end of time."[2]

The Prophet ﷺ stayed in Makkah for four days: Sunday, Monday, Tuesday, and Wednesday. Then, on Thursday morning, he ﷺ led his Companions ﷺ to Mina and made camp there. He ﷺ performed five prayers there: *Zuhr*, *'Asr*, *Maghrib*, *'Eesha*, and, on the following morning, *Fajr*. He ﷺ waited until the sun rose, and he ﷺ ordered for a dome-shaped tent to be erected for him at Namirah, which was just south of 'Arafah, but not an actual part of 'Arafah.

As the Messenger of Allah ﷺ left Mina, the people of the Quraish were certain that he ﷺ would stop at Al-Mash'ar Al-Haraam, which was a mountain at Al-Muzdalifah. For during the pre-Islamic days of ignorance, the Quraish would stop there and would not stand alongside other Arabs at 'Arafah; that was a kind of distinction for the Quraish. But the Prophet ﷺ passed right by Al-Mash'ar Al-Haraam and did not stop until he ﷺ reached 'Arafah. Once he ﷺ reached there, he ﷺ found that a tent had been erected for him at Namirah, and it was there that he ﷺ stopped to make camp. When the sun moved from the center of the sky and deviated towards the west, he ﷺ asked for *Al-Qaswaa*, his riding animal, and it was then saddled for him. Next, he ﷺ went to heart of the *'Uranah* valley, where he delivered a sermon

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[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ"; *Hadeeth* number: 1218.

[2] Refer to *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ," *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 659).

to the people. With the exception of Imam Maalik (may Allah have mercy on him), scholars maintain that 'Uranah is not a part of 'Arafah. At any rate, here is the sermon that the Prophet ﷺ delivered to the pilgrims: "Verily, your blood and your wealth are sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allah regarding women, for you indeed took them (to be your wives) by the security of Allah, and you have made lawful their private parts by the Word of Allah. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on *Al-Ma'roof* (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allah. And you will be asked about me; what then will you say (about me)?"

The Companions ﷺ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people - doing this back and forth - he ﷺ said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness."[1]

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 661) and to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218.

The Call to prayer was made, and it was followed by the *Iqaamah*. The Prophet ﷺ then led the people in the *Zuhr* prayer. Then the *Iqaamah* was made again, and he ﷺ led them in the *'Asr* prayer, without pausing to first perform any voluntary prayer.

When he ﷺ completed the *'Asr* prayer, the Prophet ﷺ mounted his riding animal and rode out towards Al-Mauqif. Positioning the stomach of his riding animal in the direction of the rocks that were at the base of Mount Ar-Rahmah (a mountain that is in the center of 'Arafah), and positioning himself so that the path of those who travelled on foot was in front of him, the Prophet ﷺ faced the *Qiblah* and remained in that position until the sun had set and the yellowness of the sky had vanished.

Abul-Hasan An-Nadawee said, "At one point while the Prophet ﷺ was supplicating to Allah, he raised his hands to his chest like a poor person does when he is begging for food. And he ﷺ said, 'O Allah, You do indeed hear my speech and see where I am; and You know both what I keep inside of me as a secret and what I outwardly show (to the people); nothing of mine is hidden from You. I am poor and needy (to You); I ask for Your help and I seek refuge with You; I am frightened and fearful (of You and Your punishment). I admit and acknowledge all of my sins. As a poor person I ask You; and as humble sinner I ardently supplicate to You. I supplicate to You in the way someone who is fearful and blind supplicates, in the way a person supplicates who submits his neck to You, who cries profusely for You, who humbles his body (before You), and who humbles his nose (on the ground during prostration) for You. O Allah, O my Lord, do not make me unhappy in regard to my supplication to You (i.e., answer my prayers), and be compassionate, gracious, and merciful to me, O You Who are the best among those who are asked, and the best among those who give.'"[1]

And it was at that juncture that this Verse was revealed to him:

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[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When the sun had set that day, the Messenger of Allah ﷺ rode out of 'Arafah, placing Usaamah ibn Zaid ﷺ behind him on *Al-Qaswaa*. The Messenger of Allah ﷺ tightened the reins of *Al-Qaswaa*, to the degree that its head kept hitting the stirrups that were attached to it. As he rode onwards, the Prophet ﷺ said, "O people, be calm and tranquil,"[1] and he ﷺ continued to repeat the *Talbiyyah* until he ﷺ reached Al-Muzdalifah.

At Al-Muzdalifah, the Prophet ﷺ ordered the *Muadhdhin* (the person who made the call to prayer) to make the call to prayer. The *Iqaamah* was then made, and the Prophet ﷺ performed the *Maghrib* prayer before the people put down their things and made their camels kneel down to the ground. Then, when they finished putting away their things, the *Iqaamah* was made again, and the Prophet ﷺ performed the *'Eesha* prayer. He ﷺ then went to sleep until late into the night.

At the time of dawn, the Prophet ﷺ prayed *Fajr* at its earliest time; he ﷺ then mounted his riding animal and rode out towards Al-Mash'ar Al-Haraam, and once there, he ﷺ faced the *Qiblah* (the direction of the Ka'bah) and began to remember Allah, to supplicate to Him, to magnify Him (by saying, "Allah is the Greatest"), and to say the Testimony of Faith ("None has the right to be worshipped but Allah"), until the light in the sky (the light that appears prior to sunrise) became intense.

The Prophet ﷺ then left Al-Muzdalifah, seating Fadl bin 'Abbaas ﷺ behind him on *Al-Qaswaa*. And as he rode onwards, he ﷺ repeated the *Talbiyyah* over and over again; furthermore, he

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 662) and to *Saheeh Muslim*, the Book of *Hajj*, chapter, "The Farewell Pilgrimage," *Hadeeth* number: 1218.

ﷺ ordered Ibn 'Abbaas ؓ to pick up seven pebbles off of the ground for him.

When he ﷺ reached Batn Muhassir, he ﷺ prodded *Al-Qaswaa* and quickened his pace[1] , for it was at Batn Muhassir that the People of the Elephant were inflicted with a severe punishment.

Upon reaching Mina, the Prophet ﷺ continued to ride onwards until he ﷺ reached Jamaratul-'Aqabah; and still seated on *Al-Qaswaa*, he ﷺ pelted the Jamaraat with stones; this took place after the rising of the sun. And it was at this point that he ﷺ stopped making the *Talbiyyah*.[2]

Next, he ﷺ returned to Mina once again; and there he ﷺ delivered a heartfelt sermon to the pilgrims. In his sermon, he ﷺ informed them about the superiority and inviolability of the Day of An-Nahr; he ﷺ reminded them about the sacredness of Makkah and about its superiority over all other lands; and he ﷺ told them about the importance of obeying those that were put in authority over them. Furthermore, he ﷺ ordered them not to apostatize after his death and not to fight against one another. And finally, he ﷺ ordered them to convey what he had told them to those who were absent.[3]

At one point during his sermon, the Prophet ﷺ asked them, "Do you know what day it is today?" The people said, "Allah and His Messenger know best." The Prophet ﷺ remained silent for a short while, which made people think that he ﷺ was going to give that day a new name. But then he ﷺ said, "Are we not in (the month of) Dhil-Hijjah?" They said, "Yes." He ﷺ said, "Which city is this?" They said, "Allah and His Messenger know best." And again he ﷺ remained silent until they thought that he ﷺ was going to give Makkah a new name. But he ﷺ then said, "Is this not the inviolable city?" They said, "Yes." He ﷺ said, "Then

[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 662) and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

[3] Refer to *Saheeh As-Seerah An-Nabwiyyah* by An-Nadawee (pg. 390).

verily your blood and your wealth (and according to one narration, he ﷺ added, 'and your honour') are sacred upon you like the sacredness of this day in this month and in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. Lo! Have I conveyed?" The people said, "Yes." He ﷺ said, "O Allah, bear witness. And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand). And after I am gone, do not return to disbelief, with some of you striking the necks of others among you (here the Prophet ﷺ was perhaps referring to those who apostatized during the early stages of Abu Bakr's caliphate)."

The Prophet ﷺ then made his way to the slaughter area in Mina, and he ﷺ proceeded to slaughter sixty-three camels with his own hands; incidentally, the number of camels he slaughtered exactly matched his age. He ﷺ deemed that to be sufficient for his day's work, and so he ﷺ ordered 'Alee ؓ to slaughter the remaining twenty-seven camels. Upon completing the slaughter of the camels, the Prophet ﷺ summoned the shaver and ordered him to shave his head. The Companions ؓ wanted to take the Prophet's hair and be blessed by it, and so the Prophet ﷺ distributed his hair among those who were nearest to him.

After that, the Messenger of Allah ﷺ rode to Makkah and performed the *Al-Ifaadah Tawaaf*.[1] He ﷺ performed the *Zuhr* prayer in Makkah and then went to where the children of 'Abdul-Muttalib were busy providing *Zamzam* water to pilgrims. The Prophet ﷺ said to them, "Draw up water, O children of 'Abdul-Muttalib. Had I not feared that people would rush to take this honour from you, I would have drawn up water alongside you." They handed him a container of water, and he ﷺ drank from it.[2]

On the very same day, the Prophet ﷺ returned to Mina and spent

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[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

[2] Refer to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 663).

the night there; in the morning, he ﷺ waited until noon, at which time he ﷺ walked from his campsite until the Jamaraat. He ﷺ began with the first Jamarah (by pelting it with pebbles), then proceed to the middle one, and then finally went to the third one, which was Jamarah Al-'Aqabah.

He ﷺ delivered two more sermons to the people: one on the Day of An-Nahr and the second on the following day.[1] In this last sermon, the Prophet ﷺ emphasized some of the points he ﷺ made during his sermons at 'Arafah and at Minah on the Day of An-Nahr. Based on the needs of the Muslims, multiple sermons were required; after all, it was the farewell pilgrimage of the Prophet ﷺ. So given that he ﷺ was about to depart from them for good, they needed some farewell advice from him ﷺ.

The Prophet ﷺ repeated similar advice and commands throughout the course of his pilgrimage because he ﷺ wanted his Companions ﷺ to memorize and firmly grasp the message he ﷺ was conveying to them; furthermore, he ﷺ wanted to give all of them the chance to bear witness to and acknowledge the fact that he ﷺ had conveyed the message of his Lord and had fulfilled the trust that he ﷺ had been charged with.[2]

The Prophet ﷺ stayed in Mina for three of the days of *Tashreeq*, and then he ﷺ went to Makkah, where he ﷺ performed the Farewell *Tawaaf*. The Farewell *Tawaaf* was the final act of the Prophet's *Hajj*; upon its completion, he ﷺ immediately departed from Makkah and began his homeward-bound journey to Al-Madeenah.[3]

On the road to Al-Madeenah, the Prophet ﷺ stopped at Khumm creek, which is situated very close to Al-Johfah. It was the eighteenth day of Dhil-Hijjah, and the Prophet ﷺ delivered a sermon to his fellow travellers. He ﷺ said: "To proceed: Lo! O people, I am only a human being, and the time draws near when

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[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/579) and to *Al-Mustafaad Min Qisas Al-Qur'an* (2/515).

[3] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

the messenger of my Lord will come (inviting me to leave this world), and I will answer (his invitation). I am leaving among you two heavy things (heavy in terms of their great significance; or heavy because of the great responsibility that is involved in dealing with them): The first of them is the Book of Allah." He ﷺ then exhorted the people to adhere to the Book of Allah, after which he ﷺ said, "And the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household."[1] According to one particular narration, the Prophet ﷺ took 'Alee ibn Abee Taalib ؓ by the hand and said, "Whosoever has me as a helper and supporter, then here too is his helper and supporter. O Allah, help those who help him, and show enmity towards those who show enmity towards him (i.e., towards 'Alee ؓ)."[2]

As we discussed earlier, 'Alee ؓ was in Yemen, acting as governor on behalf of the Messenger of Allah ﷺ. He ؓ then returned Al-Hijaaz in order to accompany the Prophet ﷺ during his Farewell pilgrimage. Some people under 'Alee's command complained about him, claiming that he ؓ had treated them harshly. The exact incident that aroused their ire took place when 'Alee ؓ took back from them garments that his second-in-command had distributed among them. While the Prophet ﷺ was at Khumm creek, he ﷺ addressed those who had complained about 'Alee ؓ, pointing out to them the lofty status of 'Alee ؓ and his superior qualities, hoping thereby to stop them from complaining. In actual fact, 'Alee ؓ was right and they were wrong; his second-in-command should not have given them the garments in the first place, since those garments had been earmarked for charity, and so deserving people alone had the right to take them.[3]

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[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Alee ibn Abee Taalib ؓ," *Hadeeth* number: 2408.

[2] Refer to *Musnad Ahmad*, the *Musnad* of 'Alee ibn Abee Taalib ؓ; to *An-Nasaee*, chapter, "Particular Virtues of 'Alee ؓ" (pg. 21); to *Saheeh As-Seerah An-Nabawiyyah* (pg. 688).

[3] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/581).

When the Prophet ﷺ reached Dhil-Hulaifah, he ﷺ stopped there to rest for the night. And upon seeing Al-Madeenah, the Prophet ﷺ said, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest." And he ﷺ also said, "None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship, perform prostration, and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies." He ﷺ then entered Al-Madeenah during the day.[1]

Lessons and Morals

1) The Muslim Nation Reaches Its Pinnacle and Enjoys Its Finest Days

In the year 10 H, the Muslim nation reached a very advanced stage in its development. That alone signaled the approaching end of the Prophet's mission. But before the Prophet ﷺ left this world for good, he ﷺ knew that his mission required some final touches, and so in the years 9 and 10 H, he ﷺ personally met with and educated the representatives and leaders of many tribes, thus establishing a strong following that would, after his lifetime, continue to build on and strengthen the foundations of Islam in the Arabian Peninsula and abroad. And then the last of the final touches the Prophet ﷺ had to make in order to complete his mission involved spiritual and religious advice to his Companions ﷺ during the farewell pilgrimage – advice that focused on reminding them of their duty to adhere to the teachings of Allah's Book and the Prophet's *Sunnah*.

2) Two Important Lessons for Individuals

a) During his Farewell pilgrimage, the Prophet ﷺ stressed the

[1] *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "What He ﷺ would say when He would Return from *Hajj*, *'Umrah*, or an Expedition"; *Saheeh Muslim*, chapter, "What He ﷺ would say when He Rode (His Riding Animal) for *Hajj* or for Any Other Purpose"; *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 391); and *Zaad Al-Ma'aad* (1/249).

importance of cutting off all ties with polytheism and, for that matter, with all of the practices and beliefs of the pre-Islamic days of ignorance. The Prophet ﷺ said, "Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled." Many of the people that were present during the Farewell pilgrimage had only recently embraced Islam, and some of them were still attached to practices and beliefs that they had cherished when they were polytheists. In his final sermons, the Prophet ﷺ repeated the message that they had to enter into the fold of Islam, not partially, but completely. When a person becomes a Muslim, it is as if he is reborn; his past sins are erased, and he starts a new life in the service and worship of his Lord. One cannot start that new life in earnest until one forsakes the negative aspects - in regard to beliefs and practices - of his past life.

b) The Prophet ﷺ warned Muslims to refrain from sinning, for sinning is singularly destructive in that it can wreak more harm on an individual than it can on that individual's enemies. Sinning, to be sure, is the root cause of the trials and tribulations of this world. Allah ﷻ said:

﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (Qur'an 42: 30)

That is the effect of sinning in this world, but the effects of sinning will be much more palpably felt in the Hereafter. The Prophet ﷺ made it clear that, by mentioning sinning, he ﷺ was not referring to the heinous act of returning to the worship of idols. For returning to the worship of idols is not a likely possibility for those whose hearts have been opened up to the belief in pure Islamic Monotheism; such hearts are loath to return to outward forms of polytheism. But even if the Devil cannot convince Muslims to return to idol-worship, he still does not despair, for he knows of other paths of sinning that he can convince them to follow, paths that are dangerous and that lead to destruction and the Hellfire.

3) Important Lessons about How to Develop an Upright and Just Society

a) Islamic brotherhood is the firm rope that links all Muslims; Allah ﷻ said:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾

"The believers are nothing else than brothers (in Islamic religion)." (Qur'an 49: 10)

And the Prophet ﷺ said, "O people, listen to and understand clearly what I (am about to) say: Know that every Muslim is the brother of his fellow Muslim. Muslims are brothers unto one another. And it is not permissible for a person to take something from his brother other than what his brother gives willingly and with a content heart; so do not wrong your own selves (i.e., your own selves and one another; since a believer is someone who wants for his brother what he wants for himself, the Prophet ﷺ equated 'your own selves' with the meaning of 'one another')."

And he ﷺ said, "Verily your blood and your wealth and your honour are sacred upon you like the sacredness of this day in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. And then He will ask you about your deeds. Lo! After I have departed (from this world), do not return to becoming a misguided fold, with some of you striking the

necks of others among you."[1]

b) In his various farewell sermons, the Prophet ﷺ emphasized the need of looking after the weak and of giving them their rights, since they are not strong enough to take their rights themselves. The Prophet ﷺ cited two examples of weak people, advising Muslims to treat them fairly and kindly: women and slaves. Women were treated inhumanely during the pre-Islamic days of ignorance. Given that abuse of women's rights was a deep-seated characteristic of pre-Islamic society, the Prophet ﷺ wanted, in his final days, to make sure that Muslim men gave their women their full rights as human beings and as Muslims – rights that are guaranteed in the *Shariah* (in Islamic Law).

c) Another point that the Prophet ﷺ stressed was the mutual cooperation that should exist between a Muslim government and the general population of citizens. For Islam to prosper and for justice to reign supreme, these two groups of people must help one another to apply the teachings of Islam. It did not matter who a leader was - in regard to his standing in society, his background, or his popularity; what mattered was that he ruled his people by the Qur'an and the *Sunnah*. The tribal system of governance of the pre-Islamic days of ignorance was deeply flawed; for one thing, only people of the highest lineage could lead a tribe; it was unheard of that a common person - never mind a middle class citizen, and completely forget someone who had once been a slave - could rise to the position of leadership in his tribe. With the advent of Islam, it was not the person with the best lineage who was chosen to lead his people, but the person who was best qualified – the person who had experience, knowledge, and an upright character. It is for these reasons that the Prophet ﷺ gave an example of a slave, saying that people had to obey their ruler even if he was an Abyssinian slave.

The Prophet ﷺ clearly delineated the relationship that should

[1] *Saheeh Muslim*, the Book of *Hajj* (1218).

exist between a ruler and his people: They had to obey him as long as he ruled by the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; if he deviated from ruling by those two sources, then the people had every right, and even an obligation, not to obey him. A ruler is a representative of his people: He rules according to the laws of Islam on their behalf.

d) Because racism was firmly ingrained in the minds of some Arabs, the Prophet ﷺ called attention to the inherent equality of all men. He ﷺ said, "An Arab is not superior to a foreigner, nor is a foreigner superior to an Arab. The white man is not superior to the black man, nor is the black man superior to the white man. The only qualities that make any of these people superior to any other of these people are piety and righteousness. All people are from Adam, and Adam was created from clay."[1] Here, the Prophet ﷺ underlined the universal rule that race, colour, and nationality do not factor into one's superiority over another person; the only, and I repeat, the only yardstick by which a person's superiority can be measured is the yardstick of piety, so that a person becomes superior over other people when he is more pious than they are, when his character is more upright, when he fears Allah to a greater degree, when he does better deeds, and when his faith is stronger.[2]

e) In his sermons, the Prophet ﷺ made it clear that there are only two sources of legislation in Islam: the Noble Qur'an and the *Sunnah* of the Prophet ﷺ (without going into too much detail, it is sufficient to say that *Ijmaa'* and *Qiyaas* are not so much sources as they are extensions of the two sources of legislation in Islam). Since he was about to leave this world, the Prophet ﷺ wanted to provide people with clear guidelines -guidelines on how to govern themselves, their families, and society, in all situations, and particularly in the case of a disagreement. To

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[1] Refer to *Musnad Ahmad* (3/411), and the chain of this narration is authentic; to *Mujma' Az-Zawaaid* by Al-Haithamee, and the narrators of this *Hadeeth* are all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

[2] Refer to *Al-Mausoo'ah Fee Samaahatul-Islam* by 'Urjoon (2/876).

emphasize his point, the Prophet ﷺ guaranteed that, so long as someone adhered closely to the teachings of the Qur'an and *Sunnah,* he would not go astray. And the Prophet ﷺ did not direct this message to his Companions ﷺ only, nor did he ﷺ direct it exclusively to the people of his era; rather, he ﷺ directed this message to all peoples of all places and all times. The development of civilization, technological advancement, new world orders – none of these or other developments could change the timeless reality that the teachings of the Qur'an and *Sunnah* are binding on all people until the Day of Resurrection; not only are they binding, but their application will always remain in the best interests of mankind. And regardless of what the enemies of Islam might claim, the application of the teachings of Islam will always remain suitable to an ever-changing world. Given that the Prophet's intended audience was all people of all places and all times, it was extremely appropriate that, during his Farewell sermons, he ﷺ did not say, 'O believers,' or, 'O Muslims,' or, 'O pilgrims'; no, instead he ﷺ resorted to the more universal, 'O people,' which was appropriate in his final sermon considering the fact that he ﷺ was sent to all of mankind, and that he ﷺ was sent as a mercy to all human beings.

Thus the Prophet ﷺ mentioned both the disease and the cure, the disease being ignorance coupled with misguidance, and the cure being adherence to the teachings of the Qur'an and the *Sunnah.* The Prophet ﷺ said, "After I leave you, you will never be misguided as long as you closely adhere to (two things) that I have left among you: The Book of Allah and my *Sunnah.*"

4) Four Approaches to Teaching During the Farewell Pilgrimage

a) Practically Demonstrating the Thing or Practice that is Being Taught:

The Prophet ﷺ taught his Companions ﷺ the rites of *Hajj* at times with words and sermons, but primarily through practical demonstrations; and it is for this reason that the Prophet ﷺ said

to them, "Take from me your rites (of *Hajj*)," or in other words, "Listen to what I say, observe what I do, and then do the same yourselves." So, for example, the Prophet ﷺ did not say (at least according to the above-mentioned narration) to the Quraish that they could continue to stand at Mash'ar Al-Haraam while all other pilgrims stood at 'Arafah; nor did the Quraish ask him whether they could keep that distinction. He ﷺ simply did, and they simply observed: He ﷺ simply walked by Mash'ar Al-Haraam and went straight to 'Arafah, while they observed him doing that and realized, in the process, that the rites of their *Hajj* would, from that time onward, be like the rites of all other pilgrims.

From this method of teaching Muslim preachers and educators can learn an important lesson: Perhaps not always, but at least sometimes, it is appropriate to teach people about their religious duties with a practical demonstration. Such demonstrations, or presentations, stimulate not just the sense of hearing, but the sense of sight as well. Students are thus more likely to understand and memorize the particular lesson that is being taught. This method, though not appropriate to all topics, is at least appropriate to the teaching of topics such as: how to perform ablution, how to pray, and how to correctly recite the Qur'an. It is not enough, then, to give a lecture to young Muslims or new Muslims about how to pray; a teacher needs also to pray in front of them in the form of a presentation.

b) Repeating the Contents of a Sermon More than Once

Some of today's preachers have become obsessed with the idea of receiving praise from their audiences; they thus feel the need to display their innovativeness and eloquence in their sermons. It is anathema to them to repeat the same lecture or sermon twice; every sermon has to be new and has to cover a topic in a groundbreaking fashion. Such preachers have taken matters too far; eloquence in religious sermons is desirable, and so is variety, but the latter quality is desirable only up until a certain limit. Foremost in the mind of every preacher should be the desire to

benefit his audience, and not to beguile them with his oratory genius. Therefore, his sermons should focus on the needs of his audience, and it is very often the case that the same message needs to be repeated to an audience over and over again in various sermons. This might not always be the case, but it certainly applies to important topics.

People are forgetful by nature; furthermore, most people, by their very nature, benefit from a sermon for only a short period of time, and then they return to their previous ways. The ideal state of a believer is that he is always growing spiritually, always applying new teachings of the religion, while maintaining the deeds he previously performed. The reality of many people, however, is different; a preacher cannot deliver a sermon and then entrust the people to apply what he taught them. Like a patient whose illness requires many follow-up sessions, the average person needs various follow-up sessions with his religious instructor, for it is through constant reminders that his instructor can make sure that he is completely cured of misguidance.

How often a preacher repeats a particular sermon is left to his discretion; he must consider the needs of his audience, appraise their spiritual growth, and teach them based on their religious development. In his Farewell sermons, the Prophet ﷺ taught us that students can best absorb a lesson through repetition. As we have noted earlier, the Prophet ﷺ repeated similar messages in the various sermons he ﷺ delivered during his Farewell pilgrimage; true, the exact wording of those sermons might have been different, but the message was the same. The Prophet ﷺ did not repeat everything, but only those topics that he ﷺ wanted to emphasize.

c) "Let the One Who is Present Convey (this Message) to the One Who is Absent"

The Prophet ﷺ said this to his audience during the Farewell pilgrimage, advising them that, as Muslims, they should cooperate with one another and help one another to grow spiritually. He ﷺ explained that a person who hears knowledge

second-hand might, in some cases, understand that knowledge better than a person who hears it directly from a teacher - in the case of the Companions ﷺ, directly from the Prophet ﷺ. Thus it is the duty of a teacher not just to impart knowledge to his students, but also to encourage them to disseminate that knowledge to others. A teacher or preacher would do well, therefore, to end an important lesson or lecture by reminding his students of their duty to pass on their newly-acquired knowledge to others.[1]

d) Drawing the Attention of Students

One of the most difficult of tasks for any teacher is engaging and then holding the attention of his students. The minds of students instinctively wander; it requires hard work on their part to focus on a lesson. A teacher can help them to focus by drawing their attention towards his lesson and away from other matters; this does not mean that a teacher has to resort to histrionics to grab their attention; it only means that he has to know his students and then use that knowledge accordingly to keep them focused on the knowledge he is imparting to them. The Prophet ﷺ illustrated a wonderful example of how to captivate an audience when he ﷺ asked his Companions ﷺ what day it was, what month it was, and what city they were in. After each of these questions, he ﷺ paused, adding the element of suspense to his sermon. The audience was drawn in to his sermon; each person knew the simple answers to the mundane questions they were being asked, and each person eagerly waited for what all of the questions were leading to; thus they became focused on what he ﷺ was saying, and all other thoughts were erased from their minds. Scholars, teachers, and preachers should use this and similar approaches in order to keep their audience focused, especially in this day and age, when the average attention span is becoming shorter and shorter as the years go by - obviously, television, movies, and the Internet are the main culprits of this dilemma. Today, more than ever, the Muslim educator needs to be aware of the most effective methods of teaching, and he must then implement those methods.

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[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 67.

5) Some Legal Rulings that are Derived from the Farewell Pilgrimage

Many legal rulings were legislated during the Farewell pilgrimage; most of them had to do with the rites of *Hajj* itself, but a fair number of them were about other topics, topics which were clarified in the sermons that the Prophet ﷺ delivered throughout his pilgrimage. It is for this reason that scholars consider the Farewell pilgrimage to be of great importance; they often cite the rulings that were legislated during the pilgrimage in books of *Hadeeh* and Islamic jurisprudence. And some scholars have even dedicated entire books to the Farewell pilgrimage. Given the scope of this work, it is not feasible to discuss here all of the legal rulings that were legislated or clarified during the Farewell pilgrimage; nonetheless, here are a few examples:

a) It Being Recommended for a Pilgrim not to Fast on the Day of 'Arafah

Maimoonah bint Al-Haarith ﷺ, one of the Prophet's wives, said, "Verily, the people were not sure whether the Messenger of Allah ﷺ was fasting on the Day of 'Arafah. So in order to ascertain that information, I sent a container of milk to him while he was standing at the Mauqif (at 'Arafah). He ﷺ drank from it, and the people watched as he did so."[1]

b) The Death of a Pilgrim

When a pilgrim dies, the procedure of his burial is different from that of other people. Ibn 'Abbaas ﷺ said, "While a man was with the Messenger of Allah ﷺ at 'Arafah, he fell off of his riding animal, and as a result of the impact, he died instantly. News of what happened to him was mentioned to the Prophet ﷺ, who said, "Wash him with water and *Sidr* (a plant whose leaves are dried and are then used for purification purposes), and enshroud him in two

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[1] *Saheeh Bukhaaree,* the Book of Fasting, chapter, "Fasting on the Day of 'Arafah," *Hadeeth* number: 1989; and *Saheeh Muslim,* The Book of Fasting, chapter, "It Being Recommended for the Pilgrim not to Fast on the Day of 'Arafah."

garments. But do not apply any perfume to him, and do not cover his head, for indeed, he will be making the *Talbiyyah* (i.e., the invocation that a pilgrim repeats over and over again throughout his pilgrimage) upon being resurrected on the Day of Resurrection."[1]

c) Is it Permissible to Perform *Hajj* on Behalf of Someone Else?

Ibn 'Abbaas ﷺ said, "Al-Fadl ibn 'Abbaas was sitting behind the Messenger of Allah ﷺ (on his riding animal), when a woman from the Khuth'um tribe came to them. Al-Fadl began to look at her, and she began to look at him. The Prophet ﷺ then turned Al-Fadl's face, so that it was turned away from her. She said, 'O Messenger of Allah, by the time Allah made the duty of *Hajj* compulsory upon his slaves, my father was already a very old man; he cannot even remain firmly seated on a riding animal (i.e., he is so weak and old that, if he tries to sit on a riding animal, he will fall off). So should I perform *Hajj* on his behalf?' The Prophet ﷺ said, 'Yes,' and this took place during the Farewell pilgrimage."[2]

d) The Methodology of Making Matters Easy Upon People

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ said, "The Messenger of Allah ﷺ was in a stationary position upon his riding animal, when the people (gathered around him and) began to ask him questions. One person said, 'O Messenger of Allah! Verily, I did not remember that the pelting (of the Jamaraat) should take place before the slaughtering (of a sacrificial animal), and so I ended up slaughtering before I pelted (the Jamaraat).' The Messenger of Allah ﷺ said, 'So go and pelt (the Jamaraat), and there is no sin upon you.' Another person then said, 'Verily, I did not remember that the slaughtering should take place prior to the shaving (of my head), and so I shaved my head before slaughtering (a sacrificial

[1] *Saheeh Bukhaaree*, the Book of Funerals, chapter, "Enshrouding the Deceased in Two Garments," *Hadeeth* number: 1265.

[2] *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "It Being Compulsory to Perform *Hajj*, and the Virtues of *Hajj*," *Hadeeth* number: 1513; and *Saheeh Muslim*, the Book of *Hajj*, chapter, "Performing *Hajj* on Behalf of Someone Who Can't Because of a Chronic Illness, Old Age, Death, or Some Other Similar Reason."

animal).' The Prophet ﷺ said, 'Then slaughter (a sacrificial animal), and there is no sin upon you.' Regarding whatever I heard him being asked that day, in terms of what a person forgot or was ignorant of, and more specifically in terms of doing certain rites before other rites and other similar issues, the Messenger of Allah ﷺ said each and every time, 'Do (such and such), and there is no sin upon you.'"

These are just a few of the many rulings that were clarified during the Farewell pilgrimage. If the reader wishes to refer to a detailed study of the Prophet's Farewell pilgrimage, he would do well to consult what Al-Albaanee (may Allah have mercy on him) wrote on the subject. In an organized manner, he listed seventy-two issues whose rulings were either legislated or clarified during the Farewell pilgrimage.[1] Another valuable reference work on the subject is *Al-Wasiyyah An-Nabawiyyah Lil-Ummah Al-Islaamiyyah,* by Dr. Faarooq Hamaadah.

6) The Names that were Given to the Different Days of *Hajj*

Each of the days of *Hajj* was given a name, one that was appropriate to the significance of that particular day. For example, the seventh day of Dhil-Hijjah was called the "Day of *Az-Zeenah.*" *Az-Zeenah* means adornment, and the seventh of Dhil-Hijjah was named thus because it was the day during which sacrificial animals were adorned.

The eighth of Dhil-Hijjah was named the "Day of *At-Tarwiyyah,*" *Tarwiyyah* meaning to irrigate or to supply with water; the name was fitting because, on the eight of Dhil-Hijjah, pilgrims would provide drink for their camels, and would fill up their water containers for the upcoming days, since in those times the stopping places of *Hajj* - such as 'Arafah and *Muzdalifah* - were devoid of springs and wells. Today, there is plentiful water in all of those places, and all praise is for Allah.

The ninth of Dhil-Hijjah is called the "Day of 'Arafah," for the

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 683).

obvious reason that pilgrims spend much of that day in 'Arafah. The tenth of Dhil-Hijjah is known by three names: "The Day of *An-Nahr* (i.e., of slaughtering, for it is the day upon which pilgrims slaughter sacrificial animals)," "The Day of *Al-Adha*," and, "The Day of *Al-Hajj Al-Akbar*."

The eleventh of Dhil-Hijjah is called the "Day of *Al-Qarr*"; *Al-Qarr* means settling down, and on the eleventh day pilgrims settle down in one place; the eleventh of Dhil-Hijjah, which is one of the first days of *At-Tashreeq*, is called the "Day of *Ar-Ru'oos*." The second day of *At-Tashreeq*, or the twelfth of Dhil-Hijjah, is called the "Day of the First Departure," for on that day it is permissible for pilgrims to leave early and return to Makkah. The third day of *At-Tashreeq*, or the thirteenth of Dhil-Hijjah, is called the "Day of the Second Departure," since on that day the rest of the pilgrims depart from Mina. Allah ﷻ said:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

"And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him." (Qur'an 2: 203)

8

The Prophet's Final Illness And His Subsequent Death

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah ﷻ governs this universe that every day events of life reveal to them things that other people are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.[1]

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets ﷺ included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related *Ahaadeeth,* the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions ﷺ, such as Abu Bakr ﷺ, Al-'Abbaas ﷺ, and Mu'aadh ﷺ, understood that he ﷺ was alluding to his death.

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[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/587).

Verses Of The Qur'an And *Ahaadeeth* That Signaled The Imminent Death Of The Prophet ﷺ

Verses of the Qur'an

1) Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾﴾

"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

In his *Tafseer*, Imam Al-Qurtubee (may Allah have mercy on him) said, "In this Verse, Allah ﷻ notified all people that Prophets never remain among their people indefinitely; on the contrary, they die and part from their people. Nonetheless, even after a Messenger ﷺ dies or is killed, it remains compulsory upon people to adhere closely to the laws and teachings he came with."[1]

2) Allah ﷻ said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾

"Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die." (Qur'an 39: 30)

Ibn Katheer (may Allah have mercy on him) said, "This is one of the Verses that Abu Bakr ﷺ cited after the death of the Prophet ﷺ to prove to the people that the Prophet ﷺ had in fact died."[2]

3) Allah ﷻ said:

[1] Refer to *Tafseer Al-Qurtubee* (4/222).

[2] Refer to *Tafseer Ibn Katheer* (4/53).

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾﴾

"And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?" (Qur'an 21: 34)

Allah ﷻ then followed up this Verse by making it clear that death is the Divinely Preordained end of all created beings:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

"Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned." (Qur'an 21: 35)

All of the previous Verses explicitly refer to the Prophet's death, and then there are other Verses that indirectly refer to the inevitability of his death.

4) Allah ﷻ said:

﴿وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾﴾

"And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all, i.e., good) so that you shall be well-pleased." (Qur'an 93: 4, 5)

5) Allah ﷻ said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." (Qur'an 55: 26, 27)

6) Allah ﷻ said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

"Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." (Qur'an 28: 88)

Each of the aforementioned Verses makes it clear that, without exception, all of the inhabitants of earth must experience death.

7) Allah ﷻ said:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When this Verse was revealed, 'Umar ﷺ began to cry. And when he ﷺ was asked, "What makes you cry?" he ﷺ said, "Verily, whenever something reaches the point of completion, it has nowhere to go but down!" It was as if 'Umar ﷺ sensed that the above-mentioned Verse signaled the imminent death of the Prophet ﷺ.

8) Allah ﷻ said:

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۞ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۞ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۞﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

When 'Umar ﷺ asked Ibn 'Abbaas ﷺ about the meaning of the first Verse of this Chapter, Ibn 'Abbaas ﷺ told him that it was alluding to the imminent death of the Prophet ﷺ. 'Umar ﷺ then said, "What you understand from this Verse and what I understand from this Verse is one and the same thing."[1] According to At-Tabaraanee's narration of this story, Ibn 'Abbaas ﷺ said, "With the revelation of this Verse, the

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4430).

announcement of the Prophet's death was made to the Prophet ﷺ himself. He ﷺ then worked harder than ever before to perform deeds for the Hereafter."[1]

Ahaadeeth that Signaled the Imminent Death of the Prophet ﷺ

1) 'Aishah ﷺ said, "I and the rest of the Prophet's wives stayed with the Prophet ﷺ, and not a single one of us left him (perhaps she ﷺ was referring to when the Prophet ﷺ fell ill, and Allah knows best). Faatimah ﷺ then approached (us), and no, by Allah, the manner in which she walked was no different from the manner in which the Prophet ﷺ walked. When the Prophet ﷺ saw her, he ﷺ welcomed her, saying, 'Welcome, O my daughter.' He seated her to his right - or to his left - and then proceeded to whisper a secret to her; she began to cry. He ﷺ then whispered another secret to her, and she began to laugh. I said to her, 'Out of all people, the Prophet ﷺ chose to impart a secret specifically to you, and yet you are crying!' When she stood up (to leave), I said to her, 'Inform me about the secret he told you.' She said, 'I will not divulge the secret of the Messenger of Allah ﷺ.' When he ﷺ died, I said to her, 'Based upon the right I have over you, I am asking you to inform me (about the secret he ﷺ told you).' Faatimah ﷺ said, 'As for now (i.e., since he ﷺ is now dead), yes (I will inform you about it). As for the first secret, he ﷺ said to me: Verily, Jibreel would review the Qur'an with me once a year, but this year he has gone over it with me twice. That, in my view, can only mean the nearness of my death. So fear Allah and be patient, for I am indeed an excellent predecessor for you. That is when I cried. He ﷺ then told me another secret, saying: Are you not pleased to be the chief woman of all female believers,

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[1] Refer to *Mujma' Az-Zawaaid* (9/26); to Al-Kabeer and Al-Ausat by At-Tabaraanee. One of At-Tabaraanee's narrations of this *Hadeeth* contains narrators who were all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

or the chief woman of all of the female believers of this nation? And that is when I laughed.'"[1]

This *hadeeth* categorically proves that the Prophet ﷺ knew about the nearness of his death, and he ﷺ intimated that knowledge to one person only - his daughter, Faatimah. No other Muslim shared that knowledge with Faatimah until after the death of the Messenger of Allah ﷺ.[2]

2) Although the Prophet ﷺ explicitly and openly spoke about his death exclusively to Faatimah, he ﷺ did, while addressing others, hint to his death on more than one occasion. For example, Jaabir said, "On the Day of *An-Nahr*, I saw the Prophet ﷺ pelting (the Jamaraat) while he ﷺ was seated on his riding animal, and he ﷺ would be saying all the while, 'Take your rites (of *Hajj*) from me, for indeed, I do not know: Perhaps this *Hajj* will be my last *Hajj*.'"[3] Commenting on this *Hadeeth,* Imam An-Nawawee (may Allah have mercy on him) said, "The Prophet ﷺ was hinting at his farewell and was informing them about the nearness of his death; for these reasons, he ﷺ was simultaneously encouraging them to concentrate on receiving knowledge from him and to take full advantage of the opportunity of accompanying him."[4]

And Ibn Rajab (may Allah have mercy on him) said, "Towards the end of his lifetime, he ﷺ often alluded to the nearness of his death. For example, when he ﷺ delivered a sermon during his Farewell pilgrimage, he ﷺ said to the people, "Take from me your rites (of *Hajj*), for perhaps I will not meet you again after the end of his year. In this manner, he ﷺ began to bid farewell to the people - which is why they called it, 'The Farewell pilgrimage.'"[5]

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[1] *Saheeh Bukhaaree,* the Book of Asking Permission (6285, 6286); and *Al-Manaaqib,* chapter, "The Signs of Prophethood in Islam."

[2] Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 35).

[3] *Saheeh Muslim,* the Book of *Hajj* (1297).

[4] Refer to *Sharh An-Nawawee 'Ala Saheeh Muslim* (9/45).

[5] Refer to *Lataaif Al-Ma'aarif* (pg. 105).

3) Abu Sa'eed Al-Khudree ﷺ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended in his death. In that sermon, the Prophet ﷺ said, "Verily, Allah gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with Allah." Almost nobody in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the story. I say almost nobody because there was one person who did understand the implications of the story, and that was Abu Bakr ﷺ. When the Prophet ﷺ said that the servant chose what is with Allah, Abu Bakr ﷺ began to cry. And everyone around him couldn't understand why he ﷺ had suddenly become so melancholy. Abu Sa'eed ﷺ later mused, "The Messenger of Allah ﷺ was the one who was being given the choice, and Abu Bakr ﷺ was the most knowledgeable person among us."[1]

4) Al-'Abbaas ibn 'Abdul-Muttalib ﷺ, the Prophet's uncle, said, "In a dream I saw, it was as if the earth was being drawn to the sky by tight and strong ropes. I informed the Prophet ﷺ about my dream, and he ﷺ said, 'That is the death of your nephew.'"[2]

5) Mu'aadh ibn Jabal ﷺ related that, when the Prophet ﷺ sent him to Yemen, he left Al-Madeenah riding his mount; meanwhile, the Prophet ﷺ walked alongside him, accompanying him until he left Al-Madeenah in order to discuss some important matters with him and to bid him farewell. The Prophet ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year, and perhaps you will pass by my grave and my *Masjid*." Mu'aadh ﷺ began to cry, for the obvious reason that he ﷺ felt

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[1] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3654; and *Saheeh Muslim*, the Book of the Companions' Virtues, *Hadeeth* number: 2382.

[2] Refer to *Al-Bazzaar* (1/397); to *Kashf Al-Astaar* (844); *Mujma' Az-Zawaaid* (9/24); and to Al-Haithamee. At-Tabaraanee related it as well, and all of the narrators of his narration are trustworthy.

sad over the prospect of never seeing the Prophet ﷺ again in this world. The Prophet ﷺ said, "O Mu'aadh, do not cry, for indeed, crying is from the *Shaitaan* (the Devil)."[1]

The Final Illness Of The Messenger Of Allah ﷺ

The Early Stages of His Ailment

Upon returning from his *Hajj* in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usaamah ibn Zaid ibn Haarithah ؓ to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions ؓ from both the *Muhaajiroon* and the *Ansaar* were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah ؓ as their leader; at the time, Usaamah ؓ was only eighteen years old. They were not content that such a young and inexperienced person - not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam - was leading them, when more prominent members of the *Muhaajiroon* and *Ansaar* would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ؓ and 'Umar ؓ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said, "If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allah, he was most worthy and deserving of assuming his role as leader; and he

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[1] Refer to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Mu'aadh ibn Jabal ؓ; and to *Mujma' Az-Zawaaid (9/22)*. And Al-Albaanee (may Allah have mercy on him) declared this *Hadeeth* to be authentic in *As-Silsilah As-Saheehah* (2497).

was among the most beloved of people to me. And verily, with him gone (for Zaid ﷺ died in the Battle of Mo'tah), his son is now among the most beloved of people to me."[1] As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world. The following are some of the events that took place from the time he ﷺ became sick until he died.

1) The Prophet ﷺ Visits Al-Baqee' and the Martyrs of Uhud

Abu Muwaihibah ﷺ, the freed slave of the Messenger of Allah ﷺ, reported that late one night, the Messenger of Allah ﷺ said to him, "O Abu Muwaihibah, I have indeed been commanded to ask forgiveness for the people of Al-Baqee' (Al-Baqee' is the graveyard of Al-Madeenah), so come along with me. Abu Muwaihabah ﷺ accompanied the Prophet ﷺ, and when they were in the midst of the graves of Al-Baqee', the Prophet ﷺ said, "Peace be upon you, O people of these graves.... Trials have come like pieces of the dark night; the last of them follows the first of them, and the last of them is more evil than the first."

Walking closer towards Abu Muwaihibah ﷺ, the Prophet ﷺ said, "O Abu Muwwaihibah, I have indeed been given (the choice of having) the keys of the treasures of this world and deathlessness in it, after which I will have Paradise. I was given a choice between that and between meeting my Lord and (entering) Paradise."

Abu Muwaihibah ﷺ said, "May my father and mother be sacrificed for you, take the keys of the world, deathlessness in it, and then Paradise." The Prophet ﷺ said, "No, by Allah, O Abu Muwaihibah ﷺ, I have indeed chosen to meet with my Lord and (to enter) Paradise." The Messenger of Allah ﷺ then invoked Allah ﷻ to forgive the people of Al-Baqee, after which he ﷺ left. The Prophet ﷺ then fell ill with the sickness that led to his death.

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[1] *Saheeh Bukhaaree*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Haarithah," *Hadeeth* number:3730; and *Saheeh Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Haarithah ﷺ and Usaamah ibn Zaid ﷺ.

In another *Hadeeth*, 'Uqbah ibn 'Aamir Al-Juhanee ﷺ said, "Verily, the Messenger of Allah ﷺ prayed over those that died at Uhud, eight years after (their deaths); this meant that he ﷺ was in the process of bidding farewell to both the living and the dead. The Prophet ﷺ then climbed the pulpit and said, "Verily, I am a predecessor before you, and I am a witness over you. Verily, your appointment (with me) is the Basin (the basin of the Prophet ﷺ on the Day of Resurrection; believers will go to it on that Day and drink from it; and we ask Allah to make us among those who drink from it on that Day). Verily, I am looking at it (at the Basin) while I am standing right her. And verily, I do not fear for you the possibility that you will associate partners with Allah in worship; rather, I fear for you in another sense: that you will compete with one another for the world (its pleasures and riches)." 'Uqbah ﷺ, the narrator of this *Hadeeth*, later said, "And that was the last time I looked upon the Messenger of Allah ﷺ."[1]

2) The Prophet ﷺ Asks His Wives for Permission to be Nursed in the Apartment of 'Aishah ﷺ

'Aishah ﷺ reported that, when the pain of the Prophet's illness worsened and he ﷺ became extremely weak, he ﷺ asked his wives for permission to be treated in her apartment. After they granted him their permission, the Prophet ﷺ went out, dragging his feet on the ground, while two men, one on each side, helped him get to 'Aishah's apartment. It is related that one of the two men was 'Abbaas ﷺ and the other was 'Alee ibn Abee Taalib ﷺ.

After the Prophet ﷺ entered 'Aishah's apartment his pain worsened, and he ﷺ said, "Pour seven canteens (of water) over me, and use canteens whose seals have not been broken. Perhaps I will (go out and) advise the people." He ﷺ was then helped into a makeshift bathtub that belonged to Hafsah ﷺ, after which water was poured onto him from those canteens.

[1] Refer to *Saheeh Bukhaaree*, the Book of Funerals (1344); to the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; to *Saheeh Muslim*, the Book of Virtues, chapter, "Affirming the Existence of the Prophet's Basin"

The Prophet ﷺ then went out to the people, led them in prayer, and delivered a sermon to them.[1] 'Aishah ﷺ later said, "I have never seen a man who was in as much pain as was the Messenger of Allah ﷺ."[2] 'Abdullah ibn Mas'ood ﷺ said, "I entered upon the Messenger of Allah ﷺ at a time when he ﷺ was experiencing a great deal of pain as a result of his illness. Touching him with my hand, I said, 'O Messenger of Allah, you are made to suffer a great deal of pain during your illness.' The Messenger of Allah ﷺ said, 'Yes, I am made to suffer as much pain as two men among you are made to suffer.' I said, 'That is because you are rewarded twice (for the pain you experience).' The Messenger of Allah ﷺ said, 'Yes,' and he ﷺ then said, 'Whenever any Muslim is afflicted with harm, whether it be an illness or anything else, Allah sets down from him his sins, just as a tree sheds its leaves.'"[3]

Some Of The Things The Prophet ﷺ Said During His Last Days

1) What He ﷺ Said about the *Ansaar*

On one of the days during which the Prophet's condition worsened, Al-'Abbaas ﷺ was walking outside and passed by a number of *Ansaaree* men. Seeing that they were all crying, Al-'Abbaas ﷺ stopped and asked them, "Why are you crying?" They said, "We remembered how we used to sit with the Messenger of Allah ﷺ." Al-'Abbaas ﷺ then visited the Prophet ﷺ. And while Al-'Abbaas ﷺ was with him, he ﷺ informed him about his earlier encounter with the *Ansaaree* men.

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[1] *Saheeh Bukhaaree*, the Book of Ablution (198); the Book of *Al-Maghaazee*, chapter, "The Illness and Death of the Prophet ﷺ."

[2] *Saheeh Bukhaaree* (5646) and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

[3] *Saheeh Bukhaaree*, the Book of Illness (5647); and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

With a black cloth wrapped around his head, the Prophet ﷺ went outside and climbed the pulpit - and that was to be the last time he ﷺ ever climbed his pulpit. He ﷺ praised Allah ﷻ, glorified him, and said, "I advise you to take care of and be kind to the *Ansaar*, for they are very close to me: I entrust my secrets to them, and I rely upon them in important matters. They have paid what they owed, and all that remains is for them to receive what is owed to them. So accept from those among them who do well, and pardon those among them who do wrong."[1]

2) Expelling Polytheists from the Arabian Peninsula, but Allowing Their Delegates to Visit

The Prophet's condition worsened: In a single day, he ﷺ would lose consciousness many times. Yet in spite of his own situation, he ﷺ remained focused on his mission. He ﷺ wanted to leave this world feeling reassured that the people of his nation were not heading down the path of misguidance. With that purpose in mind, he ﷺ decided to write a detailed document for them, one that they could unite upon and follow. But they argued with one another in his presence - and it is not appropriate for people to argue in the presence of a Prophet. He ﷺ then changed his mind, deciding instead to give them three important commands. The narrator of the *Hadeeth* remembered only two out of those three commands, and they are as follows:

2- Expel all polytheists from the Arabian Peninsula

Allow foreign delegates, regardless of whether they are Muslims or non-Muslims, to visit Arabia, just as I have always allowed them to do so.[2]

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[1] *Saheeh Bukhaaree,* the Book of the Virtues of the *Ansaar* (3799); and *Saheeh Muslim,* chapter, "From the Virtues of the *Ansaar.*"

[2] *Saheeh Bukhaaree,* the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 3053; and *Saheeh Muslim,* the Book of *Al-Wasiyyah*, *Hadeeth* number: 1637.

3) The Prohibition of Turning the Grave of the Prophet ﷺ into a *Masjid*

In different narrations, and with different wordings, the Prophet ﷺ foretold that, after his death, Muslims would follow the ways of Christians and Jews, by making some of the same mistakes that they made. In the final days of his life, the Prophet ﷺ was particularly worried about how Muslims would act beside his grave; he ﷺ knew that Jews and Christians turned the graves of their Prophets into temples and houses of worship, and he ﷺ feared that Muslims would perpetrate the same mistake. And so one of the last things that the Prophet ﷺ said before he died was: "May Allah fight the Jews and Christians: They turned the graves of their Prophets ﷺ into *Masjids*."[1]

4) Having Good Thoughts about Allah ﷻ

Jaabir ﷺ said, "Three days before the Prophet ﷺ died, I heard him say, 'Let no one among you die except while he is having good thoughts about Allah, the Possessor of might and majesty.'"[2]

5) Final Advice about Prayer and About Giving Charity

Anas ﷺ said, "When the moment of death had arrived for the Messenger of Allah ﷺ, this is the advice that he ﷺ gave: prayer (i.e., adhere to it, pray it on time) and that which your right hand possesses.' And when these words could no longer flow forth from his tongue, he ﷺ continued to utter them with a gargling sound in his chest." In this *Hadeeth*, "prayer" has an obvious meaning: The Prophet ﷺ was advising Muslims to adhere to prayer, and to perform it on time. "And that which your right hand possesses," however, has two possible meanings. It can mean: Pay *Zakaat* (the obligatory charity) on the wealth you own. This is a very plausible meaning, since, in revealed texts, the

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 712); to *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 435; and to *Saheeh Muslim*, the Book of prayer.

[2] *Saheeh Muslim* (2877).

command to pray is frequently coupled with the command to pay *Zakaat*. This is the other possible meaning: Be kind to the slaves you own, and fulfill all of their rights. This too is a plausible meaning, since, in the Arabic language, when the phrase 'what your right hand possesses' is spoken, the first meaning that comes to mind are male and female slaves. And Allah ﷻ knows best.

6) The True Dream is the Only Thing Left from the Glad Tidings of Prophethood

'Abdullah ibn 'Abbaas ؓ said, "The Messenger of Allah ﷺ removed the screen (that separated him from the people who went to visit him), and I saw that his head was wrapped up (in a cloth); and this took place during the illness that led to his death. He ﷺ said, 'O Allah, have I conveyed?' He ﷺ repeated this question three times, and he ﷺ said, 'Verily, (with my death) nothing remains from the glad tidings of Prophethood (i.e., from the good things that a Prophet experiences during his Prophethood - for instance, revelation) except for the (true) dream. A righteous slave can see it, or someone could see it for him. Lo! I have indeed been forbidden from reciting (the Qur'an) during the bowing and prostrating positions (of prayer). So when you bow (during prayer), glorify Allah. And when you perform prostration, devote yourselves to supplication, for in that position, you are worthy of having your supplications answered."[1]

Abu Bakr ؓ Leads The Muslims In Prayer

One day, the Prophet ﷺ became so ill that, when it was time for prayer, and when Bilaal ؓ made the call to prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead

[1] *Saheeh Muslim*, the Book of prayer, chapter, "It Being Prohibited to Recite the Qur'an During the Bowing and Prostrating Positions of prayer," *Hadeeth* number: 479.

the people in prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the commanded, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."

After Abu Bakr ؓ went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling." Abu Bakr ؓ wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ؓ. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying, Abu Bakr ؓ was following his prayer, and the people were following the prayer of Abu Bakr?" Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

The Final Hours Of The Prophet's Life

"The Most Exalted Companionship on High"

Abu Bakr ؓ continued to lead the people in prayer until Monday, when the Prophet ﷺ removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he ﷺ lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a final look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of

whether he was there to supervise them or not. The Prophet's heart was content, for he ﷺ achieved with his people that which no other Prophet had achieved before him.

Thus the Prophet ﷺ became reassured that, once he ﷺ died, his Companions ﷽ would continue where he ﷺ left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions ﷽ said, "The Prophet ﷺ has removed the screen of 'Aishah's apartment and is looking at us while he is standing up." Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He ﷺ then entered the apartment and lowered the screen.[1]

After the prayer was completed, some Companions ﷽ returned to their daily work and responsibilities. As for Abu Bakr ﷽, he entered upon his daughter 'Aishah ﷽ and said, "I feel for certain that the Messenger of Allah's sickness has now gone."[2] Inspired by love for the Prophet ﷺ, Abu Bakr ﷽ spoke these words, but he ﷽ was of course mistaken. The Prophet ﷺ was fatally ill and would soon begin to experience the pangs of death, after which he ﷺ would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid ﷽ entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah ﷽, who understood that the Prophet ﷺ was supplicating for him.

'Aishah ﷽ took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr ﷽ then entered with a Siwaak stick in his hand. Noticing that the Prophet ﷺ was

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4448.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/593).

looking at the Siwaak stick, 'Aishah ﷺ asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aishah ﷺ took it from her brother and began to chew on it in order to soften it, and she ﷺ then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."[1]

While he ﷺ lay there, with his head resting on 'Aishah ﷺ, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allah. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.[2] According to one account, the Prophet ﷺ would say, "O Allah, help me (patiently) endure the agonies of death."[3]

And according to another account, 'Aishah ﷺ listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she ﷺ heard him say, "O Allah, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."[4]

It is also related that Faatimah ﷺ said, "Oh! The distress of my father!" And he ﷺ said to her, "Your father will experience no distress after this day." And when the Prophet ﷺ was being buried, Faatiah ﷺ said to Anas ﷺ, "How can you all be content to pour dirt over the Messenger of Allah!"[5]

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[1] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[2] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[3] Refer to *At-Tirmidhee*, the Book of Funerals, *Hadeeth* number: 978; to *Ibn Maajah*, chapter, "What Has Been Mentioned about the Sickness of the Messenger of Allah ﷺ; to the *Musnad* of Ahmad; and to *Mo'jam Al-Kabeer* by At-Tabaraanee.

[4] *Saheeh Bukhaaree* (4440) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Aishah ﷺ."

[5] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4462).

How the Prophet ﷺ Parted from this World

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ﷺ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause - the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single dinar or dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.[1] And his armour was left as collateral with a Jewish man from whom he was forced to borrow thirty *Sa'as* (a single *Sa'a* is equal to eight handfuls of something) of barley in order to feed his family.[2] That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ﷺ would have been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabee'ul Awwal, in the year 11 H.[3] He ﷺ died at the age of sixty-three.[4] The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun shined on earth.[5]

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[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4461).

[2] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 403).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (4/223).

[4] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Death of the Prophet ﷺ"; and *Muslim*, the Book of Virtues, chapter, "How Old the Prophet ﷺ was on the Day He ﷺ Died," *Hadeeth* numbers: 2348 and 2349.

[5] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 404).

Anas ﷺ said, "On the day the Messenger of Allah ﷺ arrived in Al-Madeenah, all things in it became illuminated. And on the day he died, all things in it became dark." After the Prophet ﷺ died, Umm Aiman ﷺ cried and was asked why she was crying. She ﷺ said, "Verily, I knew that the Messenger of Allah ﷺ was going to die (one day); the only reason why I am now crying is that revelation (which would descend upon the Prophet ﷺ) has been lifted from us."[1]

The Companions ﷺ Collectively Enter into a State of Shock

Ibn Rajab (may Allah have mercy on him) said, "When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became confused; others sat down and were not even able to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab ﷺ)."[2]

Imam Al-Qurtubee (may Allah have mercy on him) said, "One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.' Indeed the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than the calamity of the Prophet's death: revelation ceased to descend to earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's death, the first appearance of evil was the apostasy of many Arabs – an event that signified...the first decline [of the Muslim nation (a decline that 'Umar ﷺ referred to when he ﷺ said, 'Whenever something reaches completion, it has

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[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of Umm Aiman ﷺ, *Hadeeth* number: 2454.

[2] Refer to *Lataaif Al-Ma'aarif* (pg. 114).

nowhere to go but down.')]."[1]

Perhaps no one was in more denial than was 'Umar ibn Al-Khattaab ﷺ. He ﷺ began to threaten anyone who claimed that the Prophet ﷺ had died. He ﷺ said, "He has not died, but rather he has gone to his Lord, just as Moosa ibn 'Umraan ﷺ went, remaining absent from his people for forty nights, after which he ﷺ returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa ﷺ returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died."[2]

When Abu Bakr ﷺ heard about the news of the Prophet's death, he mounted his horse and rode from his house until the *Masjid*. And without saying a single word to anyone, Abu Bakr ﷺ entered the *Masjid*, and then entered upon 'Aishah ﷺ in her apartment. He ﷺ then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet's face, Abu Bakr ﷺ leaned down, kissed the Prophet ﷺ, and began to cry. He ﷺ then said, "May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it."[3] When Abu Bakr ﷺ said, "Allah will not combine two deaths upon you," he ﷺ was refuting 'Umar ﷺ, who was claiming that the Prophet ﷺ would come back to life. Abu Bakr ﷺ knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr ﷺ understood that the Prophet ﷺ enjoyed too high of a ranking with Allah ﷻ for that to happen to him.

As Abu Bakr ﷺ came out of the *Masjid*, 'Umar ﷺ was speaking to the people, and was still in a fit of rage. Abu Bakr ﷺ said, "O 'Umar, sit down," after which he ﷺ stood up to deliver a sermon to the people. He ﷺ praised Allah, glorified Him, and then said,

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[1] Refer to *Tafseer Al-Qurtubee* (2/176).

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/594).

[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4452).

"To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die." He then recited this Verse of the Noble Qur'an:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

"Muhammad ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

'Umar later said, "By Allah, no sooner did I hear Abu Bakr recite that Verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allah ﷺ had indeed died."[1]

Imam Al-Qurtubee (may Allah have mercy on him) said, "This Verse (as well as this incident) is the strongest proof of Abu Bakr's bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, 'The Messenger of Allah ﷺ has not died,' and among them was 'Umar. 'Uthmaan lost the ability to speak, and 'Alee went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr brought calm to the situation with this Verse."[2]

May Allah have mercy on Abu Bakr As-Siddeeq, who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did - not even 'Umar. As

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4454).

[2] Refer to *Tafseer Al-Qurtubee* (4/222).

Muslims, we should know the status that Abu Bakr ﷺ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.[1]

The People Choose Abu Bakr ﷺ for the Position of *Khaleefah*

We will, *In Sha Allah* (Allah Willing), enter into a full discussion of how Abu Bakr ﷺ was chosen for the position of *Khaleefah* when we begin his biography (here the author is obviously referring to another of his books), but suffice it to say that the Muslims agreed to appoint him as their leader in the courtyard of Banu Saa'idah. There was neither dissent nor disagreement; his appointment was unanimously agreed upon by all Muslims.

The Companions ﷺ Prepare to Bury the Prophet ﷺ

'Aishah ﷺ said, "When they wanted to wash the Prophet ﷺ, they said, 'We do not know whether we should remove his garments (while we wash him) in the same manner as we remove the garments of those who die among us, or whether we should wash him while he is attired in his clothing.' When they disagreed with one another regarding what they should do, Allah ﷻ sent a slumber upon them, so that every single one of them had his chin resting on his chest. Then someone spoke to them from the side of the house, though no one knew who he was; he said, 'Wash the Messenger of Allah ﷺ while he is attired in his clothing.' And so they washed him while he ﷺ was wearing his shirt. They poured water over his shirt, and rubbed him clean with his shirt and not with their hands. Had I known then what I know now, only his wives would have washed him."[2]

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[1] Refer to *Maradun-Nabee* ﷺ *Wa-Wafaatihi* (pg. 24).

[2] Refer to *Al-Mustadrak* by *Al-Haakim* (3/59, 60), who said, "The *Isnaad* of this *Hadeeth* is authentic and fulfills the conditions of Muslim, though neither Bukhaaree nor Muslim related it." Adh-Dhahabee concurred, and Ibn Hibbaan declared it to be authentic. Abu Daawood related it as well in his *Sunan*, in the Book of Funerals. And Abu Daawood said, "There is some strangeness in this *Hadeeth*."

The Prophet ﷺ was enshrouded in three *Suhoolee* garments - and *Suhoolee* here means that they were made in *Suhool*, which was a city in Yemen; his shroud included neither a shirt nor a turban.[1] The Muslims then prayed over him. Ibn 'Abbaas ﷺ said, "When the Messenger of Allah ﷺ died, men were admitting inside, and they prayed over him, one after another, and without an Imam. When they had finished praying over him, the women were admitted inside, and they also prayed over him. Then children were admitted inside, and they too prayed over him. And then finally slaves were admitted inside, and they too prayed over him, one after the other (without an *Imam*). No one led anyone else in the funeral prayer of the Messenger of Allah; rather, everyone prayed individually."[2]

Ibn Katheer (may Allah have mercy on him) said, "That they prayed individually without any of them leading others among them is a matter that is agreed upon."[3]

Where the Prophet ﷺ was Buried, Who Buried Him, When He ﷺ was Buried, and a Description of His Grave

The Companions ﷺ disagreed about where they should bury the Prophet ﷺ. Some people opined that he ﷺ should be buried beside his pulpit; others said that he should be buried in Al-Baqee', the graveyard of Al-Madeenah; and one person said that he ﷺ should be buried in his place of prayer.[4] But then Abu Bakr ﷺ came and ended the dispute by presenting them with a clear proof. Both 'Aishah ﷺ and Ibn 'Abbaas ﷺ reported that, when the Messenger of Allah ﷺ died, people disagreed about where he ﷺ should be buried. Abu Bakr ﷺ then said, "I have not

[1] Refer to *Mukhtasir Seeratur-Rasool* ﷺ (pg. 37); to *Tahdheeb Al-Asmaa* by *An-Nawawee* (pg. 23); to *Saheeh Muslim* (2/650), the Book of Funerals, *Hadeeth* number: 45).

[2] Refer to *Dalaail An-Nubuwwah* (7/250) and to *Sunan Ibn Maajah* (1628), and there is some weakness in this *Hadeeth*.

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/232).

[4] Refer to *Al-Muwatttah* (545) and to *Ibn Sa'd* (2/293).

forgotten what the Messenger of Allah ﷺ said (about this matter): 'Whenever Allah took the life of a Prophet, He took it in the very place where He loved for that Prophet to be buried.' So bury him where his bed is."[1] Although it is true that scholars disagree about the authenticity of this *Hadeeth*, they unanimously agree that he ﷺ was buried underneath the very spot where he ﷺ died.[2]

Ibn Katheer (may Allah have mercy on him) said, "It is known through *Tawaatur* accounts (i.e., accounts that are related by so many people in each level of the narration's chain, that it is impossible for all of them to have colluded with one another to fabricate a lie) that the Prophet ﷺ was buried in the apartment of 'Aishah ﵂, the apartment that was exclusively hers.... Later, Abu Bakr ﵁ and 'Umar ﵁ were buried in the same apartment."[3]

There are two kinds of graves that are permissible in Islam: The *Lahd* and the *Shiq*. A *Lahd* is a side compartment that is dug out inside of a grave, and then the deceased is placed in that side compartment. And a *Shiq* is a compartment that is dug out from the middle, bottom part of the grave. Scholars unanimously agree that both the *Lahd* and the *Shiq* are permissible in Islam; the Prophet's grave contained a *Lahd*. Al-Albaanee, may Allah have mercy on him, said, "Both the *Lahd* and the *Shiq* are permissible since both were used during the lifetime of the Prophet ﷺ, but the former is better[4] , for Allah always chose the best for the Prophet ﷺ. And the Prophet's grave was slightly raised above the level of the ground.[5]

As for those who buried the Prophet ﷺ, Ibn Ishaaq (may Allah have mercy on him) said, "Those who descended into the grave of

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[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 727). And At-Tirmidhee related it in his *Sunan*, in the chapters on Funerals, and he said, "This *Hadeeth* is *Ghareeb*; furthermore, one of its narrators, 'Abdur-Rahmaan ibn Abee Bakr Al-Maleekee is considered to be weak based on his memory."

[2] Refer to *Maradun-Nabee* ﷺ *Wa-Wafaatihi* (pg. 160).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/238).

[4] Refer to *Ahkaam Al-Janaaiz* (pg. 144).

[5] Refer to *Tahdheeb As-Sunan* by Ibn Al-Qayyim.

the Messenger of Allah ﷺ were 'Alee ibn Abee Taalib ؓ; Al-Fadl ibn 'Abbaas ؓ; Qutham ibn 'Abbaas ؓ; and Shuqraan ؓ, the freed slave of the Messenger of Allah ﷺ. Imam An-Nawawee[1] and Imam Al-Maqdasee[2] (may Allah have mercy on them) included Al-'Abbaas ؓ in that list. And An-Nawawee said, "It has been said that Usaamah ibn Zaid ؓ and Aus ibn Khaulee ؓ were with them."

The Prophet ﷺ was buried in the *Lahd* (the side compartment) of his grave, and bricks were placed over the *Lahd*. It has been said that seven bricks were used. Having covered the *Lahd* with bricks, they ؓ then began to pour dirt down into the grave. As for the timing of his burial, many scholars maintain that he ﷺ was buried on Tuesday night. Ibn Katheer said, "What is famously related from the majority of scholars is that the Prophet ﷺ died on Monday and was buried on Tuesday night."[3]

Anas ؓ said about the Prophet's burial, "We did not even shake off the dust from our hands (at the Prophet's burial) when we began to find fault with our hearts."[4] What he ؓ meant was that they immediately began to accuse themselves of becoming weaker in faith. Their feelings signified not a weakening of faith, but a feeling of sadness at having been bereaved of the Prophet ﷺ. They began to doubt themselves and not faith itself. And that they doubted themselves attests to their strong faith.

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[1] Refer to *Tahdheeb Al-Asmaa* (pg. 23).

[2] Refer to *Mukhtasar As-Seerah* (pg. 35).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/237) and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 728).

[4] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 729) and to *Ibn Maajah*, chapter, "What is Mentioned about His Death ﷺ."

Epilogue

This, with the help of Allah ﷻ, is what I have been able to write on the subject of the Prophet's biography. What is correct herein is purely from Allah's Blessing and grace upon me – and all praise is for Allah. As for the mistakes that are found in this work, Allah and His Messenger have nothing to do with them, and I ask Allah for forgiveness, and I repent to Him. It is enough for me that I have tried my best not to fall into error, and I hope that I will not be prevented from being rewarded.

And I ask Allah to benefit my Muslim brothers through this work. I also ask those who read this work to remember me in their supplications, for the supplications a Muslim makes for his brother behind his back are, Allah Willing, answered. And I end this work with the saying of Allah ﷻ:

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ١٠﴾

> *"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."* (Qur'an 59: 10)

How perfect You are, O Allah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

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